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Journal of CALENDAR REFORM

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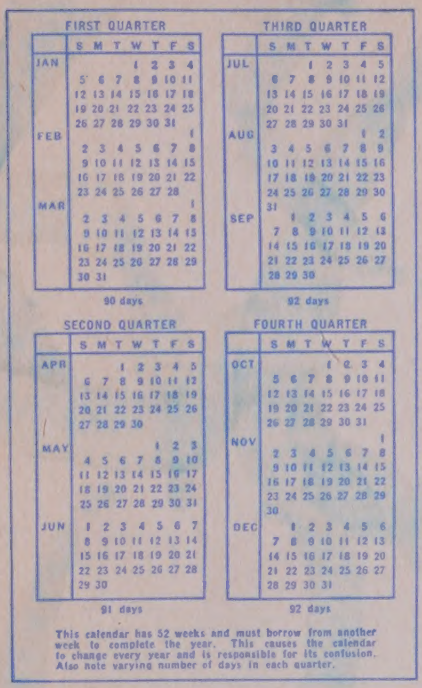
FIRST QUARTER

1941

V.11
1941

1941

PRESENT GREGORIAN CALENDAR



FIRST QUARTER

	S	M	T	W	T	F	S
JAN				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
FEB							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	
MAR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					

90 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
AUG						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
SEP		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

92 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
MAY							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
JUN			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

91 days

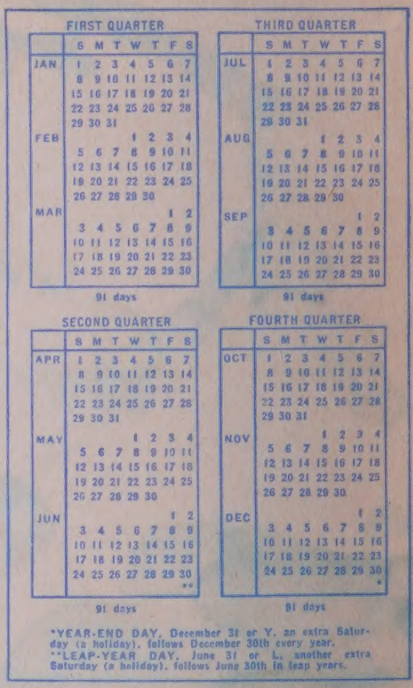
FOURTH QUARTER

	S	M	T	W	T	F	S
OCT					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
NOV							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
DEC		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			

92 days

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR



FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							**

91 days

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 days

*YEAR-END DAY, December 31 or Y, an extra Saturday (a holiday), follows December 30th every year.
**LEAP-YEAR DAY, June 31 or L, another extra Saturday (a holiday), follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE DISCARDING THIS AND YOU WILL BE USING THIS
ING THIS OBSOLETE CALENDAR. DUPLICATE CALENDAR.

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LET US ENCOMPASS THE EARTH WITH A NEW ORDER OF TIME

VOL. XI FIRST QUARTER, 1941 No. 1

MUCH is written today about "bottlenecks" hindering production. And production is essential to defense. One potent but oftentimes overlooked bottleneck is the calendar. Lincoln's Birthday, breaking awkwardly into the week this year, emphasized this clearly.

Many vital industrial plants shut down for the week-end had to open for two days, close again one day in the middle of the week, to reopen for two days at the end of the week. The cost of this holiday to arms production in man and machine-hours must have been staggering and was entirely unnecessary. In The World Calendar, Lincoln's Birthday together with other outstanding national holidays could be observed on Monday.

A recent survey by the Bureau of Labor Statistics undertaken for the National Defense Commission found that of 394 plants engaged in vital defense orders, 68 were working seven days a week, 116 six days, 68 five and a half days, and 142 five days.

The modern industrial machine, geared to assembly line production, is absolutely dependent on the calendar. It can only function as the present imperfect calendar permits it to function. Inaccurate clocks would not be tolerated in any of our plants for a moment, yet industry must get along on an antiquated calendar adjusted to an agricultural age!

Many assembly plants now work all through the calendar week, and processes within these factories are governed by the clock. However, raw materials and parts, needed for the final assembly of the complete unit that must be delivered to the assembly plant, are oftentimes produced and manufactured outside in smaller factories governed by the calendar.

During the last World War, Daylight Saving Time (introduced as an emergency measure) adapted the day to increased production and efficiency for world agriculture and industry in a time of great need. Continued after the war it was found indispensable to modern life. It is steadily gaining in importance. The World Calendar now points the way to a much greater efficiency by stabilizing days, weeks, months and quarter-years to simplify and facilitate production in our present emergency.

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Journal of
CALENDAR REFORM

January, February, March
1941

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CHARLES C. SUTTER, Editor
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A SEASONAL MESSAGE

By ELISABETH ACHELIS

President, The World Calendar Association

"The time is out of joint; O cursed spite,
That ever I was born to set it right!"

THE above couplet expresses the despair of a sensitive Hamlet. There are hosts of people, however, who vigorously deny this outlook, and among them is The World Calendar Association. Time is literally our calendar and we do realize that our Time, the calendar, is badly out of joint. There is no question about it. Years are always different so that days and dates never agree, quarter and half-year divisions are unequal, and months are so irregular in length that they can only be remembered by a silly little nursery rhyme. Months, too, may have four or five Sundays, Mondays, or Tuesdays, and weeks run in and out of the month in a most haphazard manner. Nothing fits in our calendar; it is burdened with confusion and discord.

To set our Time aright, then, is really a great privilege and a needed and important part in the vast reconstruction which is facing the world today. Let us with faith and determination change the couplet to read:

Our time ***is*** *out of joint; but O delight,*
That we are born ***this age*** *to set it right!*

For to right Time is our unusual opportunity. And yet this righting of Time is so simple and easy that it is surprising it has been delayed for so long.

Time, in the new World Calendar, requires only slight change. The familiar 12-month year is kept as the number 12 is easily divided into equal quarters and half-years. The equal quarter-years of 91 days or 13 weeks or 3 months (these last arranged in an orderly variety of 31, 30, 30 days each) are identical, and the calendar-years are therefore ever orderly and dependable.

This resulting 364-day year is one day short, however, if our calendar is to keep step with the seasons. The essential 365th day, which seals the calendar stamping it as finished, is therefore placed immediately after Saturday, December 30, on an extra Saturday (December 31 or Y) and becomes the closing day of the year. It is appropriately called Year-End Day and designed as a World Holiday—one upon which all nations, peoples, races and religions may join in bidding farewell to the completed old year and in preparing for the new one which opens with the following day, Sunday, January 1. In this improved calendar every Sunday, January 1, heralds the new year throughout the world. And the 366th Leap-Year Day

observed in leap years follows June 30, in midsummer. This is another extra Saturday—a World Holiday—observed by all peoples and nations in a spirit of friendship and good will. Our calendar thus becomes a harmonious system of Time.

In this age where exist so much tragedy and destruction, is it not our bounden duty to overcome them by wholesome and salutary measures? In Julius Caesar's day, war and conquest dominated many of his thoughts and acts, yet it is the Julian calendar reform which is his most enduring mark on history.

The Gregorian period was full of political and social disruptions, but here, too, Pope Gregory XIII's memory survives through his Gregorian calendar reform. Thus it is reasonable to assume that, in this momentous period of history where war and travail afflict the world, our generation and fifth decade of the Twentieth Century may likewise be remembered in the future as having established the new World Calendar of order, harmony, balance and stability. It is a calendar wherein all the component parts achieve perfect freedom with order. Only thus can a harmonious unity result, and happy are all those who will have actively contributed toward its adoption.

Accepting the survival of The World Calendar as true, then, when present conflicts and difficulties shall have long disappeared, should we not all fully cooperate to bring about this wise calendar change? We are told by Anne Morrow Lindbergh in her recent book, *The Wave of The Future,* that "Change is the very essence of living matter. . . . For only in growth, reform, and change, paradoxically enough, is true security to be found." And, may I add, by moving forward with change, mankind will ever expand to better ways of living, necessary for a better world.

Obviously the best transition period to make this change is when the old and new calendars meet on one and the same day and date. This happens rather infrequently. Fortunately for us, such a coincidental date is Saturday, December 30, 1944. The following day—Sunday, December 31, in the old calendar—would become the new World Holiday in the new calendar, that extra Saturday Year-End Day, and the new year in The World Calendar would begin on Sunday, January 1, 1945.

Calendar reforms in the past were adopted in the Eastern Hemisphere. With war clouds hanging heavily over it, however, the Western Hemisphere becomes the logical place and Washington, D. C., the city where an International Conference could assemble in 1942 (preferably not later than 1943), to prepare nations and peoples for the actual operation of the new World Calendar by 1945. *This year of 1941 is therefore highly significant in making ready the way.*

An International Conference called by the United States of America and held in 1942 or 1943 would bring a vibrant hope to the entire world

and be a concrete proof that although war exists it does not prevent nations from coming together on matters which lie outside war's destructive sphere.

To wait for world approval and world peace before doing anything about The World Calendar would invite a deplorable delay. In the words of Samuel Johnson: "Nothing will ever be attempted if all possible objections must be first overcome."

We have a clear case of this when the American railroads inaugurated Standard Time for our clocks in November, 1883. The International Meridian Conference in Washington, D. C., followed in 1884 with efforts in the same direction. Standard Time was later adopted by other countries. Thus ended forever the then prevailing confused and chaotic system of clock-time so that today clocks throughout the world follow an orderly and simple plan. What man has accomplished for the clock he can also accomplish for the calendar.

To achieve this aim, individually and through public and private organizations, we all should write, speak and work for The World Calendar. Letters and resolutions sent by people everywhere to their respective governments would impress upon nations that this new calendar is earnestly wanted by the people and definite action should be taken.

I like to think of The World Calendar as a bridge of friendship over which peoples cross to converse with one another in the same orderly and reliable time-language: a bridge, spanning the chasm of confusion and enmity, by which they may reach greater perfection and beauty.

We are told when at peace to prepare for war, but the reverse is equally true:—when at war prepare for peace. The moment is here and NOW to reshape the calendar so that it may be a potent aid and, perhaps, a forerunner of other changes so essential for world recovery and peace. For assuredly one of the foundation stones upon which to build a better world is to establish a better bond of Time.

It is natural to expect that governments are willing to cooperate toward bringing to success this far-reaching and worthy aim. With the close intercommunication through the radio and the interlocking of nations through trade, the civil calendar of today truly belongs to the world, as its name denotes. No longer is it the prerogative or the possession of any ruler or group. It is a world calendar for all peoples.

Therefore let this common bond of Time be permitted to fulfill its inevitable mission. This new World Calendar when so adopted, I believe, will endure as a monument of better understanding and unity among all men and of a more friendly and human world.

LABOR WATCHES THE CALENDAR

By ARCHIE WRIGHT

Chairman, Dairy Farmers Union

LABOR unions have always been interested in the calendar, and in all movements seeking to change it into a more efficient instrument for recording the passage of the seasons and the march of the days, weeks, months and years. On a number of important occasions, in official assembly, representatives of the workers have given calendar reform—specifically The World Calendar—their enthusiastic approval.

Two of these occasions are worth recalling. The first was the resolution adopted by the Labor Conference of American States, which met at Santiago, Chile, in January, 1936. The delegates voted overwhelmingly for the perpetual 12-month, equal-quarter calendar, and besought the International Labor Organization at Geneva to send a copy of it to the League of Nations. Five months later, the I.L.O. echoed the sentiments of the Santiago conference in a resolution of its own, in which the following significant statement occurred:

"It is a well-recognized fact that the present calendar is very unsatisfactory from economic, social and religious standpoints, and that recent studies, investigations and reports have shown that there is a marked trend of opinion in favor of its revision."

That nothing substantial in the way of legislation by individual governments came of these efforts was due to a number of unfortunate circumstances, discussion of which has no place in this article. All that matters is the point that labor wanted a new and better calendar.

There is a reason for the position labor has taken and still takes on this question. I should say there are a great many reasons, and all of them begin with the machine and the mechanical age. The old craftsman, member of the craft guild, was a totally different man from the worker of today. He started work when he pleased; he quit when it suited his fancy. If it so suited him and he had the wherewithal he could take a week or a month off and there was no one to say him nay. These worker-manufacturers were their own masters. Time mattered, of course, but it did not have the special significance it assumed when steam-and-power-driven machinery appeared. With it, the craftsmen disappeared. Their sunny ateliers gave way to grim factories which were geared to start at a certain hour, leave off at another, equally set and rigid. In the factories, the men, women and children toiled from dark to dark, and time away from the machine became infinitely precious. It became a thing to talk about and to fight for.

Daylight saving today is virtually universal, but in 1905 when a Britisher named William Willett launched the idea, he was ridiculed and practically stoned in the streets of London. Willett today is practically unknown and forgotten, but he was symptomatic of labor's present attitude towards the calendar. In his campaign for daylight saving, he talked much of the young people who worked all through the day indoors, and who came out into the fresh air only when sunshine and daylight were failing, or altogether gone. He won his fight and helped crystallize labor's vague feeling about this suddenly important matter of time.

The history of labor organization is in the final analysis a struggle for time—time to live as human beings, time to putter in a garden, to dream, to whittle, and to enjoy the gamut of leisure-time activities. The slogans which the unions carried into their many battles are all plucked from the calendar.

Who is so ignorant of trade union history that he doesn't remember such phrases as, the eight-hour day; the 48-hour week; time and a half for overtime, etc.? The question of a living wage looms large, but the aspect of the workers' fight which is most familiar to the public is that which concerns the number of hours and days a man shall work. In this drive for a shorter working period, labor has been steadily and inexorably triumphant. The 12-hour day is no more. We have seen the 24-hour period divided into three segments of eight hours each, and recently into four of six hours. In many places the Saturday and Sunday holidays are also in force.

Labor's interest in the calendar and its alteration goes further than a simple interest in more leisure. In the first place, the workers are an integral part of industry, and industry has suffered and still suffers through the inefficiency of our Gregorian system of reckoning time. Let no one harbor the notion that the workers and their unions are not interested in the well-being of the industries which give them employment.

Leaders like Sidney Hillman and David Dubinsky, and those bitter rivals, John L. Lewis and William Green, not to mention a host of others, all have done yeoman work for the industries in which their organizations labor. Dubinsky, as head of the International Ladies Garment Workers, and Hillman, as chief of the Amalgamated Clothing Workers, have joined with established manufacturers in eliminating shyster and cutthroat competition. In many instances they have saved firms that were tottering on the edge of bankruptcy. Lewis, as head of the United Mine Workers, has also been helpful in his work with the anthracite and soft coal operators. They have been concerned with efficiency in industry; and with the loss of time and money, and the inaccuracies of accounting which this outmoded calendar of ours has made inevitable; and, therefore, have been sympathetic to the improvement in the reckoning of time as embodied in The World Calendar.

Some of this interest derived from the fact that the unions themselves have themselves become big business. With memberships in the hundreds of thousands, the larger unions operate banks and schools. They own great quantities of real estate. They invest in public enterprises, such as the recent New York World's Fair. They put on Broadway shows. They issue weekly and monthly periodicals. In all of these activities, they employ the calendar, as do any other business men, and they find their comparisons and statistical efforts rendered imperfect by the unevenness of the year's quarters as they now appear on our calendars.

As workers in industry, as business men themselves, as play producers and editors, as members of organizations vitally concerned with time, their stake in an improved calendar is greater perhaps than any other group. Moreover, they have all the headaches and agony of uncertainty that plague the ordinary mortal when he starts counting days or months.

Along with you and me they have had to chase Christmas and Easter through the years as Christmas meandered from one weekday to the next and Easter wandered over a period of 35 days. They, too, have been confused by the Thanksgiving embroglio.

They and their wives and children have been obliged to suffer the discomfort and inconvenience of meeting dates and celebrating holidays and anniversaries which landed on any weekday that the present capricious calendar ordained. For these reasons, too, labor wants a change.

The labor unions, moreover, have always lined up on the side of progress. They have supported education, the extension of cultural advantages, the measures that would advance the cause of civilization. They are interested in the calendar idealistically. They are also concerned concretely and realistically because calendar reform means internationalization, and because it would help in the battle they must wage unceasingly for better working conditions.

Consider labor's concern with time, consider its time-honored slogans—and then give thought to the advantages to the trade unions of a year in which each three-month period is equal, and which begins always on Sunday and ends always on Saturday. Equal quarters must simplify the division of the year into working and rest-days, on an equitable basis, fair both to employer and employed.

A new system of barter between worker and operator might well be worked out under a new calendar. The new calendar would simplify the making of agreements, the payment of sickness and unemployment benefits.

As others, more capable than I, have pointed out in this publication, the change in the calendar must bring a reshuffling of holidays so that all the wandering ones would fall on a Monday, or could be easily changed to a Monday, giving workers a Sunday and a Monday holiday in succession.

Thus all holidays would be "doubled"—and that is a boon indeed. As for the World Holidays in this new and stable World Calendar, there would be added one new holiday every year and an additional one in leap years, which would bring additional holidays into the calendar—holidays which workers throughout the world would mutually enjoy on one and the same day and date.

I might say, in passing, that the Dairy Farmers Union is not a trade union in the strictest sense of the word, insofar as none of its members works for wages. All of them are independent farmers who have in common a product which they sell in the great market of New York City. They have organized, as labor has organized, to win strength from union, and to employ this strength to get from the buyers a fair return for their labor.

The methods employed in accomplishing their ends are precisely those of the trade union: negotiation and the privilege of withholding their product. With the ordinary union, the product is labor; with this union of farmers, it is milk.

In their feeling about the calendar, and in the benefits they would derive from the improved system, they see eye to eye with members of industrial trade unions.

The modern farmer is a business man, and especially is this true of the modern dairy farmer. He operates on a triennial or quadrennial farm rotation plan, depending on local conditions. The date of planting, the amount of fertilizer, the kind and quantity of seed, concern him intimately, and are important accountancy factors.

Again, the dairy farmer uses farm machinery: tractors, seeders, mowers, sileage cutters, milkers, cream separators. Their upkeep must be calculated, and these calculations make all the difference between profit and loss, success and failure.

There was a time when the farmer did not know whether he was gaining or losing money. Modern methods, cost accounting, bookkeeping and the general exigencies of this machine age have forced upon him the need for knowing, and with it sound business methods of keeping track. Proper measuring of time, a calendar that is as exact as modern science, can help the farmers of the future as much as it will the accountants, the statisticians, the industrialists.

Let us face the facts. The present calendar has failed the tiller of the soil, just as it has failed the trade unionist. In a statistical job, such as the farmer does when he attempts to figure results over a five-year period, the discrepancies produced by an irregular calendar are annoying, fault-creating, and, to my mind, sufficient reason to justify a change.

THE STABILIZATION OF EASTER

By Abbé Chauve-Bertrand

Eminent Roman Catholic Authority on the Calendar

(From *Ciel et Terre*, Brussels, March, 1940)

Translated by the Reverend Edward S. Schwegler, D.D.

EASTER in 1940 was extremely early—March 24. There were only two Sundays after Epiphany in the Church calendar; Septuagesima was January 21, the Ascension May 2, Pentecost May 12, and there were 28 Sundays after Pentecost. Further, the feast of St. Joseph (March 19) fell on the Tuesday of Holy Week and the Annunciation (March 25) on Easter Monday; and these feasts had to be transferred to April 2 and April 1 respectively.*

In the scholastic world, the Easter vacation began with Holy Week, around March 15, and lasted till the end of the month, so that the first trimester of 1940 contained hardly two and a half months, whilst the second trimester, from the beginning of April to the middle of July, contained at least three and a half months.

In other years, when Easter may be around April 20 or later, the opposite is true.

Does not such a state of affairs evince the complete justification of those people who demand that the feast of Easter be definitely fixed once and for all in the first half of April?

To confirm this justification with a few historical facts, let me briefly call to mind the evolution of the Easter date.

The first Pasch (from which feast Easter is derived) was celebrated by the Hebrews more than 3,500 years ago on the 14th day of the lunation that coincided, at the time of the departure from Egypt, with the return of spring. In Palestine the Israelites used a luni-solar calendar, the year of which contained 12 months, starting and finishing at the same time as the lunations and forming a total of 354 days. To this was added a 13th supplementary month every two or three years, whenever the difference between the lunar and solar years amounted to 30 or more days. The Paschal festival, placed on the 14th day or full moon of the month Nisan, which was the first month of the year, came 11 days sooner in each ordinary year as compared with the solar year, whilst in intercalary years the festival came relatively a whole month later. The Christian Church, heir of the Mosaic law, continued to use the full moon in determining the date of the Christian Pasch, or Easter, and this is the primary cause of

*In the same year St. Patrick's day fell on Palm Sunday—"the shamrock met the palm." Where the day was of sufficient liturgical importance, it was transferred to April 3.—*Tr. Note.*

the feast's mobility. The other cause is that the feast is invariably celebrated on Sunday.

To give Easter an absolutely fixed date, it would be necessary to place the Sundays themselves on absolutely unchangeable dates; in the absence of which, the elimination of the moon in the Easter calculation would bring about only a relative stabilization: the feast would still oscillate over a period of seven dates.

I confine myself in this article to the latter possibility only.

The early Christians at first knew only of the variation in the Easter date resulting from the lunar aspect of the question. Being nearly all Jews, they celebrated their Pasch for some time on the same day as the Synagogue. But it was soon seen that this practice had the disadvantage of favoring the conservatism of a great many converts who, though professing Christianity, wanted to keep the Mosaic usages, among them the sacrificing of the Paschal lamb. After the destruction of Jerusalem by the Roman armies in the year 70 A.D., the Paschal feast, which had become impossible for some of the Jews, began to fall into disuse among the Christians, for whom it had already been abolished in principle. But there were some churches that kept up the practice: they ate the Paschal lamb on the evening of 14 Nisan and made a festival of the following day, 15 Nisan.

For the non-Jewish Christians of Rome and other parts of the Roman Empire, who had never performed the rite of the Paschal lamb, the 14th day of the moon of Nisan recalled principally the memory of the death of Christ; and the Resurrection having come two days later, these Christians began to transfer the Easter festival to the following Sunday. In their eyes this had the double advantage of enabling them to celebrate the feast on the same day of the week on which it originally occurred, and to separate the day from the Jewish festival.

In the last half of the Second Century this difference of practice led to a public controversy, which quickly degenerated into open dissension, concerning the date of the Easter festival. Pope St. Victor proclaimed that the Resurrection had to be celebrated on Sunday, not on another day, and at his request the bishops of the Roman Empire met to deliberate upon the question.

A number of councils—Rome for Italy, Lyons for Gaul, Corinth for Greece, Amestris for Asia, Caesarea for Palestine (in which the Bishop of Jerusalem took part)—proclaimed, or accepted as official, that the feast of Easter should be celebrated on the Sunday following the 14th day of the lunation of the first month. The Bishops of Antioch and Alexandria, consulted on the matter, also signified their approval.

The Council of Ephesus, on the other hand, under the leadership of Polycrates, Bishop of that city, took its stand on a tradition purporting to

come from St. John, St. Philip and the ancient churches, and so maintained that the feast should be celebrated on the 14th day of the moon, no matter what day of the week this might fall on. Followers of such a practice were called "Quartodecimans," or 14th-day partisans.

It was only with the Council of Nice in 325 A.D. that unity of practice was definitely established, at least in principle. At this Council were present all the bishops of the whole Christian world and the Emperor Constantine himself, who came to help bring about peace in the Church. Not that the Council established the present usage: we are beginning to see that the feast had already been observed on Sunday long before the Council and in the greater part of the Church: but the Council won over the dissidents to this ancient discipline.

It seems necessary to insist on this point because such insistence does away with one of the scruples that contributed to our retaining the variability of Easter over a period of 35 days, from March 22 to April 25. This scruple—and it lacks all foundation, as we shall see shortly—was based upon respect for the Council of Nice, which supposedly, according to the older authorities on the subject, "decreed that the feast of Easter should always be celebrated on Sunday, and that the Sunday should be the one following upon the first full moon after the spring equinox."

Let us repeat: this is the rule that prevailed, but was not established, in 325 A.D.

The supposed rule of the Council was mere conjecture, since nobody knew the official text of the Council's decrees. The text was supposed to have been lost. However, around the middle of the 19th Century it was rediscovered. It had been preserved by a Patriarch of Constantinople, John the Scholastic (d. 575), in a work entitled *Book of the Fifty Titles.* There were two known manuscripts of this work, one coming from Mt. Athos, and now in the National Library at Paris, and the other a possession of the Vatican Library. At the end of the manuscripts, after the fiftieth title, is the text of the Council of Nice referring to Easter.

The renowned Assemani inserted this passage as found in the Vatican manuscript in his *Biblioteca Juris Orientalis,* but it did not attract any considerable attention. Also, the learned Cardinal Pitra came upon the same document in the Paris library, and published it in his *Spicilegium Solesmense* (t. IV, p. 541), adding to it some further texts and some comments favorable to its authenticity. He also included the newly discovered text in his *Juris Ecclesiastici Graecorum Historia et Monumenta* (1864), t. I, p. 463). The text of the decree is also to be found in Tondini de Quarenghi, *La question du calendrier à la fin du XIXe siècle* (Bucharest, 1898, p. 28-35) ; in Mémain, *Notice sur le calendrier pascal des Juifs et des Chrétiens* (1897, p. 49-50) ; in *Botto, Il calendario unificato* (p. 141) ; in the *Dictionnaire d'archéologie chrétienne et de liturgie,* under the heading

Pâques (fasc. CXLVI-CXLVII, col. 1549).

One may also consult in this matter Msgr. Duchesne, *La question de la Pâque au concile de Nicée*, in the *Revue des questions historiques* (1880, t. XXVIII).

If any detail of this somewhat long, but not exhaustive bibliography is of use to one of my readers, let that fact be my excuse for presenting it. I also venture to reproduce the text of the Council itself, even though I have already included it in a previous article (*Ciel et Terre*, January, 1939):

"After discussing the question of how necessary it was to celebrate Easter uniformly throughout the world, we ascertained that three-fourths of the world followed the Roman and Alexandrian usage, and only one-fourth, from the Orient, observed another usage. Therefore it appeared good to us, leaving aside all further investigation and discussion, that our brothers of the Orient should follow the usage of Rome and Alexandria, so that all might with single accord celebrate the holy feast of Easter on one and the same day."

From this text it is evident that what the Council wished to bring about was the universal celebration of the feast on the same day. Provided only that the decision about a particular day (or even a change in the established order if such is deemed advisable) comes from the Roman authorities, and provided that the whole world conforms to the Roman discipline, the Council and tradition remain inviolate. That much is clear.

Equally clear is the answer given to W. Foerster in 1897 by Cardinal Rampolla in the name of Leo XIII: "If the world of learning succeeds in crystallizing public opinion and there is a universal demand for the relative stabilization of the Easter date [there was no question then of an absolute stabilization], the initiation of a corresponding reform could be considered by the Holy See, above all in a general council."

One may note this last phrase and compare it with the answer which Msgr. Maglione, then Nuncio at Berne, gave to the League of Nations in the name of Pius XI: "If it were shown that the general good demands some change . . . , the Holy See would not wish to examine into the question without an Oecumenical Council first expressing a desire that it should do so."

If one finds, in these two answers, a slight difference in terms and in suggested procedure, one may also compare the words "without an Oecumenical Council first expressing a desire" with the words "a universal demand," and conclude that the fundamental idea in each response is the same: a universal demand or agreement, which could, however, be expressed in various ways.

Hence, there is no fundamental impossibility in the proposal to change the Easter date; but, to quote again the answer of the Holy See to the League of Nations, "Any eventual changes in this matter, though they do

not give rise to any dogmatical difficulty, would nevertheless tend to the abandonment of firmly established traditions, from which it would be neither proper nor acceptable to depart without weighty reasons of universal concern."

Exactly! These words are, in effect, an expression of the great laws of evolution and adaptation. Everything living develops and changes; we must be continually abandoning something of the past in exchange for something better in the future; the most ancient and venerable of traditional institutions must themselves be modified from time to time; and more than once people have regretted that reforms did not come about when they were first desired.

But also, most of the changes that occur in this world do not take place without opposition, and it is here that the élite, the "world of learning" in the words of Leo XIII, must enlighten public opinion; must prove to it that the rule we now follow for determining the Easter date comes to us from a state of affairs that has "ceased to exist"; must demonstrate that, from whatever angle we approach the problem, we always come to the fact that the mobility of Easter derives essentially from the luni-solar computation of the Jews and that it represents nothing more than the imperfections of the calendar used at the time this feast was instituted.

THE REVEREND D. R. FOTHERINGHAM

From the Rational Calendar Association, London, England

THE REVEREND DAVID ROSS FOTHERINGHAM, formerly Vicar of Charing, Kent, died on June 30, 1939, at the age of 66. He was a scholar of wide and varied interests, a recognized authority on the calendar and an advocate of Easter stabilization and the simplification of the calendar.

After graduating at Cambridge and being ordained in the following year, 1896, he served with the Philhellenic Legion in the Greco-Turkish War of 1897 and was made by the Greeks a Knight of the Holy Redeemer.

On his return to England he did not settle down to the life of a country clergyman, but roamed over a wide field. He became secretary of the Church of England Liberal and Progressive Union, a Fellow of the Royal Astronomical Society, secretary of the Byron Society.

He wrote many books, mainly on calendrical topics. They included *A Chronology of the Old Testament, Festivals of Our Lady, The Date of Easter* (with a Preface by Lord Desborough), *Royal Stuart Calendar, Royal Calendar*, etc.

In an article by him which was published in this *Journal* in June, 1932, he urged that "when the reform of the Calendar is reverently suggested and its advantages explained, it is not too much to ask that it may be carefully considered, and even welcomed and finally approved, by ecumenical authority."

FATHER TIME HAS A CONSCIENCE

By Rabbi Martin M. Weitz

Beth Hillel Temple, Kenosha, Wisconsin

"WE think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy." Thus spoke Emerson in an *Essay on Politics,* in mid-Nineteenth Century America. Mid-Twentieth Century America may well echo and emphasize this prophetic and historic summation, for in spite of a decade of aggression and conflict, and a century of social earthquakes and racial Armageddons, Science as well as Religion pause before the unknown in each other (as if in reverence for the best in one another) and thus affirm that Father Time *has* a Conscience! In spite of a short range pessimism for today, we may indeed have a long-range optimism for tomorrow, for after all conscience *is* but 5,000 or more years *new,* whereas conflict is *over* 500,000 years *old.*

The contrast between conflict and conscience is pointedly clarified in Breasted's *The Dawn of Conscience* (p. xxv): As the oldest known implement-making creature man has been fashioning destructive weapons for possibly a million years, whereas conscience emerged as a social force less than 5,000 years ago, . . . May we not consciously set our hands to the task of further developing this new-born conscience until it becomes a manifestation of good will, strong enough to throttle the surviving savage in us? . . . (p. 1) "There are spots in Europe today where chance has brought strangely near together and left lying side by side the relics of the earliest pre-historic savages, and the evidences of so-called modern civilization. . . . The River Somme in Northern France is in places thickly sown with fragments of steel shells which have penetrated deeply into the natural terraces made by the river ages ago. . . Today . . . a shovel may uncover . . . lying together . . . the flint fist-hatchet, . . . and the jagged fragments of explosive steel shell." *Thus the testimony of History;* that cooperation *not* conflict has an edge on the future. . .

In a scientific survey of a story on *The Birth and Death of the Sun,* Professor George Gamow assures us that we have in prospect, for some millions of years, an expanding not a shrinking sun; and that we have a fill of ten billions of future years at least from the vantage point of today, in comparison to a mere two billion or less already experienced in the past. Other astrophysicists guarantee us a long planetary existence in such an illustration as this one: If one-half inch on a graph were the measure to indicate the life of man from earliest days to the present, then

the future of man would be over a mile in length on the same graph in the world of space. If, in the world of time, the total span of man were reckoned as 70 years then we have now reached the early noon in the first day of our existence! *Thus the testimony of Science;* that the "World of Tomorrow" belongs indeed to conscience *not* to conflict.

Early in the 27th Century before the Common Era, or nearly 4,700 years ago, Ptahhotep, a Grand Vizier of Memphis, penned in pyramidal permanence these words: "Established is the man whose standard is righteousness, who walketh according to its way." "Righteousness is for eternity," echoed one of his disciples several centuries later. The "thin small of voice"—the *Kol Demamah Dakah,* as the Hebrew has it—welled up not only from an Elijah (in pre-Christian Seventh Century Israel), but from all of mankind's hosts of known and unknown prophets, philosophers, sages and scribes from earliest times to the latest of days, from all the lands of the earth, from man's search for God, and from the voice of conscience within him and about him. *Thus the testimony of Religion;* that the grain of the universe is toward natural law in the life of the universe and toward moral law in the life of man, toward cooperation *not* conflict.

When man early devised a calendar he divined a conscience in Father Time and himself. When he first wondered about the stars and peeped into the flecky light of the sky he perceived, to a degree, the order in the universe and thereby measured time. When man's eyes wore the lenses of time to behold the world and wonders of nature, he sensed certain eternal verities, and sought meaning and God—or Conscience—, as early man could best do it, in nature and simultaneously in human nature. When the sun-dial first captured solar shadows in China (2637 B.C.E.?), and the water-clock first imprisoned Nile drops in Egypt (6500 B.C.E.?), and giant stone pillars first charted solar rays in Peru, man climbed his pyramids and his "pyra-mounds" to adjust himself to the universe. He could adjust himself to the universe more fully when he beheld, not only the round of the day, but of the week, the month, the season, and the year as well. When he created the calendar he charted order in space and time. He "invented" a calendar and "discovered" a conscience!

Calendars universally emerged from the world's shrines and these primarily protected the "dawn of conscience." They not only recorded but enshrined the great days of the years in the life of groups and individuals and in the life of nature, too, the hinges upon which swung the seasons, as Winter and Summer Solstices and Spring and Autumn Equinoxes. Ministrants of primitive religion were but few steps ahead of communicants in their climb to the altar of time, atop the pyramid of space.

Civilization might be described as man's increasing victory over fear and man's increasing light over inner and outer darkness. Time-marking



Rabbi Martin M. Weitz

(See Article on Page 15)

RABBI MARTIN M. WEITZ

Rabbi Weitz was born in Denver, Colorado, August 3, 1907, and graduated from the University of Cincinnati in 1932 with a Bachelor of Arts degree. He became a Rabbi in 1934 and received a Master of Arts degree in 1936 from Colorado State College of Education.

He was the editor and manager of the "Western Jewish World" 1924-25 and of the "Hebrew Union College Monthly" 1931-33. In 1932 he founded the "Youth Leader" in Cincinnati and was its co-editor until 1936. He became manager of the "Social Press" in 1934. He was director of the B'nai Brith Hillel Foundation at Northwestern University, Evanston, Illinois, 1934-37; became professor at Colorado State College of Education in the summer of 1936; and has been instructor at the College of Jewish Studies in Chicago since 1936. He was director of education at Temple Sholom 1936-37, and has been Rabbi of Temple Beth Hillel at Kenosha, Wisconsin, the second largest Liberal Jewish congregation in that state, since 1937.

Rabbi Weitz became a member of the American Advisory Committee of The World Calendar Association early in 1938. Long an advocate of calendar simplification, he conducted a lecture tour through the Middle and Far West in the summer of 1938, under the auspices of The World Calendar Association.

was time-making indeed. It was a victory for civilization, for it helped man to change from hunter-herder to farmer-villager with a minimum of conflict and a maximum of cooperation. The calendar also aided him in his perception of the natural order of the seasons, in their crises of solstice and equinox, and the moral order in the crises of his own life—as birth, puberty, marriage, illness, and death.

The "thin small voice" of conscience ("thinner" and "smaller" at that time than now) was heralded in various ways: when man reached out from primitive to more advanced religion, when he learned sculpture from idol-making (which in turn derived from scarecrows on the field against evil spirits as well as birds of prey), when he transformed crude stone pillars into Temple-columned architecture, when he lifted simple fear-phrases into prayer and poetry, when he elevated seasonal nature orgies into cadenced choruses and rhythms of dance, when man measured moments into moods, and learned the meaning of time, which added new meaning to the "days of my years." Man counted great days on beads of a necklace so that he could utter with Psalmist of yore, "a thousand years are but as yesterday when it is passed," and could meditate with modern poet, "What minutes! Count them by sensation, and not calendars, and each moment is a day!"

Father Time *has* a conscience! And it is our contention:

(1) That great days of the calendar do and can augment and energize the content of conscience;

(2) That such days might with benefit be reinterpreted in these modern days;

(3) That a modernized calendar as The World Calendar—implemented by such great days with vitalized meaning and introduced simultaneously —could improve these days in an improved year to a willing world, and thus help to chart anew, with new interpretations the representative days for the year. These days would bring more order in the life of man and in the life of his calendar, which has been termed "the shadow of nature in the life of man."

Great days in the life of man have ever helped to decrease conflict and fear, and to increase cooperation and hope. Originally, these have been days of crises in realm of nature and human nature, and in the deeds and creeds with which they were enveloped. But later these were refined, helping to take off the edge of their earlier dread. Birth, maturity, marriage, illness, and death were moments of real crises in the world of man. He learned that grief "like joy can be sedate, confirming, cleansing, making free, strong to commend great thoughts, grave thoughts." He surrounded birth with rites like circumcision and baptism, puberty with pageantry of confirmation, *Bar Mitzvah,* and marriage with song, veil, wine, ring, and dance. Illness was stayed with means of therapy (physical and spiritual),

and death was endowed with "the final rites" of burial, cremation, even mummification and monumentalization.

The equinoxes and solstices were days of crises in the world of nature. Easter and Passover and their glorified religious momentum came forth from earth. Even now they retain the spirit and song of earth in her annual rebirth of the Spring Equinox. Christmas and Chanukah, festivals of light in the heart of man even in the midst of winter's darkness, are the Winter Solstice, candle-lit as it were, gift-encircled and conscience-graced.

What was done with each of these great days as a "moment of conscience in the heart of man," may be done in a lesser degree with other days. Limitations of time and space permit suggestions for only a few of such days, whereby Father Time may "hearken into the voice" (apologies to Franz Werfel). We present but several select candidates for social "ordination," as it were, from among the days of the year. We shall take these days from American holidays for current interpretation and usage. They are but representative and illustrative of what could be done, not only with them, but with other occasions of similar social signification.

Let us take the new World Calendar date, *Sunday, February 12: Lincoln's Birthday Anniversary and Race Relations Sunday.*

This event is rich in meaning. It adds stature to the spirit of Lincoln —"the strange friend and the friendly stranger," "the merciful mystic of union and the circumspect manager of men"—by increasing homage to and the enactment of Lincoln's personal virtues and social ideals. It glorifies not only the Lincoln of the past, but the Lincoln-hopes for the future. The play and movie, *Abe Lincoln in Illinois,* the Sandburg Volumes of *War Years,* and the 75th Anniversary last year of the death of Lincoln, and the Emancipation Proclamation; all these are vehicles for encouraging the Lincoln-spirit to guide America anew. The holiday might emphasize:

(1) Rededication to democracy (political and social).

(2) Recognition of the needs and rights of racial minorities in the spirit of the Proclamation of Emancipation and Declaration of Independence.

(3) Organizationally, these aims might be implemented by means of inter-racial broadcasts, with great songs, and interviews with scientists, discussions on communal problems—all that would lead to better knowledge of other peoples and races and finer appreciation of their distinct contributions to the arts, sciences, industries of the America as envisioned by Abraham Lincoln. In a calendar where February 12 is always on Sunday (as in World Calendar) the Lincoln theme could be enhanced immeasurably by special services on Sunday as part of religion and by patriotic exercises on Monday.

February 22: Washington's Birthday Anniversary and Brotherhood Day.

This holiday could serve not merely as a patriotic celebration of the birth of our first President, but as a great occasion to increase the value of Washington's concepts of tolerance, freedom and understanding, in the cause of Brotherhood. We need to realize, even as did Washington in his day, that the creation of the Republic was religious in origin and destination, as well as political in transit. The great phrase, "All men are created equal," is but a political translation of the greater religious dictum, "Thou shalt love thy brother as thyself." Religion and Democracy, especially today, had better join hands and hearts in the spirit of Washington so that America can be a singing symphony of both. Catholic, Protestant and Jew need each other in the name of Democracy and Religion as never before. As in Washington's day, America is one of the few countries on earth where each may freely worship (Religion) and fully strengthen each other in their common work through equal opportunities (Democracy). Another way of expressing it is that *"Brotherhood* is national defense" and "Americans all are Brothers all." Washington willed and worked for it when he, as our first exemplar, advanced these American sentiments to a Protestant minister in 1792, to a Catholic priest in 1789, and to a Jewish congregation in 1790 (the last in a note carried these words: "The Government of the United States gives to bigotry no sanction, to persecution no assistance" . . . *"All possess alike liberty of conscience and immunities of citizenship."*) Brotherhood Day, then, has found its way into the hearts of millions of Americans. Ten thousand communities in honoring Washington also honor each other. City-wide observances, luncheon clubs, fraternal orders, religious organizations, public schools, all share in the quest for the Brotherhood of Man in the name of Washington, where usually a Pastor, Priest, and Rabbi, or Protestant, Catholic, and Jew, all serve as a trio of spokesmen at round tables, seminars, radio broadcasts, news services, good-will tours, summer institutions, and national conferences. In certain communities conscience is enhanced by having Brotherhood Day graced by the name of one of its leading citizens signally honored on that occasion. (Kenosha, my home city, gave such an example: In 1939 its Day was known as the *Mary D. Bradford Day of Brotherhood,* in honor of its 84-year-old veteran educator and "leading citizen." Features of this event were: a dinner; a symposium by spokesmen of three faiths; and the naming of the city's only high school after her.) And Brotherhood should also include, should it not, our native Indians, and the Hindus, Buddhists and those of other lands? As a Catholic priest, at a dinner given for the Temple of Religion at the New York World's Fair in 1939, said: "I wish my Hindu brothers were here." These and similar activities may be planned into a Brotherhood *Week* from

February 12 to February 22. A play by children, a symposium by representatives of religion, a night of music, as well as visits to different shrines may each be the central program of consecutive days—in behalf of Brotherhood.

March: National Health Week.

This month, as it observes no national or religious event in the United States, might well launch a crusade in behalf of better national health or add momentum to already existing efforts. Tuberculosis, cancer, social diseases, mental ailments, are but several of what might be called "Ten Plagues of the 20th Century," against which constant effort must be waged and effectively aided in a National Health Week in March. Cancer alone has an annual toll of 750,000. Mental disorders number 500,000 among men, women, and children, who have cracked in conflict with life. If National Health Week could help reduce this tragic disorder alone, which costs America over $750,000,000 annually, it would demonstrate that our greatest defense for freedom is freedom from fear, and that our truest national wealth is national health. But it could do more: It could educate the citizens into better measures for health by private medicine, government hygiene, hospital insurance plans, or cooperative medical care.

May 30: Memorial Day for Heroes of Peace as of War.

This fine American custom was first enacted in 1867, at Columbus, Mississippi, when Southern ladies inaugurated the custom of decorating the graves of Northern as well as Southern soldiers in memory of those who had fallen in the Civil War, thus uniting the nation in a common homage. It calls forth the classic lines of O'Hara: "And glory guards, with solemn round the bivouac of the dead." Later homage was added for the dead of other wars.

Memorial Day rightly recalls the heroes of war. But, why should we not remember, too, the heroes of peace, those men and women who in peacetime activities gave their lives for others—as railroaders, builders, policemen, fire-fighters, nurses, and mothers? These form an army larger than any fighting force in the world, a force which never knows a respite from serving mankind.

Memorial Day is the consecrated day of reverence and peace among American holidays. Let us aim to keep it so and refrain from making it boisterous and noisy through motor races and athletic bouts. Solemn qualities might be emphasized in religious service, educational values program, and radio "honor hour" on this commemorative day.

(1) We need a more quiet day. Shouting is never heard at Lincoln Memorial in Washington, nor at Saint Peter's in Rome, nor at the Taj Mahal at Agra. Silence would enhance the day and place. Memorial Day would gain in meaning and significance by silence and constructive thought.

(2) We need more honest memories for the day. If we salute the heroic dead, soldiers in their "honor hour," let us also honor them further by making more vital our democracy and more alert the ideals for which they died, whether performing their civic duties or their daily tasks, giving equal honor to the unknown and unsung heroes of peace who spared not themselves in the open furrows of human needs. . .

July 4: Independence Day, an American Way to World Freedom.

To emphasize the theme of freedom hemispherically first and later universally, as well as to help bring a more permanent peace into the world after current conflict, to plant seeds of conscience for likely fulfillment into "treelings" of cooperation in the Americas, and later, if possible, in the world at large; it would be wise for ourselves and the world if we enlarged our concept of independence even as we expanded our Monroe Doctrine and if we conceived of it hemispherically as well as nationally. Our Declaration of Independence (1776) was successively implemented by our Declaration of Monroe (1823) which was further supplemented by our Declaration of Havana (1940). Is it not essential to preserve personal freedom (Declaration of Independence) and international American freedom, first in the Monroe Doctrine and later enlarged for international and inter-American freedom (Declaration of Havana), in order to secure a safeguard from external invasion? Let the freedom born on Independence Day expand into a greater Americanism or *Pan-Americanism,* developing thereby a more harmonious unity within the Western Hemisphere, without sacrificing our respective national freedoms. The mandate of the future—this faith in freedom—is to work with the forces *for* humanity not *against* humanity, with cooperation not conflict, as attested by history and "prophecy." For "history is but prophecy written backwards." Even as the United States of America has served as a model workshop for freedom for 150 years, a federation of the Americas, emergent from the Havana Conference, might perhaps lead onward (if we believe in man and in his future!) into a union of federated nations of the world.

As with the other "days" mentioned, Independence Day offers practical equations in which all may share:

(1) To exchange fellowships and students among all universities in all the Americas.

(2) To travel north and south into Canada, Alaska, and the Latin Americas.

(3) To construct Pan-American continental highways, air-lines and sea-lines, so that all units may be available and accessible.

(4) To plan Pan-American Houses, on a pattern similar to that of both the New York and Chicago International Houses, in other American cities and countries.

(5) To erect inter-American monuments (as Glacier-Waterton Parks

and playgrounds) throughout the Americas and to de-militarize boundaries for all the Pan-American States as now exists between United States and Canada.

(6) To participate in such ventures as the *Reader's Digest's* Latin-American edition for inter-American good will.

(7) To adopt The World Calendar as a means to improve not only inter-American but also inter-world relations via a permanent calendar, toward a greater simplification and unification of world time-measurement. What has been wrought so advantageously for the clocks along Standard Time certainly may be extended to the days, weeks and months of the calendar!

At some other occasion similar interpretations and procedures for other great days of the year may be formulated. But for our present illustrative purposes it will suffice to pause in mid-year with Independence Day, as it were.

December 31 or Y: Year-End Day, a World Holiday.

We do wish to propose, however, one more "candidate," one unknown day as yet, but one which properly could be said to precede all previously listed days, one to complete the year with, when the proposed World Calendar is adopted. We present it here for it may add more than its share toward greater world cooperation. The World Calendar has a name and place for this new day. It is designated Year-End Day, is substituted for the current 31st day of December, and serves as an *extra* Saturday or Sabbath, following Saturday, December 30 every year. It is always a double Saturday in The World Calendar—and comes just *before* January 1—always a Sunday.

It is a World Holiday—comparable to the double Sabbath rest, called the Great Sabbath or rest-day of ancient Hebrew observance, the weekly Sabbath (Abib 14) and the Passover day (Abib 15) following, which constituted a 48-hour period of rest.

This three-day or "three-way" week-end (Saturday, double Saturday, and Sunday) could be local, national, and international in scope, and could serve religious, national, and recreational aptitudes; could augment moods of deep seriousness and high enjoyment. The first Saturday could remain the Sabbath of Israel; the double Saturday holiday could be offered in a spirit of World-Federationalism where awards would be bestowed on distinguished citizens, statesmen, scientists, artists and writers for outstanding humanitarian service during the year, such as Nobel Awards and Pulitzer Prizes. And the day following, the Sunday, would remain the day of rest and worship for Christianity, by which every New Year would begin with the working day, beginning always with Monday, January 2.

This "Year-End" or "Week-End" or "World of Tomorrow" Day

might also be a substantial basis for world-wide centenary celebrations in the lives of nations and peoples, or of epoch-making events in the life of all mankind, such as the invention of printing; the discovery of electricity; the first radio broadcast; or use of telephone; the use of radium, etc.

We referred to the calendar as "the shadow of nature in the life of man." May we not look upon The World Calendar, streamlined as it is in regular quarters of three months each, 13 weeks or 91 days, always beginning on a Sunday and ending on a Saturday, and air-conditioned as it is in months of 26 weekdays, plus Sundays, as a light of the new world to come by which the shadow is dispelled?

All these projections that have been suggested prove that man ever hungers for world order, wills for world harmony, and works for world peace and strives for universal justice in spite of recurrent and current lapses from these goals. And may not such days as proposed above, for and in such a World Calendar do their part, although small, to keep alive such dreams as World Federation even as they help enact such social themes in currently celebrated yet newly interpreted days?

If the answer to such queries is "yes," then the calendar is indeed more than a mere "shadow of nature in the life of man." It becomes one of man's outposts of "light" in our civilization in the uncharted and as yet untraveled realm of time—man's means of measuring his past, planning his present, guiding his future. It serves as one more tool in the heart as well as in the hand of man wherewith man may wage ever increasing victory over fear and greed, and discover once again, as did our ancestors some 5,000 years ago, that Father Time (our calendar), even as you and I, *has* a Conscience! . . .

CHRONOLOGICAL ERAS

From the *Telephone Almanac* of 1941

THE year 1941 of the Christian era comprises the latter part of the 165th and the beginning of the 166th year of the Independence of the United States of America, and corresponds to the year 6654 of the Julian period.

January 1, 1941, Julian calendar, corresponds to January 14, 1941 in the Gregorian calendar, which is used in the United States.

The year 2694 since the foundation of Rome, according to Varro, begins on January 1, 1941, Julian calendar.

The year 5702 of the Jewish era begins at sunset on September 21, 1941, Gregorian calendar.

The year 1360 of the Mohammedan era, or the era of the Hegira, begins at sunset on January 28, 1941, Gregorian calendar.

The year 2601 of the Japanese era begins on January 1, 1941, Gregorian calendar.

EDITOR'S NOTE: The Chinese year commences with the day on which occurs the second new moon after the day of the winter solstice, and, therefore, cannot begin earlier than January 20 nor later than February 20. The Eastern Orthodox Church, followers of the Julian calendar, begin their year 13 days later than the Gregorian, on January 14.

CANADA SNEAKS UP ON THE SUN

By THOMAS WAYLING

House of Commons Press Gallery, Ottawa, Canada

ONE bright morning in Paris, Benjamin Franklin awoke to find the sun streaming through his windows. It was not yet six o'clock, hours in advance of the rising hour of fashionable Paris, but Ben Franklin's servant had omitted to close the shutters the night before. The sun-up brought Franklin to wakefulness.

It also brought an unusual train of thought to the great American. Had it not been for the sun he would have slept on for four or five hours; which would, he cogitated in surprise, have caused him to lose several hours of daylight.

It never would have occurred to him that the closed shutters, blacking out the light, had lost him hours and hours of each day.

Ben was nothing if not thorough. He jumped up and hunted out an almanac. It told him that in summer the sun rose earlier each day—that there were increasing daylight hours until the end of June when the sun would be up at 3:15 A.M.

"Ah," mused Franklin, "by lying abed the day is started later and people remain up later. That means they must have artificial light for a longer time in the evening."

He went on with his musings. Say there were 100,000 families in Paris all getting up late, wasting the early hours of daylight and tacking on hours of darkness at the other end of the day. Each family would consume half a pound of wax candles each dark hour; and probably seven hours a day. That would mean, in six months, in Paris alone 65,050,000 pounds of wax at 4 cents per pound would be unnecessarily consumed each year.

One thought led to another, that if Parisians would start the day earlier they would use more daylight and less candlelight. He propounded this possibility to Paris, but the Parisians disapproved. They had no intention of getting up at unearthly hours in the morning. So daylight saving was postponed for many years. The first actual proposal was in 1907 when William Willett wrote an article in the London *Daily Telegraph* advocating daylight saving by the advancement of the clock.

There was some support for his proposals, but farmers and the railways opposed the idea. In 1908, Sir Robert Pearce introduced into the British Parliament the first daylight saving bill. He proposed clocks be advanced 80 minutes. The bill was referred to a special committee which amended it by substituting one hour for Pearce's 80 minutes. Despite the change the bill was defeated.

In 1908 and again in 1909 the bill was re-introduced but failed on each occasion, and Sir Robert dropped it. Willett persevered with his campaign. The idea gained ground, but Willett died in 1915 without seeing his plan used, for it was not adopted until 1916—one sad year later.

The Great War was then in progress and to conserve fuel a daylight saving bill was introduced and passed by Parliament on May 17, 1916. The practice of daylight saving became popular and the bill was re-enacted every year until 1925 when it was modified, making "Summer Time" permanently effective in Great Britain and Northern Ireland.

It started each year on the third Sunday in April, but if that was Easter Sunday then it started the second Sunday. (Like King Charles' head that movable Easter is ever-present). Automatically Summer Time ends in England on the first of October.

It would be simpler and "honester" if all concerned were told to start the job at 7 A.M. instead of 8, or 8 instead of 9, and so on, quitting an hour earlier by the clock. But humanity loves to be fooled. I must confess to setting the old clock in my bedroom half an hour earlier when I wind it Saturday night (or 25 minutes or 20) so that the clock is never set the same as last week, or I'd get used to it and discount it when I wake up. Thus I fool myself and get down to breakfast before somebody drops a wet sponge in my ear, or sends up the pup to start a "spitzkrieg" on my face.

Canada followed the British example in the last war, but subsequently the Dominion Parliament left it to municipal authorities to decide for themselves. Most of the big cities and towns go on daylight saving time for the summer, but some of them, particularly those dependent on agricultural communities, keep the old time.

Thus like the calendar, clock-time is complicated in the Dominion. There are five time zones: Atlantic in the Maritimes; Eastern in Quebec and Ontario; Central from Fort William to Broadview, Saskatchewan; Mountain from there to the height of land in the Rockies; and then Pacific time west of the Rockies.

That may be complicated by some locations being on daylight time and others on standard. The farmers and railways cling to standard time. The people of Port Arthur at the head of the Great Lakes, for instance, may be getting up an hour before the people of Matapedia, Quebec.

Daylight time was to have ended in Canada on September 24, but war exigencies have brought about, in part, Benjamin Franklin's ideal. Canada no longer uses wax candles but hydroelectric power, and this costs money just as candles do. So to save electricity, daylight saving time is to be continued in Canada until further notice. Canada is at war. *And in war time many reforms are carried out which only hang fire in time of peace.*

Even the eight-hour day and the 42-hour week, those cherished founda-

tions of Labor's Magna Carta, have temporarily gone into the discard. The Dominion is "all out" in its war effort, and airplane and munitions factories are running 24 hours a day, and seven days a week.

Now comes the dictum continuing daylight saving time. The primary objective is the saving of man's light and the greater use of God's light. Sunlight is free; hydroelectric light and power are costly, even in Canada where "white coal" is abundant from Niagara up to Abitibi.

In a city like Toronto one extra hour of daylight means one hour more before the home lights are turned on, before the electric stoves, and so forth, boost electric consumption to the peak load. That saved hour for domestic use means a vast addition to the electricity used as power by factories and munitions plants.

So Canada is multiplying Ben Franklin's candle economy ten thousandfold. Before the war is over she may have done the logical thing, and started a numerical hour earlier and left the clock hours alone.

And during this international upheaval, Canada may get down to reform the days, as she reformed the hours in the previous world crisis of 1914. Canada with her other good neighbors of the Western Hemisphere would thus bring calendar reform in the wake of daylight saving time.

METHODIST BISHOPS APPROVE

By THE REVEREND J. G. GARTH

(From *Observer*, Charlotte, N. C., February 9, 1941)

WHEN the Council of Bishops of the consolidated Methodist Church met in Atlantic City, New Jersey, in December, it had before it a resolution adopted by the General Conference which had met in the same city last May in which a fixed date for Easter was proposed for submission to the next four-year conference in 1944. After considering the resolution, the bishops, who were asked to digest the resolution which was proposed to the conference, and make recommendations, not only approved of a fixed date for Easter, but also approved in principle The World Calendar, which fixes all holidays.

We are so used to the irregularities of our present calendar that we take them as a matter of course, but a very little study of the calendar makes clear the confusion it brings to economic, social, and religious life.

The inequalities of the divisions of the year and the months are always calling for adjustments, and it would be a marvelous advancement if we could have a calendar that would iron out all this confusion. This is what The World Calendar proposes to do.

EDITOR'S NOTE: The initial action in calendar reform was taken in 1935 by the College of Bishops of the Methodist Episcopal Church South, a component part of the now united Methodist Church. They then went on record as favoring April 8 as a fixed date for Easter, if The World Calendar is adopted as proposed. The recent action of the Council of Bishops in approving The World Calendar will aid the Committee on Interdenominational Relations, the body to which the General Conference at Atlantic City, May, 1940, referred the matter in their final report.

TIME AND A MATHEMATICIAN

By Donald P. Ling
Columbia University

THE apathy of the people of the Occidental world to the reform of the antiquated and cumbersome Gregorian calendar is a classic example of popular aversion to change of any kind. It is true that the past several decades have seen an enormously increased acceptance of scientific modes of thought on the part of laymen everywhere. A steadily increasing volume of popular books on scientific and technical subjects has appeared in all parts of the world and aroused in the minds of all sorts of people a more or less legitimate curiosity about the scientific backgrounds of a scientific era. Even the mathematician has ceased to be suspect what with the efforts of such writers as Lancelot Hogben and Sir James Jeans. Now it might be supposed that a civilization attracted so strongly by the precision of such technical subjects would be indignantly aware of the evident imperfections in many of the processes by which its collective life is ordered. Yet such is far from being the case. The same amateur of science who swoons over the cosmogonies of Einstein or de Sitter maintains a stoical indifference in the face of the zany irrationality of the Anglo-Saxon system of weights and measures. The lay philosopher, appalled by the implications of the Principle of Indeterminacy, is unperturbed by his inability to tell you the date of next Thursday.

The simple and natural "metric system" of weights and measurements was instituted by the French Republic in its enthusiastic youth. Its acceptance by scientists was almost immediate, but it was many years before the force of its simplicity asserted itself over Europe. In England and America its use is still confined to the laboratories. The Republic next turned its attention to the vexing irregularities of the calendar. The solution arrived at was somewhat less happy than in the case of material measurements. The 30-day months—with a distinct à la carte flavor to their names—the five extra days, the abolishment of the week as a unit of time, were not even an original remedy—the Egyptians some three or four thousand years earlier had employed the same system. How valuable it might have proved is in any case beside the point. Napoleon did away with it in 1805 as smacking too strongly of a republicanism which no longer suited his purposes. The world relapsed—if indeed it had ever been influenced otherwise—into the endearing complexities of a calendar which, in its essence, was old when the Roman Empire was young.

The mathematician, reflecting on the history of his subject, finds example after example of stubborn adhesion to familiar ways, however out-

worn and inadequate they may be. The effects of this social inertia have often been devastating. Witness the course of ancient mathematics. It is customary to think of the ancient Greeks—and to some extent the Egyptians of an even earlier day—as mathematicians of a high order. In actual fact this is precisely half true. For mathematics divides very roughly into two parts: geometry, the study of lines and curves and of figures composed of lines and curves; and analysis, the study of numbers. In the former branch the Greeks attained to a really extraordinary degree of proficiency: Pythagoras, Apollonius of Perga, Euclid and his colleagues in Alexandria brought the study of geometry nearly as far as it was then possible to develop it. In analysis, however,—in the matter of reckoning with numbers—they were far less skilled than the average grade-school graduate of today. This was not the result of any lack of good minds; it was rather the result of a hopelessly defective notation for numbers. Addition or multiplication with the numerals they possessed was out of the question. Now had the literate non-mathematicians of the day revolted against this clumsy system, the minds trained in mathematics would surely have hit upon the correct system. For the abacus, or counting-board, was in universal use throughout the Near East; and the abacus is the precise embodiment of the then unrecognized natural scheme. But no revolt took place. The world stood pat until the Arabian school of mathematics introduced the system of numerical notation which we use today. Its discoveries seeped into Europe via Moorish Spain and spread with agonizing slowness over the various states. Once this method of writing numbers was established the advance in the analytical part of mathematics was rapid and continuous. If, however, 1,500 years earlier, these changes had taken place, the state which the science might have reached by this time is obviously beyond conception.

And right now, in this enlightened age, the same sluggishness which delayed the progress of science is standing in the way of the comfort which could be derived from a sane calendar. It would perhaps be incautious to claim that the adoption of The World Calendar would appreciably alter the course of history in the large. What it would do would be to advance materially the ease and simplicity of the lives of more than two billion individuals.

If it is worth while to build cheaper and more rapid means of locomotion, to develop radio and television and to install photoelectric door openers, then surely it is worth while to rid the world of an unmanageable method of calculating dates. If it is permissible to discuss in all gravity the advisability of replacing the decimal by the duodecimal system of numbers, if it is considered an advantage to institute daylight-saving time in many portions of the world, then how much more desirable would it not be—merely from the point of view of human comfort—to provide people with a method which enables them to apportion their social or professional schedules and which can be understood and applied without the help of a slide rule, pencil and paper. To the mathematician, who is likely to possess a special reverence for regularity

and orderliness, it seems particularly to be desired. The author can lay no claim to an intimate knowledge of either the many problems connected with the calendar or of even the more classic of the proposed solutions to these problems. The following points, however, come immediately to the mind of anyone accustomed to operating with numbers.

First, the year is not composed of an even number of days. The excess of the solar over the civil year is an unfortunately awkward fraction of a day. Various methods of intercalation have been proposed. It is perhaps interesting to note that one of the more accurate of these methods is accredited to a celebrated member of the Arabian school of mathematics referred to above—the poet-astronomer-mathematician, Omar Khayyam. His device was to insert eight days every 33 years. While this provides an admirable approximation, it lacks the virtue of simplicity. It is unquestionably best to retain the present easily remembered intercalation of one day in every four years.

Second, the number of days in the civil year—365—has only two factors: 5 and 73. Consequently the subdivision of the year into "months" (disregarding the lunar connotations of the word) cannot be done equally. Numerous suggestions have been made to meet this difficulty. Following the French Republic one might employ 12 months of 30 days each, five days remaining to be disposed of arbitrarily. Overlooking the distribution of the weeks throughout such a year, it is at least apparent that five special days are too many—particularly when there is no necessity for such a high remainder. On the other hand, the 13-month year has been proposed. Here only one extra day appears. A very valid objection to this scheme, it would seem, is contained in the classical dictum of William of Occam: *entia non multiplicanda sunt praeter necessitatem.** When a 12-month system can be devised having the same advantages, why use more than 12 months? The inclusion of an additional month would have in any case the effect of deepening popular suspicion.

In the course of making sensible reforms for the existing evils, there are two broad courses to follow: either tear the whole fabric to pieces and build it anew, or take the materials ready to hand and fit them, excise them, rearrange them until the desired ends have been obtained. This more temperate solution of the difficulties is surely wiser than a complete revision of ideas. For the calendar is not a set of postulates on which an elaborate theory is to be imposed. Were this the case, complete simplification would have to be achieved at any cost to accepted notions. The calendar is rather a framework for men's actions, designed so that long spans of time may be conceived and related in terms of smaller units. As long as the relationships involved are harmonious and the strain on the human memory of preserving them is not too great, a revision employing the hallowed terms and concepts is completely satisfactory.

The 12-month World Calendar, wisely choosing the less radical course, provides an ideal solution. With a minimum of rearrangement it furnishes a perfect method for computing dates. In view of the slight degree of divergence from the current calendar, it is amazing how much difference it would be sure to make in so many lives and so many professions. It would indeed be a triumph of human sanity and foresightedness if the world-wide society of men could agree to adopt—as a whole and all at once—such a reasonable and beneficial measure.

* In scientific thinking the fewer the materials the better.

ADVER-TIMING

By JEROME S. SCHWARTZ

BESIDES a telephone in my office, a typewriter and several pieces of furniture, there are four instruments of measurement—a ruler, a thermometer, a clock and a calendar. The ruler, the thermometer and the clock, all in good working order, give accurate, inflexible and thoroughly dependable service. The fourth measuring device, and the one upon which the advertising business is most dependent—the calendar—is chronically in disrepair and does not serve so well.

To a great extent efficient, economical distribution, of which advertising is an important and expensive part, is a matter of timing. Goods are manufactured and distributed so that they will be on dealers' shelves at certain, definite times. The closer to these times that advertising, designed to move these goods into consumers' hands, appears, the greater the efficiency of the distribution function. Despite vagaries of the calendar which set holidays in the middle of the week and thus disrupt manufacturers' production schedules, despite similar dislocations in the production of advertising material and the media through which they appear, and despite additional dislocations in transportation, a certain synchronization is maintained, though, let it not be forgotten, with *economic waste.* Advancing and retarding production schedules of any kind, and the lags thus created, costs money and labor. Few factory laborers, typesetters, printers, truckmen and the many other kinds of workers involved in the distribution of goods work overtime or on Saturdays, Sundays and holidays without extra compensation.

But even the difficulty of synchronization indicated above, the cost of which goes directly onto the bill charged the consumer (since it is he who after all pays for the cost of distribution), is secondary compared to some of the other problems created by the wanderings of the present calendar. For instance, the advertising business, like all others, relies upon statistics. Figures for years—fiscal or calendar—are fairly reliable, but the advertising business moves faster than that. It needs and uses monthly and quarterly statistics—of income, of retail sales trends, of newspaper and magazine advertising lineage, of manufacturing output in definite localities, and even of rainfall and average temperature. But monthly and quarterly figures, because of the varying number of days and working days in months and quarter-years, are not dependable. Adjustments can be made, but adjustments are at best only guesswork. A certain amount of costly inefficiency results.

Advertising budgets for a given period are commonly based on the total advertising expenditure and sales of the same period in the previous year.

Here guesswork adjustments are a real danger, for they lead into a vicious cycle from which some calculations emerge so distantly related to the true state of affairs that they are even less than approximations—absolute distortions of reality. I recall an instance where a manufacturer of a branded line of women's shoes sat down with the representative of his advertising agency to decide how much he would spend for advertising in March 1940. They consulted their sales and advertising figures for that month of the previous year, 1939. These showed that sales in 1939 were $1,000,000 and advertising expenditure, $50,000. All things being equal, an expenditure of $50,000 should again have brought sales of $1,000,000 in 1940. But all things were *not* equal. The sale of $1,000,000 worth of shoes in March 1939 was accomplished without the full force of the Easter stimulus, since Easter in 1939 fell on April 9. In 1940 it fell on March 24.

The manufacturer and the advertising executive looked at each other and scratched their heads. After considering many factors and covering sheets of paper with figures, the experience of March 1939 was finally blended with the experience of March 1938, which contained no Easter. To compensate for this, the experience of March 1937 and 1936, in which radically different economic and competitive conditions prevailed, was also included. The resultant advertising budget, naturally, was guesswork. This, combined with the fact that the Easter issues of the monthly women's magazines all came out in the third and fourth weeks of February—too early for effective advertising of the shoes—caused the manufacturer's advertising and sales campaign to fail. Furthermore, this so disrupted his entire program for the spring, that, instead of the worth-while profit his business usually showed for the first half of the year, it showed a serious loss.

Besides making comparisons difficult for both national and local advertisers, the varying date of Easter under the present calendar forces advertising into artificial channels. Through common acceptance the so-called "spring" selling season begins with the advent of Easter. Spring and Easter are synonymous. If, however, Easter occurs in March, as it does on an average of once in five years, "spring" advertising in monthly magazines must appear in the March issues, which come out in February. The important factor of *adver-timing* is destroyed and we are surprised to find advertised during the winter's stormiest days goods more suitable for sun-bathing than skiing. This lag exists not only in advertising, but also in the whole process of distribution. It is axiomatic that you can't sell iceboxes to Eskimos. Conversely, you can't—with economy, at least—sell Easter outfits to American women in midwinter—as in the month of February.

A fixed date for Easter—April 8—always falling in the second quarter, on a date sufficiently advanced to reduce the inefficiency of overlapping selling seasons and during a period in which favorable weather conditions

for the sale of spring wares may be expected, would not only be an aid to profits for the manufacturer and distributor, but also would result ultimately in savings to the consumer.

The "long" week-end, the observance of which has become so widespread in recent years, was early recognized as desirable by advertising men. It represented a new market. As more and more people assumed a dual existence—one of work for five days a week and play for two days a week—the use of many goods, such as sport-clothing and equipment, books, radios, automobiles and gasoline increased. Production, already too large, did not suffer; and consumption, given the stimulus of advertising, mounted. Now, under the stress of a huge rearmament program, it appears that the "long" week-end may again disappear. It is more imperative than ever that holidays, which impair production when they come in the middle of a week, be moved back to Monday. The "long" week-end and its attendant benefits will be preserved at least several times through the year.

I have indicated only a few of the most universal problems that a faulty calendar presents in advertising and distribution. Others involving the advertising, transporting, warehousing and selling of goods exist. With both consumers and sellers of merchandise clamoring for lower distribution costs, it is well that we all turn our attention to the new and perpetual World Calendar of 12 months and equal-quarters as one of the means of attaining them.

We have electric clocks which, as long as they continue to operate, give the correct time—infallibly. Many of us live out the day by these clocks, caring little that the calendar, the mechanism by which we live out the year, is a crotchety makeshift, destructive of efficiency in business and living.

OBITUARY NOTES

DR. OSCAR D. SKELTON, Under-Secretary of State for External Affairs of Canada, died in Ottawa on January 28. Sixty-two years old, he was for many years interested in calendar reform. He was a good friend of the Rational Calendar Association of Canada and his death, untimely as it was, will be regretted not only by the members of the Canadian Association, but also by advocates of the reform throughout the world.

SIR FRANCIS GOODENOUGH, C.B.E., British industrialist and director in many of England's greatest utilities, died in London, August 28, 1940, at the age of 68. He had been a strong advocate of calendar reform in Great Britain. Recently he said: "I regard the question of calendar reform as at least of equal importance to that of Daylight Saving, a reform which it took the catastrophe of a world war to bring about. It was feared by many people that that would cause even more inconvenience and misunderstanding than are feared in the case of calendar reform. Actual experience over many years has proved all those fears to be unfounded and today we are all blessing the advantages gained by Daylight Saving, and many of us believe that a similar experience would be realized in the case of calendar reform."

CHARLES NORDMANN OF PARIS

By C. David Stelling

Director, Rational Calendar Association, London, England

CHARLES NORDMANN, the eminent astronomer whose death at the age of 59 took place in Paris on November 14, 1940, had been head of the Paris Observatory since 1920. He was a convinced calendar reformer who with something like prophetic insight declared 16 years ago that the fate of calendar reform would enable us to judge the League of Nations.

His fascinating book *The Tyranny of Time** contains an important chapter devoted to "The Reform of the Calendar" in which under the guise of scientific impartiality he comes down emphatically in favor of the calendar which subsequently became known as The World Calendar.

"Much is expected," he wrote, "of the League of Nations for the reform of the calendar, and with good reason.

"I can hear the amateur diplomatists of the Commercial Café facetiously explaining that the League of Nations has many other fish to fry, and that economic, political, historical, and geographical questions are enough to absorb its attention to such an extent that no time will be left for trivial questions of the almanac.

"To this I should respectfully reply that if the reform of the calendar is not a vital matter, that is an excellent reason for putting it at once at the head of the agenda. History and psychology agree in showing that the great problems, the problems of the highest importance, which affect all the interests and raise all the passions, are the most difficult of all to settle. Only the small questions can be tackled with any chance of a successful solution. A country or a man who only tackles the biggest things would lose time and fail to solve any, and this is as sure in science and in metaphysics as it is in politics. But let us return to the calendar, which is closely bound up with these considerations.

"The best proof of its appreciable importance is that Caesar himself, and afterwards one of the greatest popes [Gregory XIII], and after him the Convention, that other Caesar, deigned to devote their intelligence to its improvement. And when the English passed from the Julian to the Gregorian calendar and the date suddenly jumped from one quarter to the next, there was a riot among the people. Evil tongues say that some great ladies of the aristocracy had a hand in this, because the jump in the date affected their coquetry. I could give a thousand other proofs. But I shall confine myself to pointing out the defects of the present-day calen-

**The Tyranny of Time* by Charles Nordmann, translated from the French by E. E. Fournier d'Albe. T. Fisher Unwin, London, 1925.

dar, hoping that they are of such slight importance that their correction will not hurt or harass anybody, nor put too many interests or customs on the defensive."

After discussing the principal calendars now in use, he goes on:

"But the defects mentioned below, to which we must turn now, are common to the Julian and Gregorian calendars. Thus every reform which would remedy them would benefit all Christendom.

"The first inconvenience of these calendars is one which is not an intrinsic one. It is that they are not universal. A number of inconveniences of international intercourse, difficulties of correspondence, and of commercial and financial exchange, result from this divergence, this multiplicity of calendars employed in the world. It is evident that the best way of persuading all States to adopt the same calendar would be to make the new calendar clearly superior to existing ones. This makes it desirable to examine the intrinsic faults of the Gregorian and Julian calendars in the first instance.

"One of the most serious of these inconveniences is the variation of the date of Easter and the other movable feasts."

He makes a powerful case for the fixing of Eastertide concluding with the words "We must now wait and see how much time it will require for this half-hearted resolution [adopted by the League of Nations in 1923] to become an accomplished fact." He then proceeds to summarize other defects of the calendar.

"Other defects of the present calendar are that the divisions of the year (months, quarters, half-years) are of unequal length, which causes continual inconvenience and uncertainty, loss of time and money, errors and injustices in the calculation of salaries, interest, insurance and pensions, rents and annuities, and current accounts. The first half-year contains two or three days less than the second. Some months have three days more than others. The number of days in the quarters is 90, 91, and 92 respectively. One fact suffices to show why from the simple banking point of view a chronological reform is indispensable: In most European countries the inequality of the months has led financial establishments to base calculations of current accounts and deposit accounts on a year of 12 months of 30 days each, a total of 360 days, while salaries are calculated on the actual number of days in the year. The fact that the months, quarters, and half-years do not contain an exact number of weeks produces a number of difficulties in all branches of business and accountancy, which are well known to all commercial people.

"Furthermore, the date of the month does not fall on the same weekday in successive years. Periodical public and private events, anniversaries, maturities, fairs and markets, and meetings do not fall on the same weekday for a given day, and vice versa. The 1st, 15th, and 30th

of a month is often a Sunday, to the great inconvenience of business men. The fixed feasts are often inconvenient, falling on Sunday or in the middle of the week. These drawbacks have led men, and particularly business men, to study the indispensable reform of these badly devised calendars, which cost immense sums and cause a thousand petty annoyances in the world."

He recalls the International Congress held at Liège in May, 1914, which recommended a new perpetual 12-month calendar of 364 dated days plus one day out of date in ordinary years and two days in leap year.

The primary drawback of the present calendar, he sagely observes, is that there are several of them, three in Europe alone, and he draws an analogy from the synchronization of clocks in the same country. "The important thing was, not that every town should keep a perfect time, but that all should keep the same time. The same applies to the calendar." With a broadmindedness unusual in a scientist, he argues that unification of the calendar is more important than scientific refinement of accuracy.

Turning to the principal reforms that had been proposed, he gives pride of place to the system which won a prize in the course of "an interesting competition recently organized by the Astronomical Society of France." The winner was a M. Armelin and his proposal was:

> That the year consist of four equal quarters of 91 days each (two months of 30 and one of 31 days). To these, either one day or two supplementary days are added, accordingly as the year is an ordinary year or a leap year. These supplementary days are not dated. Thus, each quarter has 13 whole weeks, and in all the quarters the same dates always correspond to the same days of a given week in the quarter.

Here, of course, is the germ of The World Calendar and, as M. Nordmann went on to tell us, many variants of this system were put forward, differing in the order in which the 31-day months and 30-day months follow each other, in the day that opened the quarter, in the place given to the extra days. These matters in his view were far from being unimportant, but he thought there would be no difficulty in examining them and coming to an agreement. Summing up he found that while most of the characteristics of the present calendar are preserved, many drawbacks are remedied.

Referring to the 13-month proposal, which was known to him as the Delaporte calendar, he observed that it contravened old-established habits and questioned whether the public would admit a year of 13 months not only on superstitious grounds, but also because of the disorganization to commercial habits resulting from the suppression of convenient subdivisions like the quarter and half-year. That seemed to have been the view of the members of the Liège Congress, whose tendency was towards the adoption of a system more or less analogous to the Armelin calendar.

"This I point out," added M. Nordmann, "without taking sides in the matter . . . Let us not seek an exaggerated scientific rigor."

It is easy to see where his sympathies lay and he made an unanswerable case for practical reform.

The concluding paragraphs of his chapter on calendar reform are well worth quoting:

"If we may be allowed to look at the matter theoretically, we see that all the difficulties, all the imperfections of the calendars proceed from the fact that the month and the week are not commensurable in the frame of the year. In other words, the synodic revolutions of the moon round the earth and the earth round the sun have no common measure.

"One of the most singular errors of Plato, that divine dreamer, was to believe that natural things have only simple and perfect relations to each other. Thus, he sought to prove that there are only five perfect worlds because in geometry there are only five regular solid bodies.

"Unfortunately, the truth is far otherwise. The real and profound harmonies of the world are not subject to the paltry limits of our logic. As Fresnel said: 'Nature does not worry about analytical difficulties.'

"In any case, the fate of this question will enable us to judge the League of Nations.

"Some persons believe the League is the chrysalis whence a better future will emerge on the luminous wings of Justice and Liberty. Others hold it is but the last and fugitive reflection of the illusory clouds of the Past. But belief is not knowledge. The reform of the calendar will help us in choosing between the two points of view."

Nordmann, it is clear from his writings, was something more than a very distinguished astronomer. He had vision and imagination. In the passages we have quoted he placed his finger on the fatal weakness of the League of Nations. Its failure to tackle the small problems which it was called upon to solve was an index of its impotence to tackle the large ones. This Nordmann foresaw long before inherent feebleness of the League was suspected by the nations of the world.

MODERN INDUSTRIAL NEEDS

From the Plainfield (N. J.) *Courier-News*, December, 1940

TO THE average citizen, accustomed as he is to the familiar Gregorian year, the awkwardness of the irregular and changeable calendar is not always apparent. However, with the development of an industrial age, with closer intercommunication between nations, and with the wide demand among churchmen for a fixed Easter, it becomes increasingly clear that our inconvenient calendar brings real and unnecessary hardships.

The object of any calendar reform is to remove needless complications and to simplify, regularize and stabilize our time system, so that it will adequately meet our modern conditions. It is generally agreed that the most satisfactory and simple plan of revision is that known as The World Calendar.

Adoption of The World Calendar means that with only the slightest changes in the existing calendar, all the important faults and irregularities of the present system are corrected and a stable, ordered and balanced pattern of time-measurement is obtained.

EASTER DATE PROBABILITIES

By TEMPLE RICE HOLLCROFT

Professor of Mathematics, Wells College, Aurora, New York

EASTER in 1940 was on March 24. The previous Easter on March 24 had been celebrated by George Washington. This was in 1799. Thus a period of 141 years elapsed between two successive occurrences of Easter on this date. Moreover, all other possible dates of Easter occurred, some several times, during this period. Easter on March 24 aroused additional interest because the preceding Sunday was both Palm Sunday and St. Patrick's Day, and there had long been a saying in Ireland to the effect that in the year when the palm and the shamrock are worn together, blood will flow and Ireland will be free.

This unusual date of Easter suggested certain questions. How often does Easter occur on any given date? Can the probability of a given date be found and, if so, how does it compare with the actual occurrence of that date?

In this paper, the approximate probabilities that given dates of Easter occur over long periods of time are computed. There are five dates whose probabilities of occurrence are considerably less than those of the others. The actual occurrences of these five dates during a period of six centuries in which we are now living are compared with their respective probabilities.

There are 35 possible dates for Easter, March 22 to April 25 inclusive. The date for a given year is determined by the epact and the dominical letter of that year. Since there are seven dominical letters and 30 epacts, assuming that the occurrences in both cases are equally likely over sufficiently long periods of time, the probability that any given epact and dominical letter will occur simultaneously in one year is $\frac{1}{210} = .00476+$. Several epacts, ranging from one to eight, may be associated with a given date, but only one dominical letter. Thus Easter occurs on March 22 for only one epact, on March 23 for either one of two epacts, on March 24 for any one of three epacts. The number of epacts associated with a given date increases by unity up to seven for March 28 and remains seven for 22 dates, March 28 to April 18 inclusive. The number of epacts associated with April 19 is eight, and this number decreases one for each succeeding date down to two for April 25, the latest possible date of Easter.

There is a slight variation from the above which affects the frequencies of the two dates, April 18 and April 25. Since a lunar month averages about 29.5 days and the epacts correspond to 30 days, for six months of the year, the 30 epacts must be associated with only 29 days. To allow for this, the epact 25 is called 25′ when the golden number of the year exceeds

11, to indicate that 25 is the epact for six alternate months and 26 for the other six, which include April but not March. April 25 is the Easter date for the combination (25,C) and April 18 for (26,C). All other Easter dates, however, that correspond to the epact 25, correspond also to the epact 26, so April 25 is the only loser and April 18 the only gainer by this interpolation. Since 25 and 25′ occur about equally often, the above is taken into account by associating April 25 with 1½ epacts and April 18 with 7½ epacts in 210 years.

The probabilities of occurrence of the various dates of Easter, assuming that all epacts and all dominical letters are equally likely to occur in a sufficiently long period, are as follows:

March 22	.0048
April 25	.0071
March 23	.0095
March 24, April 24	.0143
March 25, April 23	.0190
March 26, April 22	.0238
March 27, April 21	.0286
March 28-April 17 inc. and April 20	.0333
April 18	.0357
April 19	.0381

Thus March 22 is the least probable date and April 19 the most probable date of Easter. It is therefore very likely that over long periods the dates occur in approximately the above proportions and that March 22 is the possible date of Easter which occurs least often. This, however, is not the rarest date in the six centuries in which we are now living.

The five dates of Easter whose probabilities indicate that they occur least often will now be treated.

Consider the interval of 591 years from 1800 to 2390 inclusive. The probable number of occurrences ("probable" as defined previously) of each of the above five dates in this interval are:

March 22	2.8	March 23	5.6
April 25	4.2	March 24, April 24	8.4

The actual numbers and dates of occurrences in this same interval are:

March 22	3	(1818, 2285, 2353)
April 25	6	(1886, 1943, 2038, 2190, 2258, 2326)
March 23	6	(1845, 1913, 2008, 2160, 2228, 2380)
April 24	6	(1859, 2011, 2095, 2163, 2231, 2383)
March 24	1	(1940)

During this 591-year interval, March 24 occurs only once as Easter, although its probability would indicate at least eight such occurrences. In each of the six centuries involved, the epacts associated with March 24 occur either ten or eleven times, but the dominical letter F is associated

with one of them only in 1940. Thus in a set of 61 epacts, covering 591 consecutive years, any one of which with F (one of the seven dominical letters) would determine March 24, only one such combination (21, F, 1940) occurs.

April 24, with the same probability as March 24, also occurs less often than its probable number. On the other hand, March 22, April 25 and March 23 all occur slightly more often than the probable number of occurrences.

It should be noted that 467 years will elapse between two successive occurrences of March 22 as Easter in 1818 and 2285. March 22, however, is only one-third as likely to occur as March 24.

The interval 1800-2390 was chosen because March 24 is the date of Easter in 1799 and 2391. In order to have a more representative distribution, one of the "ends" of this interval should be included. For example, the six centuries, from 1801 to 2400 inclusive, constitute an interval in which March 24 occurs twice (1940, 2391) and the others as above.

The most unusual feature is, however, that 1941 is the first year of a 450-year interval during which Easter will not fall on March 24, and that within that interval, Easter will occur twice on March 22, four times on March 23, five times on April 25, each much less likely to occur than March 24, and five times on April 24, whose probability is equal to that of March 24.

It is almost a certainty that Easter will never again occur on March 24, nor, indeed, on any of the five least probable dates except April 25 in 1943. Surely, in the near future, the best interests of every endeavor in any way affected by the calendar (and that is almost all inclusive) will prevail over tradition, and the probabilities of dates of Easter will become: April 8, one; all others, zero.

HISTORIC CALENDAR DIVISIONS

From *Transport Arbetaren*, organ of the Swedish Transport Workers Union, Stockholm, July, 1939

FORMERLY it was believed that the sun went around the earth; but later it was established that it was the earth that circled the sun in a revolution taking 365¼ days. Then people tried to divide the year on the basis of the number of months produced by the times that the moon circled the earth in a year. This gave 12 months, but it did not coincide with the length of the year, because lunar months are only 29.53 days long, and 12 of them amount to 354.36 days. It has been impossible to figure evenly the days in the month. In Egypt they divided the month into three periods of ten days each; the Hindus divided the months into two halves, the light and dark periods; the Chinese divided it into four weeks; and the Persians into six periods of five days each. The Jews have always had weeks of seven days. The Mayans of Mexico divided the year into 18 months of 20 days each.

HOLIDAY CUSTOMS

A Review by P. W. WILSON

RED LETTER DAYS. *A Book by Elizabeth Hough Sechrist. With Illustrations by Guy Fry;* 252 *pages. Philadelphia: Macrae-Smith Company,* 1940

MISS SECHRIST is well qualified for the literary enterprise on which she has spent so many eager hours. At the Public Library of Bethlehem, Pennsylvania, she presided over the Children's Department, and the touch of her pen is electric with a youthful zest for a picturesque subject that she has made her own. We have had her *Little Book of Hallowe'en* and her *Christmas Everywhere,* which dealt respectively with one festival in the year, and she now tells of *Red Letter Days* scattered through the months from January to December. We have also a brief sketch of the evolution of the calendar, useful as a readable introduction to what follows, but hardly to be taken as a definitive account of that somewhat formidable affair. Some of the categorical statements suggest the wisdom of reservations.

This is one of the many books that delightfully express the inexhaustible superabundance of human interest, ancient as the dawn of history, modern as the latest headlines, which associates all of us, whoever we may be and wherever we may have our habitation, rich and poor, learned and unlearned, friend and foe, with the tranquil and rhythmic measurement of time. There will never be an end to the queer details, the strange customs, the age-long traditions, the curiously persistent superstitions, the sacred and civil ceremonials that adorn the calendrical year. Even the seasoned enthusiast for the lore of the Almanac will find what is new to him and much also of which he will be glad to be reminded.

Miss Sechrist's mood of enjoyment harmonizes with the laughter that rings forth during the festivals when the everlasting child in man breaks asunder the shackles of routine and revels in priceless hours of freedom. Turn these pages, glance at the pen drawings by Mr. Guy Fry, and you catch the fragrance of the girlish gaiety that leaped from the liberated heart of Pippa when she awoke to the rapture of that one great day in her drab and dowdy year when she ceased to be a drudge in a mill and could call her soul her own. The Holy Day was her holiday, her happy day, when she could dance her way through streets whatever evil they concealed, singing, "God's in his heaven, all's right with the world."

It is all very well for a cultured scholar from Oxford like Keble, with a comfortable income, a pleasant library and occupations largely of his own choosing, to write complacently of the daily round, the common task furnishing all we need to ask as a pathway for the pursuit of well-being. But Keble would have been inspired to a very different hymn if he had had to

make his living by the deadening drudgery that little Pippa had to endure, morning, noon and night, one week after another. For that toiling child, a day off work was a glimpse of heaven.

The title of this book—*Red Letter Days*—suggests a selection from the numerous feasts and fasts of the year observed throughout the world. The selection is fairly to be described as cosmopolitan, and it indicates, therefore, a common instinct for recreation pervading all mankind. But emphasis is laid, as might have been expected, on those occasions that are best known in the United States. And not a little of the interest in the book lies in the fact that these American anniversaries are seen in their correspondence to festivals that date from periods far anterior to the discovery of the Americas. With all of its talk about isolation, this country has not been able to escape from observances that are deeply embedded in the mentality of the human race.

Since the beginning of recorded history, man has celebrated the seasons as they follow one another throughout the solar year. Superficial commentators have dismissed these celebrations as pagan and have talked in a superior tone about heathen rites. This book shows that expressions of wondering reverence for great cosmic phenomena as they recur, however primitive they may be, are to be included in the universal worship of God by man. Japan welcomes her cherry blossoms. The United States has her Arbor Day, her Labor Day, her Thanksgiving, indicating a communion of ourselves with the rejoicings of our remotest ancestors.

In the ancient book of *Ecclesiasticus* we are exhorted to praise famous men, and 26 centuries have added the weight of corroboration to that great exhortation. Saints' days are thus in accord with a veneration by man for man which is essential to his dignity. Miss Sechrist cannot mention all the saints in the calendar, but she tells us of Saint Patrick, in whose honor there are such impressive parades in the English-speaking world. Here again an eternal instinct within man persists through the centuries. For as some of the saints of the past recede into the memory of omniscience, their successors emerge and continue the majestic dynasty of human greatness. We have the birthdays of Washington and Lincoln, Columbus Day and other similar occasions in many countries which perpetuate the hero-worship which Thomas Carlyle included among the uplifting exercises of the human spirit. Nor does modern man abandon his claim to a future life. The mysticism we breathe on All Saints' and All Souls' Days is manifest on Memorial and Armistice Days. The dead still live.

There is a tendency to distinguish between the sacred and the secular in the Almanac, and there is, of course, a very real distinction to be drawn between certain ecclesiastical observances and civil occasions. Yet the distinction is bridged by a kind of rainbow correspondence. For instance, the Hebrew feast of the Passover signifies deliverance of man from the

tyranny of his fellow man. This feast was in full progress when the Crucifixion took place and it is still a movable feast like Easter.

This sense of emancipation is by no means confined to the Jewish memory. The United States has her Independence Day, the Fourth of July. Other nations have also their own Independence Days, each with a meaning of its own. There is thus a comradeship between what we call the sacred and what we call the secular which demonstrates that life has to be seen, not as a duality, but as one coherent whole.

It would be possible to show that the Red Letter Days described by Miss Sechrist are carefully preserved within the structure of The World Calendar. Nothing of what this book contains is lost by that far-reaching achievement in calendar reform. We may also draw the conclusion that the simple and human oddities in celebrating, let us say, Hallowe'en—these ebullitions of youthful mischief in a community that, like Peter Pan, never quite grows up, these tender universalities which add Mother's Day to the many feasts in honor of the Madonna—are the answer of man as a family man to the hatreds and cruelties which rend his home asunder. The fasts and feasts in the calendar have never been reasons for war. They have recurred as silent protests against the folly that substitutes death and destruction for song and dance. Holy days cannot be days of hatred. They are days, rather, of hospitality when enemies can meet in that fresh air where the fumes of poison gas are dissipated and fireworks are the only firearms. Within her sphere of study and influence, Miss Sechrist may be enrolled among the multitude of those who are working for a better world.

ADDITIONAL OBITUARY NOTES

FRANK PARKER STOCKBRIDGE, veteran American journalist, died December 7, 1940, at Stockbridge, Massachusetts. Widely read, no man in America had a wider range of information—on politics, science, literature, people, and virtually everything under the sun. He joined the movement for calendar reform early in 1931 and then stated his contribution, for which The World Calendar Association was grateful over many years—"I will be able to give occasional publicity to this subject, on which I have in the past written several articles myself."

Shortly before his death, his column, syndicated throughout the country, said: "To folk who put sentiment and tradition above reason and logic there is something almost sacrilegious in tinkering with the calendar. But it's been done not once but many times. There isn't any reason why it shouldn't be changed again."

DR. RAYMOND PEARL, internationally known biologist, died in Baltimore at the age of 61. A member of The World Calendar Association, he became interested through the activities on the subject by the American Statistical Association.

Other deaths among the membership of The World Calendar Association include *The Honorable Judge George W. Green*, Medicine Hat, Alberta, Canada; *Rufus Jarnagin*, Educator, Buffalo; *Prof. J. E. Butturff*, Bucyrus, Ohio; *J. A. Welton*, Plumber, Dover, Ohio; *John W. Harradine*, Teacher, Hamlin, N. Y.; *H. G. Ramsperger*, Statistician, Leonia, N. J.; *August H. Warnecke*, Merchant, Berkeley, Cal.

CURRENT PRESS COMMENT

Problems in Common

Salisbury (N. C.) Post

There is the inspiration of courage in the calendar reform leaders' energetic labors to push through their plans in spite of the chaotic conditions of world politics and international enmities. The group is setting us all a fine example in preparing for peace in time of war, giving evidence of its faith that existing misfortunes in the relationships of nations will eventually be submerged in the impulses toward international amity and cooperation.

Indicative of this optimism and this faith in the valuable importance of its proposals is the Association's current campaign to have the United States call an international conference on calendar reform in the near future, bidding even the bitterest military enemy countries to cooperate in sending delegates to sit about a common council table and review the possibilities of ironing the kinks out of the present calendar system by mutual consent and active cooperation.

Such a meeting illustrative of the problems which all nations share in common entirely outside of the spheres of wars and political power would have in itself some considerable significance in these days; it might even point the way to the possible effectiveness of similar tactics in other spheres.

Perpetual Timepiece

Salina (Kan.) Journal

Maybe the calendar is the cause of the world's trouble. It has been out of balance, and no one has done anything about it for hundreds of years.

Now the nations of the globe, and most of the people who inhabit it, have gotten themselves into a terrible mess, and nothing that has been proposed so far seems to have been of much help. So why not try the plan proposed by The World Calendar Association.

This calendar will last as long as you live. So get in the band-wagon and start demanding calendar reform. It's the first reform you have been offered that saves time and money—so grab it quick. Such a chance may never come again.

Indian Calendar

Cambridge (Md.) Banner

A quaint system of calendar-making, similar to that employed by the Bible Patriarchs, is practiced by the Sarcee Indians of the Indian reserve outside Calgary, Alberta. It is the medicine man's responsibility to transfer each morning a twig from a bundle representing the unused part of the month to another bundle that represents the used part. Altogether, he has five bundles, each containing 30 twigs.

The third bundle, signifying June in summer and December in winter, is always kept in two equal parts. The divisions denote midsummer's and midwinter's day. In winter the twigs are kept with their points downwards; in summer the position is reversed. Having only five bundles to tally off six months each half-year, the medicine man always uses the fifth bundle twice. The picturesque names and emblems by which the Indians recognize the months follow: April, Frog Moon, Bull Frog's Croak; May, Sprouting of Green Leaves and Grass; June, Egg (Duck's) Moon; July, Moulting (Duck's) Moon; August, Flying (Duck's) Moon; September, Running of the Deer; October, Fall of Leaves Moon; November, Misty Moon; December, Clear Frosty Moon; January, Great Moon; February, Eagle Moon, (eagles soar); March, Goose Moon, (geese come).

Fixed Easter

Liverpool (England) Daily Post

There is throughout the Christian world a large measure of agreement about the desirability of fixing the date for Easter, and it is very likely that Parliamentary action would be decisive in the matter. As for the practical arguments for a change, involving as they do business, education, and law and, of course, the bank holiday, they are irresistible.

EXCERPTS AND REVIEWS

The Wide Horizon

By HERBERT B. NICHOLS

Natural Science Editor, *The Christian Science Monitor,* Boston

I WAS QUITE thankful last spring to the merchants and tradespeople who presented me with calendars at the year-end, for the calendars were very good to me. They decreed such an early Easter my wife decided she'd do without a new spring outfit. Perhaps the stores would have preferred a late Easter. Perhaps they would like a late Easter every year. Maybe everyone would. But just as long as we go on year after year with an 18th Century calendar, our culture and modern streamlined business must bow before custom and inconvenience.

What's wrong with it? Well, for one thing, who ever suggested that Easter should swing across the calendar through an arc of five weeks, following the formula, "the Sunday after the first full moon after the Vernal Equinox"? Not only must merchants study the calendar and the long-range weather prediction before ordering or not ordering stock for an enthusiastic or frozen Easter parade (anywhere from March 22 to April 25), but business men of all fields consciously or unconsciously pay for calendar vagaries.

It was good to have a vacillating Easter in the days when pilgrimages to the Holy Land on foot were popular, and weary travelers needed the light of a full moon to travel by, but the need of 325 A.D. is not that of 1941. If our antique calendar were merely a nuisance, it might be tolerated, but the management and control of modern business, science, education, commerce, agriculture and labor is accomplished on the basis of statistical data. The additional work required to juggle figures around to fit calendar inequalities can be translated directly into dollars.

It makes as big a difference in some concerns whether there are four or five pay-days in a month, as it does in most families. In 1936, February had one of those fifth pay-days, rare it's true for such a runt month, but it spelled the last straw for at least one concern.

Other divisions of the year suffer likewise. Dividing the year of 365 days, 5 hours, 48 minutes and 46 seconds into halves, (according to the calendar) we have in the first half either 181 or 182 days, and in the last half 184. Divide it into quarters for statistical reasons and there are from 90 to 92 days in each. The year never begins on the same weekday twice in succession. Month dates and days of the week never correspond and months do not necessarily have the same number of Sundays, Fridays or Saturdays. School vacations and summer vacation schedules are never the same.

Contrary to popular belief the calendar isn't a static institution. Eduard Meyer in 1904 advanced the year 4231 B.C. as the probable date of the calendar's birth, but according to Director Emeritus H. E. Winlock of the Metropolitan Museum of Art, even ancient Egypt's calendar couldn't have emerged suddenly but bloomed and prospered from very primitive beginnings. Probably it depended initially upon the cycle of the Nile's annual rise and fall. At first it was a division of the year into three seasons, flood, spring and low water or harvest, according to Dr. Winlock. The 4231 B.C. date was advanced because that was the year the flood came at the same time the sun rose far enough to the east of Sirius, the Dog Star, for that body to be seen above the horizon just before sunrise.

Of all the plans advocated for a 20th-Century change in the calendar, perhaps that of The World Calendar Association is best, for it would accurately adjust many of the present difficulties with the least radical changes. Sponsored by natural scientists and business men alike, it calls for a perpetual calendar. Furthermore, one can keep track of the days of the week upon which important dates fall.

New Year's Card

By ADELAIDE HAWLEY

Over Columbia Broadcasting System's Woman's Page of the Air, January 1, 1941

I RECEIVED a rather unusual New Year's card the other day from Miss Elisabeth Achelis, who is President of The

World Calendar Association. She quotes the famous words from Shakespeare's *Hamlet*: "The time is out of joint; O cursed spite, That ever I was born to set it right!" and then she says she thinks we ought to paraphrase Mr. Shakespeare and make the couplet read: "Our time is out of joint; but O delight, That we are born this age to set it right!"

Miss Achelis has spent a number of years and a great deal of serious effort to stabilize the calendar and many prominent people and a number of countries endorse her World Calendar. She decided, when she first got the idea, that it was just too silly—this business of having to say "thirty days hath September, etc." whenever the number of days in a given month was in doubt. Holidays come along any old time — nobody ever knows when without looking it up—so Miss Achelis advocates a balanced calendar, which is only slightly changed from our present one, but so much more sensible.

Lots of people shake their heads over proposals like this, and say something about what was good enough for my father is good enough for me, and so on. Well, did you know that we didn't have Standard Time for our clocks and watches in this country until 1884? It was adopted still later by other countries. Men used to spend half the time going around comparing the time with somebody else to find out, if possible, what time it really was.

New Year Celebrations

By Dr. Robert Donath

In *Irish Independent*, Dublin, December 1938

FROM time immemorial noisy amusements have constituted a feature of New Year celebrations. Especially in the countries where taking leave of the old and welcoming the new year are traditionally celebrated on New Year's Eve—in the night of St. Sylvester's Day—carnival atmosphere prevails. In Vienna, for instance, on Sylvester, people go to the theaters; many restaurants arrange *Silvesterfeicru.*

The program consists of comic plays, humorous recitals and merry songs. An exquisite supper with wine supports the efforts of the actors to create the desired atmosphere. The climax is reached when the clock of St. Stephen's begins to boom the midnight hour; then lights are turned off: the old year goes. With the 12th stroke the lights flare up again, all present wish in unison a happy New Year (*Prosit Neujahr*): the New Year is in.

The custom of *letting in the New Year* is also observed in England. The first visitor of the new year is called *first-foot* or *lucky bird.* Greatest importance is attached to his appearance. Generally a dark-complexioned man or boy is demanded; besides, the *first-foot* must not be flat-footed, nor squint-eyed, nor must his eyebrows meet. He comes in at the hall door and leaves at the back door.

Coming in he has to bring a piece of coal or wood, bread and whiskey. Silence receives him while he enters and performs the ceremonies, putting the coal on the fire, bread and whiskey on the table. Then he wishes three times a happy New Year and is treated with cake and wine.

In France, the great family day is not Christmas but New Year, which is called *Le Jour de l'an* (the day of the year) or *Le Jour d'Etrennes;* the latter word is derived from the Latin *strenae,* meaning *presents.* New Year in France is celebrated by giving presents. This custom was introduced by the Romans when they conquered Gaul.

Courageous Leadership

By Adelaide Kerr

In Detroit (Mich.) *News*, September 1940

LOTS of women have flouted time, but Elisabeth Achelis is trying to change it. She wants to revise the calendar.

"The constant change of the present calendar brings confusion," she says. "You don't change clocks and tape measures from year to year. Why shouldn't there be a changeless calendar?"

"The World Calendar would make exact comparison possible. It would aid the farmer in planting, fix the beginning of the school year and make possible the regular arrangement and enjoyment of holidays. But one of the things I like best about it is the fact that, in adopting it, nations of the world would be in agreement on one thing and would universally observe two World Holidays. One such agreement might lead to another, and thus the calendar might be a step along the road toward peace."

FROM THE MAIL BAG

I am very glad that they are showing such interest in calendar reform in India, and if it is linked with the general wish for peace among the nations of the world, it should gain adherence everywhere.—Lord Desborough, Hertford, England.

My classes consist of over 90 per cent of Orientals and I am happy to report that each one of them is absorbingly interested in The World Calendar.—M. C. Le Vine, Head of Accounting Dept., Phillips Commercial School, Honolulu.

Your endeavors, I trust, will eventuate in full success.—Bishop J. L. Nuelsen, Geneva.

I became calendar-conscious when in my childhood I read that famous book of Jules Verne, *Around the World in Eighty Days*. The fact that Mr. Fogg gained one day in traveling round the world from west to east was, as far as I am able to remember, the first reason for my reflecting on the laws of the calendar.—B. Traneus, Forenade Landsortstidningar, Stockholm.

This year I hope we will see our calendar creating more interest than ever and well on its way to ultimate world-wide adoption.—Edward F. Flynn, St. Paul.

I first came in contact with this movement while in Geneva and have since been earnestly wishing for its universal adoption.—Ken Sato, *Osaka Mainichi*.

May the strength of the Episcopal Church be thrown behind this movement for calendar reform.—The Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of the Diocese of Minnesota.

I am very glad indeed that there is a vigorous movement for calendar reform. It would be a great boon to schools and universities and also to business organizations and to all people who appreciate holidays.—Dr. W. Hamilton Fyfe, Queen's University, Kingston, Ontario.

All Mayan science and the glyphs depend on the calendar and Astronomy, and therefore this science is of great importance to your Association, the same as your work is of great use to us.—Dr. E. P. Dieseldorff, Coban, Guatemala.

Calendar reform is necessary.—H. E. Victor M. Rendon, Diplomat, Guayaquil.

In setting forth the advantages of The World Calendar, there is one point which I think might have greater emphasis. Thirteen is a very inconvenient factor to have in any problem, yet it seems necessary in any calendar. The World Calendar conceals it where it is not annoying and scarcely noticed; that is, *13 weeks in a quarter*. The 13-month calendar presents this troublesome factor in the most prominent and annoying way possible.—Henry Paul Busch, Philadelphia.

I am heartily in favor of The World Calendar as contrasted with the 13-month calendar.—E. B. Patton, Dir., Div. of Stat. and Infor., Dept. of Labor, New York.

The World Calendar is a vast improvement over the present one.—H. Chen, Shanghai College of Law.

I am confident that the general acceptance of this change in the calendar, affecting a wide range of interests, political, financial, social and international, would exert a definitely stabilizing influence, so sadly needed in the world of today.—Lt.-Col. W. A. Aiken, D. D., Chaplain, American Legion, New York.

We are heartily in accord with any individual or group of individuals who are enterprising enough to advocate the change that business should insist upon in our ridiculous calendar arrangement. You have excellent arguments for your style on account of the division into quarters. We feel that all newspapers and magazines should cooperate whole-heartedly in some kind of revision. We have been advocating a change in our small way for about 10 years.—George C. Handy, Publisher, *The Ypsilanti Daily Press*, Mich.

The proposed change will stabilize the so-called college terms in schools so that, actually, all terms may be scheduled to begin at the same time, and may also be concluded at the same time.—Prof. J. F. L. Raschen, Univ. of Pittsburgh.

All that which tends to simplify matters, and this scheme will, no doubt, convey to this result, should be supported by everyone, without hesitation.—George Frank Davis, Asuncion, Paraguay.

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HOLIDAYS IN THE UNITED STATES

UNDER THE WORLD CALENDAR

IN THE perpetual, 12-month equal-quarter World Calendar an important improvement is gained, in that holidays for the first time are stabilized as to day and date. Washington's Birthday recovers the original date upon which it was celebrated before the advent of the Gregorian reform. Holidays with *no definite dates*—for example, Thanksgiving Day—can easily be placed on Mondays that precede their customary positions. Holidays with *definite dates* can also be advanced to preceding Mondays, if desired. New Year's Day being a Sunday and the preceding Year-End Day (extra Saturday) being a World Holiday, the following Monday, January 2, is the first working day of every year.

New Year's Day, Sunday, January 1.

Washington's Birthday, Saturday, February 11.

Lincoln's Birthday, Sunday, February 12, observed Monday, February 13.

Memorial Day, Thursday, May 30, or Monday, May 27.

Leap-Year Day, extra Saturday, June 31 or L.

Independence Day, Wednesday, July 4, or Monday, July 2.

Labor Day, Monday, September 4, or Monday, September 11.

Columbus Day, Thursday, October 12, or Monday, October 9.

Election Day, Tuesday, November 7, or Monday, November 6.

Armistice Day, Saturday, November 11.

Thanksgiving Day, fourth Thursday, November 23, or fourth Monday, **November 27.**

Christmas, Monday, December 25.

Year-End Day, extra Saturday, December 31 or Y.

EASTER

THE stabilization of Easter on Sunday, April 8, as nearest the historical date, is suggested by TheWorld Calendar Association. Ash Wednesday would then be February 22, and Whitsunday, May 26. The decision is left entirely to the churches.

After Reading Please Pass On to Others

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MY 13 '41



VISIT

THE WORLD CALENDAR EXHIBIT

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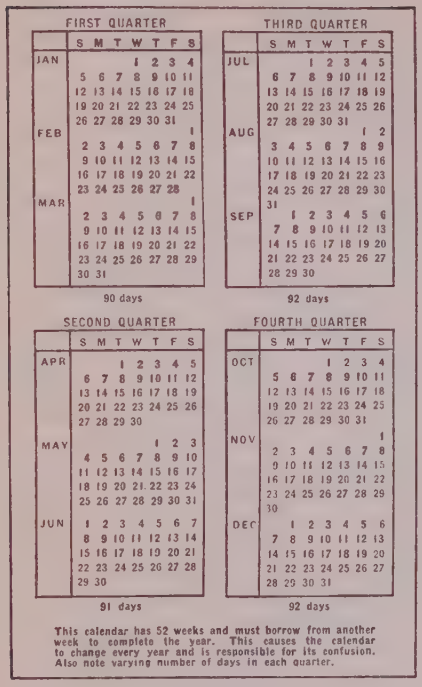
Journal of
CALENDAR REFORM

SECOND QUARTER

1941

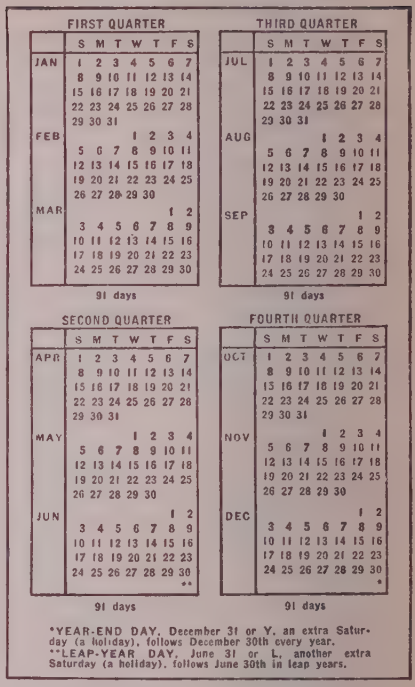
1941

PRESENT GREGORIAN CALENDAR



This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR



*YEAR-END DAY, December 31 or Y, an extra Saturday (a holiday), follows December 30th every year.
**LEAP-YEAR DAY, June 31 or L, another extra Saturday (a holiday), follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

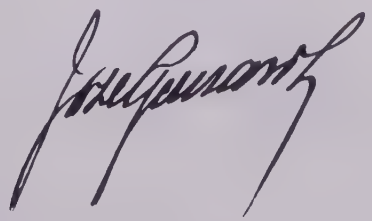
SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

STATEMENT BY VICE ADMIRAL JOSÉ GUISASOLA

Chief of Staff of the Argentine Navy, on the occasion of an informal luncheon at the Rainbow Room, Rockefeller Center, on June 5, tendered the Admiral by the American Advisory Committee of The World Calendar Association

In my capacity as Chairman of the Argentine Committee for The World Calendar, I would like to state my belief that it would be a splendid gesture of hemispheric solidarity, in which we are all so interested at this time, if the countries of North, Central and South America were to show the way to the rest of the world by adopting The World Calendar of 12 months and equal quarters. Committees, such as the one of which I have the honor to be Chairman, have been formed throughout the countries of South America as well as in Mexico, Central America and Canada. The World Calendar Association itself has headquarters here in New York City.

By a few simple changes, The World Calendar brings order, stability and balance into the measurement of the year and its adoption would be a fine token that science and culture continue to advance despite wars and similar upsets. May I recommend to the attention of the people of the United States that they study The World Calendar and accelerate the world-wide movement for its adoption?





VICE ADMIRAL JOSÉ GUISASOLA, SEÑORA DE GUISASOLA AND MISS ELISABETH ACHELIS

A NEW CALENDAR FOR A NEW WORLD

VOL. XI SECOND QUARTER, 1941 No. 2

Three Ways YOU Can Help

EVERY member of The World Calendar Association can now help in making The World Calendar an actuality—a new calendar for a new world by 1945. For obviously a new time-plan is a part of the new world that is being fashioned today.

Personal contacts with newspapers and with newspaper men can be a great help. Every editorial about The World Calendar, every news story, every feature article will win adherents to the cause. Members of the Association can bring The World Calendar to the attention of newspaper editors by word of mouth or by letter.

Another important source of good will for The World Calendar can be cultivated in social and professional groups. Any organization that ever listens to talks should be induced to hear The World Calendar discussed. If members of the Association feel reluctant about making speeches themselves, they may call on the headquarters of the Association, and it may be able to assist in obtaining an interesting speaker.

A further type of aid in winning the public to The World Calendar is that each member of the Association could study how The World Calendar would be of specific benefit in the art, craft, or profession he knows best. He then can talk about the benefits to his colleagues and win their support, one by one.

More than a dozen nations already have endorsed The World Calendar. If a few additional nations—particularly the United States—can be swung into line, there is every reason to believe that The World Calendar will go into effect January 1, 1945.

The active help of every member of The World Calendar Association will be appreciated. We have been glad to include you in our membership—now we ask that you join in the vigorous and urgent drive to success in 1945.

Journal of

CALENDAR REFORM

April, May, June
1941

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CHARLES C. SUTTER, Editor
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"LITTLE" BUSINESS MAN COMPLAINS

By JEROME S. SCHWARTZ

HOW does the calendar affect your business? That is a question I have been putting in one form or another to "small" business men —the butchers, bakers and—well, if not candlestick makers—then florists, laundrymen and storekeepers, who comprise such a large part of the business world.

How does the calendar affect your business? It is the same question I had previously asked industrialists, bankers and advertising executives —so-called big business men. The answers in each instance were surprisingly similar; there was common agreement that the present wandering calendar constitutes a major obstacle to efficiency. If there was any difference at all, it was in the intensity of feeling with which the protests were lodged. Where the "big" business men had been more detached in their viewpoints, more academic, the "small" business men with whom I spoke in gathering facts for the present article considered the calendar handicaps under which they worked as a personal matter. It was this that made their views interesting—and valuable. Several of the most typical attitudes are recorded here.

Take Mr. Howard Brooks, proprietor of a cafeteria in midtown New York, for example. When I put the question, "How does the calendar affect your business?" to him, he took it as a challenge.

"The calendar! The calendar! I'll say it affects my business! If it's not the weather or bad times, it's the calendar. Look!" he fumed, making a sweeping gesture around his eating place.

It was Washington's Birthday and a Saturday and I did not find it surprising that there should be so few customers, especially since the cafeteria is located in a neighborhood where there are many offices, most of which close on Saturdays. The department stores in the neighborhood were also closed.

"But you must have expected that business would be light today," I said.

"Sure, I expected it would be light, but have you looked behind the counters? We have hardly any customers, and less food. I expected it would be much lighter than it has turned out, and ordered hardly anything from the wholesalers. I'm losing what few sales I could have made because there's no selection."

Mr. Brooks went on to show exactly how he had been caught short.

The last time Washington's Birthday had occurred on a Saturday was in 1936. He had nothing to go by in ordering except that experience. Even making allowances for generally improved business conditions, he had been way out in his calculations for a corresponding situation in 1941.

"Last year the same thing happened to me, only in reverse," he complained. "That time it was Lincoln's Birthday on a Monday, a big shopping day. I didn't know how to order it—as a bad office or a good shopping day—and finally had to resort to guesswork. My guess was bad. The shoppers didn't show up in the numbers I had expected and I was left with a lot of perishable food. By Tuesday most of it was unfit to sell."

It was obvious that a permanent linking of day and date, as proposed in The World Calendar, would have simplified matters in both instances. I mentioned this fact and also the proposed combining of Lincoln's Birthday and Washington's Birthday in the same week-end. Both ideas received Mr. Brooks' hearty support on the spot.

"Holidays are always a worry to operators in business districts who run six days a week," he said. "Under the plan you describe I think the whole restaurant industry would benefit. Making a big week-end out of the two holidays would mean more business for 'uptown' places and give us 'downtown' fellows a legitimate reason for closing. We'd open up again on Tuesday morning with two troublesome holidays out of the way and practically nobody would have been inconvenienced."

Among those who favored the feature of The World Calendar which would move practically all holidays to positions adjacent to the week-end was Grattan Anderson, proprietor of a laundry plant in a suburb adjacent to New York. This plant, which employs about a hundred men and women and operates a fleet of 30 trucks, is not only expensive to run, as its proprietor pointed out, but expensive to start or stop as well.

"When a holiday comes there is not only a natural lag in an employee's efficiency directly before and after the layoff," Mr. Anderson said, "but there is also considerable added expense in relighting the fires, so to speak. Steam pressure is ordinarily kept up for overnight layoffs, but it is not economical to do this when the plant is closed an entire day. There are other disadvantages, including the difficulty of making pick-ups and deliveries, which midweek holidays create.

"It is not easy to trace the cost in dollars of holidays which occur between Tuesday and Friday inclusive, but it is considerable. In 1940 our plant closed down seven times in addition to regular weekly closings. This year there will be a total of eight closings because of midweek holidays."

Another who heartily favored the elimination of midweek holidays and the resultant extension of week-ends was Mr. Milton Reissner, operator of a resort hotel in the Berkshire Hills.

"The emphasis that has been put on winter sports in the past few sea-

sons has opened up new week-end possibilities for the country hotel keeper," Mr. Reissner stated. "He has always been happy when holidays have fallen near the week-end, that is, on Saturday or Monday. 'Freezing' as many holidays as possible there, and thereby creating long week-ends, would increase this advantage. I heartily endorse the idea of the major holiday celebration that would be created by combining Lincoln's Birthday and Washington's Birthday in the same week-end, February 11-13, for this is at the height of the winter sports season. The hotel industry would also benefit by the long week-end that would be created by celebrating Independence Day on a Monday. This holiday has never meant as much in attendance at summer resorts as Labor Day for the very reason that it frequently fell midway in the week, while Labor Day has always been celebrated on Monday."

Vernon Bartlett, manager of a New York hotel, saw definite advantages for city hotels as well from the lengthening of week-ends, and added that stabilizing of the date of Easter at April 8, as suggested by The World Calendar Association, would also tend to increase business. He pointed out that many of his regular guests did not come to the city when Easter occurred in March because of the inclement weather usually current then.

In the past I have personally had opportunities to observe the inconvenience and actual loss of profits caused department stores by the wandering date of Easter. If Easter is early, people tend to postpone their spring shopping until after the holiday. If it is too late, a great many people refrain from making spring purchases or a considerable part of them. In either case, the department store loses sales and finds it difficult to move the spring merchandise which, despite the calendar, it is obliged to stock. Costly mark-downs frequently result—particularly in fashion departments.

But if the problem is serious in department stores, it is even more so in the case of the neighborhood retailer. If the millinery department of a large department store has a disastrous season, its loss is likely to be partly offset by other departments. But the neighborhood shop which depends solely upon the sale of millinery can receive a major blow if Easter occurs amid the snow and sleet of the undependable month of March. When, on the other hand, this holiday falls toward the end of April, that—since warm weather millinery now goes on sale in January—is too late to sell Easter bonnets.

When the calendar plays tricks on him, with the assistance of the weather, the small millinery retailer is further handicapped because of the fact that he is less able to dispose of his remainders. Large department stores, with heavy customer traffic constantly flowing through them, and with facilities for wide-spread advertising, can always hold, say, a half-price sale to salvage something from the wreckage caused by an un-

timely Easter. But the neighborhood retailer, because he does not have the same facilities, must take a proportionately larger loss, sometimes even mark spring merchandise off as much as 90 per cent to dispose of it.

In speaking to a great many small merchants it becomes apparent that their calendar problems increase proportionately with the perishability of the merchandise they handle. We have seen something of the difficulties that exist for the restaurant operator and for the retailer of fashion merchandise. Perhaps the most perishable retail line is the florist's. He must calculate with exceeding care how much merchandise he can sell and always buys "close." That is, he tries to *under*estimate slightly what the demand will be. There is much less for him to lose by passing up a few sales than by having a large part of his stock become valueless. The same is true of the growers and wholesalers supplying the retail trade.

Mr. Walter Evans, a wholesale florist, whom I interviewed and to whom I explained The World Calendar's "every year the same" feature, as well as its provision for a stabilized Easter, favored both proposals. Mr. Joseph Genovese, a wholesale baker, who is also confronted with frequent calendar difficulties because of a similar situation in his business, was also enthusiastic about the superior orderliness of The World Calendar.

From these conversations, and from many others that I have had with producers, distributors and merchants catering to the day-to-day needs of the consumer—"small" business men all of them—I believe it is safe to conclude that The World Calendar has definite advantages for this large group and for the public it serves. The proposed reforms can not only insure improved service, but also simplify problems inherent in these businesses, thus affording increased profits without a consequent increase in prices to the consumer. Any step to remove economic dislocations caused by our present faulty calendar, in fact, will increase business efficiency and eventually be reflected in lower prices.

YEAR AND DAY

By W. Delaney

(From the *Irish Independent*, Dublin)

IN all calendars there have been and are two natural divisions: natural as coming from God through nature, and—unlike such conventional divisions as the week and the month—accepted inevitably by all peoples and civilizations. These are the revolution of the earth around the sun (or as the ancients thought, of the sun passing through the 12 signs of the zodiac, round the earth), which we call the year; and the rotation of the earth on its own axis (which the ancients thought to be the passage of the sun with all the celestial spheres round the earth) which we call the day. These changes are easily observable, the one by the recurrence of seasons and the height of the sun above the horizon at mid-day, the other by succeeding light and darkness.

When it came to subdividing the year real calendar trouble began. The months we now accept are purely arbitrary and conventional, lacking even the justification of equal length. [The quarters likewise are of unequal length.]

AN ENGINEER LOOKS AT TIME

By Frederick I. Libbey

IF CALENDAR REVISION awaited only the support of scientists and engineers it would have long since become an accomplished fact, for the shortcomings of our present calendar stand out as a glaring example of an inefficiency that is anathema to the technical mind. To those of us who make a career of trying to find the simplest and best way of doing things, it is a strange anachronism that this age of 200-mile-an-hour travel and push-button living should be regulated according to the dictates of a calendar that has become admittedly obsolete for centuries. While in terms of contacts made, places visited and things done, modern science has made it possible for us to live five lifetimes in the time formerly allotted to one, we still find all our activities shackled to a system that was not considered too good when it was new in 1582, and all this in spite of the fact that the remedy is at hand in the new perpetual World Calendar.

To the engineer, any improvement that retains all the advantages of an older plan while eliminating its disadvantages is an ideal one, and its acceptance taken as a foregone conclusion. Why, then, have not the technical men, who have made modern life what it is, risen in a body to demand a change in the outmoded calendar? The answer is not hard to find. It is obvious that among engineers as among teachers, lawyers, merchants or stenographers, the entire subject of calendar reform has not had the attention it so richly deserves. Wrapped in the problem of designing a new and better machine or process, we have been all too prone to join the rest of a busy world in taking the calendar's many faults as much for granted as we do those of the weather. Mark Twain once said that everyone talked about the weather but no one did anything about it. The fact is that, in these times, if enough people complain about something, some bright young engineer *will* do something about it. And something has been done about the weather—Air Conditioning. Time is the very essence of modern productive efficiency, and yet while we worry over it in terms of hours, minutes, and even split seconds, the vagaries of the calendar are costing us millions of dollars and hundreds of thousands of man-hours of labor every year. It is high time we all began to talk about it.

That Julius Caesar was not only a great soldier, a great administrator, but a great engineer as well, is attested by the endurance of the roads and fortifications he left in the wake of his conquests. The ancient Roman formula for cement has never been discovered and never improved upon. But, by today's standards of engineering accuracy, Caesar did his building on a rule-of-thumb basis and the calendar he gave the world, although it constituted, with the addition of the leap-year day, a tremendous improve-

ment over its predecessors, was nevertheless 11 minutes and 14 seconds out of step with the universe. Of course, most of us don't know whether this flaw was due to faulty calculations or was simply ignored as too small to worry about, but we do know that a "Tolerance" of that proportion would not be allowed in the design of a tin can today. Anyway, Caesar's mistake snowballed, as all mistakes will if given enough time, until, about 1,600 years after the fateful Ides of March, those original 11 odd minutes had grown to 10 days.

This was in 1577. But in the 16th Century, as now, the man in the street was not greatly concerned with the calendar's faults. Yet then, as now, scholars and men of science were. In that day the Catholic Church enjoyed a near monopoly on the services of such men, and accordingly it was the Church, in the person of the Pope, Gregory XIII, which undertook to "do something about it." He and his aides worked on the problem for five years, and, in 1582, they came out with the new model that is still the current model today. Backed by the power of the Church, it was in time to be accepted almost universally. Thus was born the Gregorian calendar which, with all its irregularities, at least did away with the disconcerting possibility that Christmas day might eventually land in the middle of the summer.

Since Gregory's time, there have been many proposals to improve or change the calendar. Some have found limited application, but none could fairly be called successful and none has been a serious challenge to the well-established Gregorian. Most of them failed because, although they looked good on paper, they were impractical in operation. They called for radical and upsetting changes without offering sufficient advantages to compensate for them. Instead of simplifying the calendar, they often ended by complicating it still further.

Good engineering requires, above all, a well-developed sense of balance. Progress can be too swift as well as too slow. When a new product or a change in an existing product is contemplated, it is sometimes difficult to draw the line between that which is real improvement and that which is merely spectacular. And even after all technical considerations have had their share of attention, such as the cost of the change to both the producing and merchandising organizations, the important matter of public acceptance still remains a governing factor. For example, many of the new cars of 1941 and 1942 are or will be equipped with automatic clutches, which leave the driver's left foot with nothing to do. His right foot must still operate both brake and accelerator and it might seem logical, at first glance, to move the latter to the left side. The advantage of leaving the right foot free to concentrate on the brake is obvious, but the task of reeducating the motoring public overnight is even more obvious, and manufacturers shudder to think of the chaos and sudden death which

might result when 30 million drivers might at any time, from force of long habit, push down with both feet to stop the car. Needless to say the change will not be made in the near future.

At this point you may say that we have wandered a long way from the subject of calendar reform. You may suggest that a new model automobile and a new model calendar have little in common, but most engineers would think otherwise. Both the new car and the new calendar must, first of all, be better performers than the old. Both should entail no cost in time or money not justified by the improvement involved. Both must pass the acid test of public acceptance. Many of us became interested in the plan of the late George Eastman for a 13-month calendar. If this proposal did nothing more, it did at least dramatize the need for a change. But it satisfied only one of the three requirements enumerated above: the first. It *was* a better performer, as is evidenced by the fact that it was actually adopted and used by some very large and important business organizations as an accounting practice. But its universal adoption would have involved a very expensive change-over and a minor revolution in the thoughts and habits of all of us. It is certainly questionable whether the benefits of the Eastman plan could ever come anywhere near to compensating for the nuisance value of an additional month. It lacked that well-developed sense of balance so dear to the heart of every engineer. That it did not work except in very limited application is apparent, for it has recently been dropped by its most loyal industrial godfather, Sears, Roebuck and Company, except for certain internal accounting. Its adoption by the nation would have presupposed an educational program that would make the mere retraining of the world's automobile drivers ridiculously simple by comparison.

The World Calendar, on the other hand, which still retains the familiar 12 months, yet equalizes the quarters through readjusting the months more equally, attains the two necessary essentials—balance and stability —without which the calendar would still be imperfect. It offers what, to engineers, looks at first almost like something for nothing: a new order that could be attained at a nominal cost in time and money and would involve no radical changes, but on the contrary, would offer a far simpler system to learn and remember than the present one; in other words, more stabilization than revolution.

Its acceptance among engineers at least would be assured from the beginning. None of us can calculate how much time and labor is now lost in irregular production schedules under our present inconsistent calendar. Every time a plant receives a rush order—and most orders seem to be rush orders—calculations must be made involving wandering holidays and irregular months. The resultant confusion extends from the sales department all the way through transportation, production and engineering to

the purchase of raw materials, and one slip-up anywhere along the way is enough to upset the entire apple cart. Many a valuable customer has been lost because some harassed clerk forgot to allow for a holiday.

At the beginning of this article I suggested that most of us accept the present calendar's faults without question simply because we are so wrapped up in the problem of the moment that we do not stop to think about it. This has been true in the past, but it is no longer true today. There is not a single organization in the world today with the power to do what the Catholic Church did in Pope Gregory's time—change the calendar by the stroke of a pen. Today the task is that of pointing the way, and in this The World Calendar Association is certainly doing a remarkable and unselfish service to all civilization. Engineers should be the first to appreciate this work and abet it with all their power, skill and influence.

THE WOMAN IN THE STREET

By Mrs. W. C. Higgins

From the Bradford (Pa.) *Herald,* April 28, 1940

A VERY interesting small publication which comes out quarterly, and which deals with one subject alone, is called the *Journal of Calendar Reform.* The calendar is so familiar to our eyes and we consult its numbered pages so often that, possibly, we never give a thought to its origin, and we overlook the great controversies that have gone into its making.

Each human being born into this world lays claim to two calendar dates, a birth date and a death date, and in between is the long list of anniversaries and special occasions that go to make up a lifetime.

The *Journal of Calendar Reform* advocates its own form known as The World Calendar, which is counter to several others put out by organizations in an endeavor to smooth out the inconsistencies of the one now in use. Calendar reform is necessary and seems imminent. Miss Elisabeth Achelis is the steady power behind this movement, and her name will go down in history with the names of the other reformers of the records of Time. Her story is interesting in itself, and by continuous effort over a period of more than ten years she has stirred up a world-wide interest among the intellectuals of every branch of service in every government in the world. This does not mean that all governments have agreed to adopt the new calendar, but it does mean that the whole world is interested in the discussion. The World Calendar means that this form would be used wherever civilization rules, instead of the several forms which are now used by different countries.

The new calendar is nice. The world could slip into it in 1945, without disturbing us even a day. Our birthdays and anniversaries would be just the same and those whose birthday comes once in four years now could begin celebrating every year. No months would be added, and none taken away. The year would be 365 days as now, but the division would be more nearly equal and we would not be jumping around, short here and long there, to celebrate an event.

This subject has attracted the interest of the best minds in religion, science, industry and government all over the world and the calendar which is advocated by them looks like a pretty nice thing to use.

THE WORLD CALENDAR WOULD MAKE INSURANCE POLICY-HOLDERS HAPPIER MEN

By Thomas J. V. Cullen

Editor, "The Spectator," Life Insurance Fortnightly Publication

WHETHER or not it can be justified in all cases and circumstances, it is at least understandable that there should exist among all conservative peoples and organizations a high degree of the "Let well enough alone" spirit. Such people happily serve as a balance wheel to keep within bounds of usefulness any suggested change from our accepted manner of life and progress. And yet to refuse any change, no matter how wise, would retard all progress and advancement. Within the span of only a few years, the suggested reform of our centuries-old Gregorian calendar has encountered world-wide endorsement from leaders of conservative thought, including men in all branches of insurance. We refer to the changes proposed in the 12-month World Calendar plan which would not disturb, as much as would the 13-month plan, the existing array of statistics and information which stand as the firm foundation of the institution of insurance in all its varied forms.

Life insurance, in particular, is a business of statistics, experience and information—unless one refuses to accept as intangibles the approximately 30 billions of dollars in assets which are held for the American public by legal reserve life insurance companies in this country, or the two billion, 700 million dollars which they paid out last year to beneficiaries, living policyholders and dependents of deceased policyholders.

Such sums suggest hugeness, and the business of life insurance is huge. It is largely a business of paper work, leg work, and brain work —all wrapped around the love a man has in his heart for his wife and children. That 100 million of our 130 millions of nationals are directly affected by this business, either as policyholders or beneficiaries, is a nice commentary on the fact that love and devotion do exist. These things, however, represent accomplishments; any reform leading to such ends must necessarily meet the challenge of economic practicability, and in this concern it is difficult to imagine a business or an institution more needful of the advantages to be gained through this method of calendar reform. It offers to the many thousands of men and women employed in the home offices of companies engaged in the work of management

and administration countless benefits; it will serve perhaps less concretely, but just as certainly, the agency personnel who, through their diligence and untiring effort, sell and conserve the policies owned by 65 million American policyholders representing people of all ages and classifications.

Many of the benefits of The World Calendar will be obvious immediately upon a review of its plan of operation. It is a proposed new system, balanced in its essential structure and perpetual in form. It regulates the 12-month year in multiples of halves and quarters. Each quarter of three months consists of exactly 91 days, the first month consisting of 31 days and the succeeding two of 30 days. There will be exactly 13 weeks to each quarter, 13 Sundays and 78 weekdays. Each month has 26 weekdays. Each quarter will begin on a Sunday and end on a Saturday. Under this new system, the point which is the stabilizer of our present maladjustment, the odd year-end day, now December 31, would become the new Year-End Day, to be considered an extra World Holiday and to fall always, of course, on a double Saturday. Work would commence on Monday, the 2d of January, whether you felt like it or not. That God-given Sunday, between Year-End Day and the New Year's first work-day, alone should be sufficient to recommend the plan to a great host of folks who look too joyfully upon the advent of another twelvemonth.

Once in four years the extra day, which now brings the month of February up to something approaching equality with the other months, would fall as an extra Saturday between June 30 and July 1, to be known as Leap-Year Day. It is recommended that these two stabilizing days in this World Calendar be adjusted to fit in with our scheme of work, in the United States at least, as holidays. Religious and secular holidays might be altered or not, as authorities may decree.

Birthdays falling on those rearranged days in the monthly calendar should pose no serious problem—to revert to the last day of the month or remain the same—except that life insurance contracts now in effect would be somewhat affected until adjusting legislation could be enacted. In fact, the same law that permits leap-year day (February 29) anniversaries, etc., to be observed on the previous day in ordinary years would apply here. This, of course, would be required for a multiplicity of other considerations in other lines of business; and as the public can be convinced that such change has merit, the passage of such enabling laws as might be found necessary would not stand as a great hazard.

As a matter of fact, there is a great variety of existing laws which, as they now stand, would conflict with any change whatsoever in the old calendar. The business of life insurance is rigidly supervised by insurance laws in each of the 48 states, under the administration of state insurance departments, but it is probable that such authorities would welcome any simplification of their duties, such as the certification of annual and semi-

annual statements of assets and liabilities, examinations, etc., with all the great volume of accounting such work entails. To be effective, this altered calendar would, of course, require slight national legislation backed up by state endorsement but, as said before, this country has never been one to be backward about passing new laws when the feeling was prevalent that such action might be desirable. Quite the contrary. We need only recall how easily Standard Time slipped into our lives without any Congressional action. Congress acted years later in 1918.

Perhaps the most commonly used phrase in the entire life insurance business is, "As compared with the same period last year." It affects every department of the business and has from the very beginning, centuries ago. Because of the absence of comparative data, life insurance and annuities, although apparently appreciated in principle, languished in development until they had American enterprise applied to their management almost 100 years ago. As far back as the middle of the 16th Century the Dutch developed considerable actuarial knowledge, meaning that they had amassed statistics which gave a rough idea of how many men and women die each year and at what age. Particularly through the talents of one John DeWitt in this direction the Hollanders were able to take advantage of the enterprising but less informed English nation, which was then offering government-sold annuities at bargain prices. The Dutch made a good thing out of it. Later on, the English developed a crude sort of mortality table for use of life insurance companies and this was gradually improved upon for 100 years until the business commenced to approach a fairly exact science. America took up the work and added to it until today such records are invaluable to both the business of life insurance and to the millions of people it serves. Needless to say, the actuarial branch of the institution of life insurance would look with disfavor upon any tinkering with the calendar which would seriously disturb this great mass of accumulated data, but just as certainly it would accept a sensible plan that would simplify its intricate calculations.

Other departments of a life insurance home office are likewise dependent upon the records of the past to assist them in the performance of their daily and future work. The underwriting department, the personnel of which is charged with the responsibility of examining the risks offered to it by the agency force, must have available statistics which indicate the hazards involved in the acceptance of insurance on the life of any applicant. Is he fat or thin? What work does he perform and how old is he? These and 100 other considerations enter into this work—many of which duplicate and supplement the work of the company's medical department—but all of which are dependent upon the availability of accurate and logical records compiled from day to day and from month to month. It is natural to believe that all such duties would be well served by a simplification of

the calendar by which we live and keep our being. Then, there is the agency department responsible for the management of 200 thousand fieldmen, who go up and down Main Street each working day of the year, keeping life insurance already sold serviced and doing its job of protection, and adding to the total among the eligible public. There is the policy loan department handing millions annually to emergency borrowers, and there is the most important death claim department, succoring in moments of grief and sorrow the dependents of departed bread-winners. All these, and others, are bound to comply with the idiosyncracies of an ever-fluctuating calendar and ever-advancing holidays on changing days or dates, which at times defeat the very purpose of life insurance.

These small and very human considerations, we believe to be of equal or even more importance than purely economic factors. The adjustment of the sliding scale of holidays would unquestionably solve many such problems. Legal holidays could, in our opinion, be made legal on Mondays throughout the year in this suggested reform.

Christmas and Labor Day conform automatically to the Monday holiday idea. July the Fourth and Decoration Day would have to be reassigned, but the latter is simply a day of reverence, as is unintentionally proved by our miscalling Memorial Day by the above term—used in many localities, by the way—and the former should at all times be known as Independence Day. Whether or not it is the fourth of the month is of little consequence, because it was initiated in Congress on July 2, which falls on Monday in The World Calendar. The severance of the traditional "first Tuesday after the first Monday in November" for Election Day should not meet with a great deal of opposition. The election would fall on Monday, November 6, a date very near to which another tradition was broken. Perhaps this would remind those who did not like that fact to resolve never to allow it to happen again, and those who did, that traditions should not always rule. All the other days we have set aside to honor men and events might be transferred to the beginning of the week in the interest of public welfare.

This proposition in the reform of the calendar seems vital to us because the smooth operation of life insurance is predicated upon a high degree of synchronization with almost every other line of business enterprise. It must conform with all the laws and regulations laid down by the state and national governments; it is greatly dependent upon the smooth operation of railroads, printing houses, and elevators, the turn of the moon and that effect upon the productivity of the farms it owns; and the prompt delivery of mail which neither rain, sleet, nor snow will stop, but which a holiday will. These and a thousand other things slow up the speedy performance of both real and implied duties, which is the aim of every life insurance company. A stabilized calendar and stabilized holidays, it would seem certain, should obviate much waste effort all along the line.

The production of new business for the life companies is of a great deal more importance to those who receive life insurance benefits than to the companies themselves, comparatively speaking. They will remain solvent right down to the day the last claim is paid. The question of the solvency of the uninsured, however, will always be a matter of doubt and investigation. It is to the advantage of the institution of life insurance and to the general public both, of course, to maintain the *status quo*, replacing matured claims with new insurance and extending the protection thus afforded to all of the new eligibles as they develop in a growing nation. And to this end there has been builded the life insurance agency force, 200 thousand strong, in America.

They, too, are slaves to an outmoded calendar. Most of them plan their work on a production quota basis; so much effort and production a day, week, month and quarter—with, of course, the Year-End Day adding up as much or more than they had ambitiously anticipated. Unquestionably, even weeks in even quarters would be of material assistance to these earnest workers.

In their daily work of prospecting for new clients and in serving their old ones, however, the life insurance agents probably find the present inequalities of our calendar-in-use more of a handicap than any others in this maze of inevitable confusion. The term "servicing," incidentally, so generally and so vaguely used as connoting assistance (when it so generally means nothing of the kind) means exactly that in the work of the life insurance man. Often he will make an after-dinner call at the policyholder's home just to bring to him a policy loan blank, help him fill it out and get it pushed through the home office in time to afford the desired financial aid. He may disrupt his working routine in order to have lunch, for which he pays, with a policyholder who slips into the habit of living above his means and whose life insurance protection is about to lapse, and so persuade the profligate one to come back to earth and pay that premium. He may spend hours going over a prospect's existing life insurance contracts and end up with the expressed conviction that the man owns all the life insurance he can afford at the moment—but he will not be a good agent unless he leaves his card with the suggestion that he be notified at the proper time of increased needs and ability to pay. The above is routine for the better life agents of this country.

But, to get back to the matter of practical help for this sterling individual, he meets with calendar opposition such as might be exemplified by the recent year-end holidays when Christmas and New Year's appeared in the middle of the week. On Monday, the 23d, the prospect was all manner of good wishes, but he had to clean up his work which had accumulated over the week-end, and he will not, but for the sake of discussion let us suppose he does, invite the agent to call tomorrow. Tuesday finds

the prospect having forgotten a few urgent things in regard to Christmas presents. Thursday is just one of those days—and Friday is again a day on which much must be done before the next holiday. The next week might, in most cases, be written off as a carbon copy of the previous one, with embellishments. These examples may be exceptional, but for the sake of emphasis they are offered.

What with vacations and the mid-week holidays, the life insurance agent's job is not an easy one.

Life insurance, for some inscrutable reason, is considered by the average man not exactly as a luxury, but as something which is needful and fine, but which can be deferred until some small luxuries have been procured. That is a type of competition the life insurance agent has to face and in spite of single holidays which add up to anything from a day to a three-week period, he manages to get by. His performance each year consistently improves upon that of the preceding year, as it did in 1940, when in round numbers the total life insurance outstanding in this country amounted to 100 billion, 17½ million dollars. The life insurance salesman manages to keep the aggregate on an up-curve, but his work would be greatly simplified and his efforts be more productive with a regulated work-week, month and quarter.

The list of eminent men and organizations supporting The World Calendar is so voluminous as to appear repetitious in point of authority.

A report in reply to a questionnaire issued to the members of the American Statistical Association by the United Press, and published by The World Calendar Association, Inc., in New York City, contained the endorsements of outstanding personalities in almost every field of endeavor. Statisticians were in majority in accord with the new plan, both in government and in private enterprise. Roger W. Babson thought the United States should go ahead on its own, independent of foreign nations, and work it out for ourselves. Three replies from the personnel of one of the nation's leading life insurance companies were tabulated in qualified favor and one against any calendar reform. One said he would strongly oppose the 13-month plan; that the United States should secure the cooperation of foreign nations and obtain full public acceptance of the plan before taking definite legislative action. Others, emphasizing in the report that the opinion was purely personal, suggested that the United States Government should give the subject active consideration and that it appoint a committee to study it.

More forthright recommendations were reported from some of the smaller companies, with many of them advocating immediate investigation by the United States Government of the practicability of the plan with a view toward obtaining immediate action. This report was as of 1934. The answers to this questionnaire indicate that the 13-month plan

was offered as an alternative of the two reforms, and it did get a very definite minority vote—as a matter of fact, a no-vote as far as we could gather. Many advocated immediate action by the Government to forward legislation for the adoption in this country, alone if need be, of The World Calendar purely for its local advantages, and to seek world cooperation for the broader benefits in prospect for the future.

It might be recalled that the Life Office Management Association, with headquarters in New York City, some years ago programmed a discussion of the 13-month plan and that, among the several hundreds of junior life insurance executives of this association, few appeared to give serious consideration to such a radical departure from accepted methods. This organization, whose members are largely responsible for the maintenance of the great mass of accounting and records in life insurance home offices, probably carries as much weight as any other department in the institution of changes in outmoded procedure, and it is possible that many of its members are already studying the possibilities of calendar reform along the lines suggested in this article. They will lend their influence in the future in obtaining the necessary revision in state and national laws, without which such changes cannot be effected.

Life insurance companies have ever been ready to accept new legislation—have indeed fostered it—whenever it was apparent that it was conceived in the interest of the policyholders; and the simplified perpetual 12-month equal-quarter calendar ought to be advocated strongly from this angle. A great proportion of premium payments are made on a weekly, monthly and quarterly basis, as well as annually. The evenly divided year would facilitate regular payments to a great degree, and unquestionably would reduce the present ratio of cancellation of protection now resulting through lapsation.

The payment of life insurance premiums, particularly among the thousands of small policyholders, must become a regular habit if they are to be maintained uninterrupted. The even occurrence of pay-days and premium-due days, in addition to the simplification of accounting procedure, would be conducive to such regularity of premium payments. The advantages of The World Calendar, both to the life insurance companies and to their policyholders alike, would seem to be so general and so obvious as to urge the immediate attention of authorities to this vital problem.

A great beginning might be made in the Western Hemisphere should the United States Government follow the recommendations of some of the country's great leaders in outstanding public affairs, such as education, business, insurance, banking, public utilities, statistics, etc., who have recognized the benefits to be derived from The World Calendar, and have given the movement for its adoption their whole-hearted support.

WHILE TIME PERMITS

By Nellie Baldwin Rudser

Down the years through known eons of time,
Man has sought improved ways of recording.

We have measured the hours by the sand;
We have checked with "mechanical movements";
While the ebb and the pulse of the tide
Have rule-registered murmuring moments;
The slow drip of the old water-clocks
Is forgotten in ease of "electrics."
The meridian is now recognized
As the high point attained by the sun-god;
And observatories advance
In exactness.....in accurate findings.

Man has sought improved ways for recording.
We have progressed from candles to rays
Which can light our frail torch from Arcturus;
Jungle drums led through devious ways
To the triumph of sound through the ether;
Dark cave huts are replaced by the tower
Of the penthouse and modern skyscraper;
Forest trails were forerunners of roads;
Frail canoes fathered mighty grey warships;
Intense molding of thought built machines;
Fallen logs paved the scheme of steel arches;
Hieroglyphics became modern script;
Weird clay portraits produced "technicolors."

Man still seeks for improvement . . . advancement!
Thus, in every department of science,
Our Creator reveals to His students
Jeweled-marvels . . . wise secrets . . . strange wonders.

But what *is* this great study of TIME
And how may we improve its recording:
By systematic arrangement of days,
With definite dates of recurrence?
As meridian marks highest point,
So World Calendar attains a new order;
With an even division of quarters,
A perpetual time-system for nations;
Continuing life's endless quest
On the way that leads to perfection.

A STEP TOWARDS PEACE

By GEORGE KENT

Former Director of Public Information, League of Nations Association of the U.S.A.

THE other day the postman rang twice and departed, leaving behind him in the mailbox a newspaper, a book and a magazine. As mail goes, it was common enough, yet as I read, a vision formed before my eyes. From a newspaper's front page, a book of emotionless reports and a barbershop weekly, I caught a glimpse of the true role of calendar reform. It seemed to me that the new calendar was a step the world must take, not simply to improve the present system of reckoning time, but for the larger purpose of a new international order that would render war impossible. Has this vision any merit? Is it far-fetched—a pipe dream of no consequence? I leave the judgment to you.

I opened up the newspaper first. On page 1 were reports of war and suffering and disorganization, reports of a world upset and in flames, staggering towards disaster! We have become somewhat numb to the horror of these front pages. No Dante, no poet, however sadistically inspired, could imagine the equal of these daily printings which we appear to accept so casually.

Tossing the newspaper aside, I turned to the book, a blue covered volume, the 1939-1940 *Yearbook* of the International Labor Office, subtitled "An Annual Survey of Labor throughout the World."

After the newspaper, it was gentle reading, a music of great dreams and some accomplishment. What interested me most was the steady progress the world has been making towards improving the conditions of labor. Much had been done to establish fixed days of rest and vacations with pay. Even Japan, sensing exhaustion in its people, had conceded two rest-days a month.

Something had been done in virtually all the nations of the world—was still being done in non-belligerent countries—towards shortening hours, towards guaranteeing at least one day of rest per week or per fortnight—an assured paid holiday every one or two weeks. These were genuine, praiseworthy reforms concerning which no one could argue, yet in every nation at war today these reforms are being seriously attacked or have already been swept away. In France, they have been blamed for the country's defeat. Elsewhere they are being sacrificed to the emergency. In this country, they are imperiled by the momentum of the drive for national defense.

So, again, as with the newspaper, the book was fuel for despair. What

good all this effort to improve the condition of men when these periodical eruptions of evil, which we call war, wipe them out overnight!

I turned to the magazine, a copy of *Collier's Weekly*, January 4, 1941, in which I found the following paragraph:

> "Before December 25th was universally adopted as the date for the observance of Christmas, in the fourth century, it had been celebrated by various peoples on 135 different days of the year."

Imagine it, we who quarrel with the double Thanksgiving, produced by President Roosevelt's proclamation! One hundred thirty-five separate Yuletides! Then came Pope Gregory with his reform of the calendar and past difficulties were greatly reduced. Here was strength and a basis for hope. In the realm of the calendar, there has been progress that has stood against the centuries, which no war could destroy. In this realm, far removed from soldiery and selfishness, there is a gleam—a spark of promise for a world standing neck deep in a morass of bloodshed and hopelessness. And that was the vision I saw.

What the people of the world want, what we overgrown children yearn for, wherever we live, is security—stability; some rock to which we can hold, upon which we can build, so that instead of chaos constantly recurring we can have peace and order. It seemed to me that the calendars of Caesar and Gregory meant less to their eras than does The World Calendar, so staunchly urged by Elisabeth Achelis, to our own.

About this, there is nothing fuzzy or chimerical. The history of the past few decades has demonstrated that the world cannot take seven-league strides towards security. We are not ready for any quick Utopias. The League of Nations failed because it was too ambitious; and thanks to a number of initial mistakes and our own isolationism, it became a theater of idle debate, an organization with little power but that of the spoken or written word. It failed in its principal objective—the achievement of a permanent world peace.

The League of Nations, however, did not fail in those areas from which political interest was absent. In the field of international quarantine and health legislation, its labor remains. Its work in a score of scientific and cultural fields persists, indestructible.

From this story of success and failure, the fact emerges: We move slowly. Each step towards international security must be such as to be accepted by a few at first and then universally—approved unquestioningly by every man and woman, whatever their flag or language. By such short, deeply laid stepping-stones, affecting intimately the lives of the world's inhabitants, can we advance and ultimately defeat the spirit of hatred and rivalry that splits the world.

The first and most important of such advances might well be the reform

of the calendar, which in its present confusion and untidiness stands as a symbol of the chaotic world today. Let us, in the small arena of the calendar, do what we would do to the world if we but had the power: straighten it, strengthen it, arrange it so that it can become a symbol of the world as we would want it to be—a world of order, harmony and balance.

The effect of its present lack of symmetry on our unsymmetrical, blood-spilling world is far more profound and widespread than any of us suspect. The measurement of time is a process which concerns men daily, in every possible aspect of their lives.

A calendar in disorder is an incentive to disorder elsewhere, and I venture that a psychiatrist would find it to be a factor in the production of much neurasthenia.

Think of our wandering Easter, our hopping Thanksgiving, our Christmas which in 1940 landed plop in the middle of the week—on a Wednesday! Think of the number of holidays which, following their own sweet will in our undisciplined calendar, fall on odd weekdays when they might so easily be fixed to fall on Mondays where combined with the Sundays they follow they would assure us double length festive periods, which are so infrequent in our calendar today!

Also, spend a moment in thought, on the confusions that beset young and old who must calculate the dates of birthdays, other anniversaries, game schedules, appointment days, and what have you through a bewildering congeries of days and months and week-ends.

Under The World Calendar, these dates would be fixed, pegged down and known. There would be no more need for jingling: Thirty days hath September . . . ; no more need for a Presidential proclamation about Thanksgiving. These things would be regulated, stabilized, lifted out of the areas of the brain which should be reserved for cerebration, and rendered automatic and mathematical, to shine before us everlastingly as a symbol of order and security. The kings and the captains could come and go—the calendar would remain, unlike it has in the past, immutable, a fixed and shining star.

Once the calendar were stabilized, the holidays "Monday-ized," the world could then proceed to other reforms equally momentous. The rest-day for all would naturally follow as a corollary to calendar reform; then universal vacations with pay. The World Calendar would actually facilitate a world-wide vacation movement because its simplicity makes it possible to spread the holiday periods over the year in a reasonable, natural way that would not disrupt industry. After vacations, then the shorter work-week. . . . Step by step, slowly, surely, the world would move towards the new order.

Labor has long been cognizant of its close relationship to the reform of the calendar, and in January, 1936, the Labor Conference of American

States, held in Santiago, Chile, adopted a resolution reading in part as follows:

> WHEREAS, it is a fact already well recognized that our present calendar is not very satisfactory in its application to the economic, social and religious fields; and that recent studies, investigations, and information reveal to us that there is an evident desire to bring about its reform, and
>
> WHEREAS, the reform of the calendar founded on the plan of 12 months and equal quarters is of great convenience to commercial life and to business, as well as to the well-being of the working class, and it represents an advantage of great benefit to all nations, and
>
> WHEREAS, this matter must be considered by the League of Nations during 1936,
>
> BE IT RESOLVED, that the Labor Conference of American States, members of the International Labor Organization, meeting in Santiago, Chile, in January, 1936, recommends the approval of the perpetual calendar of 12 months and equal quarters; and it resolves to request the Administrative Council of the International Labor Organization to send copies of this resolution to the Secretary General of the League of Nations, and to all the Governments of the American countries.

The International Labor Organization acted on this resolution five months later, June 1936. It approved the resolution, but unfortunately failed to act in an independent way, choosing to shift the responsibility of a decision to the Council of the League of Nations, where, as most of us know, action was postponed. The World Calendar, so much needed and wanted as a harmonizer and uniter of nations, was delayed. The resolution of the International Labor Organization read in part:

> CONSIDERING that it is a well-recognized fact that the present calendar is very unsatisfactory from economic, social and religious standpoints, and that recent studies, investigations and reports have shown that there is a marked trend of opinion in favor of its revision;
>
> CONSIDERING that the resolution concerning calendar reform adopted by the Labor Conference of American States which are members of the International Labor Organization, at its session held at Santiago in January, 1936, recommends the adoption of the perpetual calendar of 12 months and equal quarters;
>
> The International Labor Conference at its Twentieth Session requests the Governing Body of the International Labor Office to call the attention of the Council of the League of Nations to the question of calendar reform and to ask it to recommend the Committee on Communications and Transit of the League of Nations to continue to study the whole of this question very closely at its meeting in 1936.

Today the International Labor Organization, free of a war-torn Europe by virtue of its new location in Montreal, Canada, has an unusual opportunity once again to work actively for a World Calendar. Were it to lend weight and substance to its past resolutions by definitely endorsing The World Calendar and urging governments to place it in operation on January 1, 1945, a step forward would be taken in the direction of world order and peace.

In conclusion, I would like to add another quotation, this one from the 1941 "Seasonal Message" of Miss Elisabeth Achelis, for it is a summary and an inspiring comment on the thoughts evoked by the postman's deliveries to me.

"I like to think of The World Calendar," she said, "as a bridge of friendship over which peoples cross to converse with one another in the same orderly and reliable time-language: a bridge, spanning the chasm of confusion and enmity, by which they may reach greater perfection and beauty.

"We are told when at peace to prepare for war, but the reverse is equally true:—when at war prepare for peace. The moment is here and NOW to reshape the calendar so that it may be a potent aid and, perhaps, a forerunner of other changes so essential for world recovery and peace. For assuredly one of the foundation stones upon which to build a better world is to establish a better bond of Time."

OBITUARY NOTES

THE HONORABLE SIR SHAH M. SULAIMAN, Justice of the Federal Court and the President of the National Academy of Science of India, died on March 12 in New Delhi, at the age of 55. Sir Shah Sulaiman had been a member of The World Calendar Association for several years. Interested in scientific matters, he was a keen student of calendar revision.

THE HONORABLE PIUS L. SCHWERT, member of the House of Representatives from the 42d District of New York, died suddenly in Washington, D. C., on March 11 at the age of 48. Mr. Schwert interested in calendar revision felt that if holidays could be placed on Mondays people would see at least one argument in favor of calendar reform. In this direction, therefore, he introduced on January 13, 1941, a joint resolution in Congress designating as Thanksgiving Day the first Monday after the fourth Sunday in November.

Mr. Schwert, in a recent statement to The World Calendar Association, said: "This bill would place Thanksgiving between the old, original Thanksgiving in most States and that which was observed last year in some States (or the preceding Thursday). Next, it is a great saving to all factories and office buildings to allow their fires to be banked Saturday, Sunday, and Monday, rather than to have to build them up and then bank them for a day in the middle of the week. Next, employers prefer a solid week of work rather than one interrupted with a holiday in the middle of the week. Next, employees would prefer Monday so that they might have a half-holiday Saturday, with Sunday and Thanksgiving following. There are other arguments, but I believe these arguments show that Monday would be the better day. I note that you list the fourth Monday in November as Thanksgiving Day in The World Calendar. This is practically the same as resolution introduced by me, which would designate the first Monday after the fourth Sunday in November."

DR. DAVID H. TENNENT, biologist and teacher, a member of the Bryn Mawr College faculty for 36 years, died at Bryn Mawr on January 14, at the age of 67. He had been a member of The World Calendar Association for almost 6 years.

THE TIME IS NOW

By Elisabeth Achelis

President, The World Calendar Association

(From *Guide*, January 1941, Published by the Women's National Republican Club)

THE coming of each New Year turns our thoughts naturally to the calendar and we inevitably wonder why this annual time-keeper is so much more complicated and uncertain than is our daily time-keeper, the clock. We question: "Could not the calendar be made as orderly and stable as our clock-time?" And this is just what The World Calendar Association with its 33 international cooperative committees is endeavoring to do. It is offering to the world a new and better calendar more in keeping with our present needs.

Before we describe the new World Calendar let us briefly tell of some of the drawbacks of our present system under which we are laboring. The chief objection is its changeableness. The years never begin on the same weekday, so that days and dates never agree. The months are so irregular that a silly nursery rhyme must constantly aid us as to their proper length; they have either four or five Sundays, Mondays or Tuesdays; quarter-years are unequal and the first half-year, too, is shorter than the second half; and the week breaks into the months in a most harum-scarum manner. Our present calendar is so burdened with unnecessary peculiarities there is no wonder that it finds us in constant confusion and uncertainty. For example, this new year of 1941 is beginning its career two days later than 1940, so that no accurate comparison with last year or another is possible. Complicated tabulations are needed to overcome these difficulties, but even these are faulty as they do not tell with exactitude whether last January (1940) had four or five Wednesdays or June had four or five Saturdays.

What civilization throughout the world needs is a stable calendar. For this purpose, we take a year of 364 days which is divided into 12 months, 52 weeks of seven days, four equal quarters of 91 days, and two half-years of 182 days. We are thus able to arrange for equal quarters, each containing one month of 31 days and two months of 30 days. Each quarter begins on Sunday and ends with Saturday. Each quarter has 3 months or 13 weeks or 91 days. A quarter is thus a counterpart of the other three. In the future every day of the year would fall on its given day of the week and each would be uniform with every other year. There exists perfect coordination among the various time-units.

"But what about the 365th day?" readers will say. "One cannot drop this day out of the calendar if it is to keep step with the seasons." And my readers are right about this.

The 365th day is added to the outgoing year immediately at the completed fourth quarter after Saturday, December 30. It is placed on an extra Saturday called Year-End Day and dated Saturday, December 31 (or December Y). In leap years the 366th day follows the completed second quarter and is placed on another extra or double Saturday, the Leap-Year Day, and tabulated Saturday, June 31 (or June L). Both these extra or double Saturdays—one every year and the other added mid-yearly in leap years—are World Holidays. They are the stabilizing days by which the calendar becomes perpetual—every year the same.

Days and dates will always agree in The World Calendar. No longer will they shift as heretofore and a greater sense of tranquillity and security will be obtained in our daily, monthly and yearly plannings. The preparing of budgets, arrangements of club programs and vacational periods, income tax payments and insurance premiums, all will be more easily made. And many other important daily engagements will find their regular places in this new calendar schedule. Thanksgiving, for example, could be placed on the fourth Thursday on a specific date, November 23, avoiding the shiftings between a fourth and fifth Thursday as happened in past years, or the third and fourth Thursday of the recent two years.* Christmas would happily fall on Monday, December 25, giving to everyone a welcome three-day week-end. New Year's Day logically comes on the first day of the week, Sunday, with business activities beginning on Monday. School vacations could be more easily planned with the school year closing Friday, June 29, and opening on September 11, a week after Labor Day Monday, September 4.

To accept this type of calendar is easy. In the years when both the old and the new would meet on one and the same day the transition is simple. Such a coincidental day and date is *Saturday, December 30, 1944*. By considering Sunday the 31st in the old almanac as the new Saturday Year-End Day in the new, The World Calendar would begin with Sunday, January 1, 1945.

But how can this be done? The United States, through the President, could call an international conference in 1942, preferably not later than 1943, at which a treaty could be signed and ratified making official The World Calendar on January 1, 1945. Before this is done, however, it is important that individuals, national and private organizations (irrespective of political party, special interest or national prejudice) all work for this common goal and so inform the President. For Time knows no discrimination; it is universal and affects every man, woman and child. Let us then, every one of us, do our part unstintingly to put into actual operation this simple and orderly measurement of Time.

*EDITOR'S NOTE: The President has recently declared his intention to return to the traditional Thanksgiving date after this year, stating frankly that the expected boon to retail trade envisaged in 1939 when he changed the date of observance had not materialized.

I like to think of The World Calendar as a perfect system of democracy —a democracy of a newer and better pattern wherein each individual time-unit works in *full capacity* (neither more nor less) and performs its part *freely* within its own domain toward achieving a harmonious unity. It makes no difference whatsoever whether the day-unit itself is of lesser length or the month of greater; whether there are a greater number of weeks or a lesser number of quarters. They are all of equal value and vitally essential to the oneness of all. Thus the various time-parts work freely and unhampered in perfect harmony and stability for the common good of all, encompassing and forming a complete and united whole.

The World Calendar is thus a great uniter. And because of its newer and better pattern, it is eminently fitting that the United States (which adopted a new form of government under its banner, E Pluribus Unum) should now also acclaim this newer and better pattern for our calendar—perfect model of true democracy.

A NEW CALENDAR FOR A NEW WORLD

HERE IT IS—THE WHOLE CASE IN FAVOR OF THE WORLD CALENDAR

THE Association has long felt the need of a definitive "textbook," or primer, on The World Calendar—one that would describe exactly what The World Calendar is, and how it will affect the various divisions of our modern community. The *Journal of Calendar Reform*, and other publications issued by the Association, have dealt with various special aspects of The World Calendar, but there has never been a thorough, from-the-ground-up presentation of the matter. Now that much-needed job has been done.

Published almost simultaneously with this issue of the *Journal*, and available upon request, is a new booklet, "The World Calendar; A New Calendar for a New World." Thirty-two pages long, this booklet, after setting forth the fundamental features of The World Calendar, discusses the effect the calendar will have on industry, labor, government, law, retailing, agriculture, finance, science, education, the home, and religion. There is a special message from the president of the Association, dealing with the wider implications of The World Calendar.

It is the plan of the Association to send the first copies of the booklet to come from the press to key individuals in each of the fields discussed, with a request for comment. In accordance with the thought expressed in the editorial in this issue of the *Journal*, copies will also be sent to members of the Association, with the suggestion that they seek as wide circulation and publicity for the booklet as possible. It is planned to make wide use of this booklet; to make it, indeed, the "Textbook" of The World Calendar movement. The benefit The World Calendar will exert on everyone for order, stability and cooperation is emphasized.

In a sense, then, we are moving into the home-stretch—we are "putting on the pressure." The appearance of the booklet at this time marks an increase in the vigor and urgency of our drive for adoption of The World Calendar by 1945.

At the same time we have remade our Association's slogan, to fit more closely the mood and tempo of these times. Included in the title of the booklet, this new slogan reads: "A New Calendar for a New World."

THE FARMER AND THE ALMANAC

By E. L. Gasteiger

AT THE Farm Show in January of each year a number of men and women are honored as Master Farmers. Had the award been made when I was a lad, I'm sure Grandmother in our household would have been eligible. Under her supervision, there was an ample supply of milk for the large family throughout the rigorous winter; when eggs soared to 12½ cents a dozen in February, there was a surplus to trade for groceries at the local store; the cellar was usually well stocked with home-grown fruits and vegetables.

But the garden was the envy of the neighborhood. Ground was finely pulverized; fertilizer, scientifically applied; weeds, diligently uprooted; rains, supplemented by the sprinkling can. Crops were cultivated often and thoroughly. Was not a bright hoe the mark of a bright farmer? Yet most of the credit went elsewhere—everything was planted, everything was done in the right sign.

Winter just half over early in February, Grandmother ordered a new almanac, though a well-preserved one for the year before was still on hand. Signs just didn't fall on the same date year after year simply because the calendar was always changing.

In farming, signs have yielded to science—information now comes not from the almanac but from our schools and experiment stations. But the calendar, always different, with its inequalities and discrepancies, still prevails. "The long story of the adoption of our present calendar, with its unequal months and its irregular dates and seasons," wrote Mr. Louis J. Taber, Master of the National Grange, "marks the story of blunders, mistakes and superstition."

Over a century ago a priest proposed to the Vatican a revision of the calendar now in general use—introduced by Pope Gregory XIII in 1582. But if and when the change occurs, credit will go to Miss Elisabeth Achelis, a New York woman of wealth and culture, who about ten years ago forsook a life of ease to crusade for the proposed revision, which is now known as The World Calendar.

It is claimed that everything from the conduct of business to the pursuit of pleasure would be easier under this new calendar. The calendar is perpetual—every year the same, January 1, New Year's Day, always falling on a Sunday. The lengths of the 12 months are rearranged so that they are regular, making the year divisible into equal halves and quarters.

Each quarter contains exactly three months, 13 weeks, 91 days, begins on Sunday and ends on Saturday. The first month in each quarter has 31 days and the other two 30 days each. Every month has 26 weekdays.

In order to make the calendar perpetual and retain accuracy, the 365th day of the year, called "Year-End Day," is placed as an extra or double Saturday between December 30 and January 1. And the 366th day in leap year, called "Leap-Year Day," is placed between June 30 and July 1 as another extra Saturday. The change from the old calendar to the new one would be easy when a day, date and month of the present calendar coincide with the same day, date and month of the proposed World Calendar. This occurs Saturday, December 30, 1944. The following day and date in the old calendar, Sunday, December 31, 1944, would then become that extra or double Saturday, the new "Year-End Day."

It has been recommended that the Year-End Days and Leap-Year Days be observed as international holidays—"holidays," said Miss Achelis, "on which the entire world may come together in amity, understanding and cooperation. What a glorious outlook—to have all nations, races, governments, peoples and churches observing one and the same holiday throughout the world every year and an additional one in leap year."

A holiday would always fall on the same day and date. If The World Calendar should become effective January 1, 1945, then Easter, as a fixed festival, would be observed within one day of the 1944 date of April 9, that is, on the new April 8—the 99th day of the year, the supposed historical date of the Resurrection. Christmas would always fall on a Monday, December 25. There would be no confusion as to the date of Fasnacht day (Shrove Tuesday), no excuse for forgetting birthdays or wedding anniversaries.

All holidays fixed by legislation or proclamation could be placed at the close or beginning of the week, as is Labor Day. Lincoln's Birthday, February 12, a Sunday in the new calendar, would be observed on Monday, and even November 27, a Monday, might be agreed upon for Thanksgiving.

Mileage from too frequent starting and stopping is low, and costs from excessive speed and too long a run, high. The World Calendar, its advocates say, offers agriculture and industry a well-balanced schedule, with ample and uninterrupted periods for work and for rest.

EASTER WEATHER IMPORTANT

By GIRARD

From the Philadelphia (Pa.) *Inquirer*

EASTER represents to all Christendom its greatest fact. Necessarily it should also be the day for most unbounded rejoicing in a religious sense. It is contended that sunnier weather and an approximately established day would promote that. I have asked a dozen well-known professional and business men about a fixed Easter. Two are preachers. All agreed that with very little trouble the thing could be adjusted. That would always put Easter on the 99th day of the year. Both preachers said more people are in church on a fine Easter morning than when it is cold or stormy.

I saw 40,000 in one church, St. Peter's in Rome, and the day was perfect. Had that Sunday been cold and forbidding, attendance might have been thousands less.

TIME AND THE EASTERN MAN

By Dr. Albert Parry

COUNTING time in the Western manner is now the official way of the East as well, although there are many instances where the Eastern people still cling to old-time custom.

Turkey was the last major country of the Orient to adopt the solar calendar, and this was done only since the last World War when the resultant Kemalist movement of reforms touched upon many fields of the nation's life. In China the wide use of the Western calendar dates to the fall of the Empire and the coming of the Republic in 1912. Japan instituted the reform as far back as 1873 when such assorted novelties were introduced as the Gregorian calendar, vaccination, European dress for officials, and a halt to the persecution of Christians. Russia adopted the first Westernization of her calendar at the stern bidding of Emperor Peter the Great, early in the 18th Century, but the Gregorian calendar was not officially adopted in Russia until 1918, under the Soviet regime.

And yet, whether the change to the Western calendar came late or early, the broad masses of Eastern folks did not take it seriously enough. To this day there is something in the outlook of the Eastern peoples that places upon time and its counting different values from those entertained by us Westerners. In Turkey, even after the World War, the most common expression heard by me was *yavash*, meaning "taking it easy." The Russian likes to remark that "the slower you go the farther you be." The Persian is convinced that "of four things every man has more than he knows: of sins, of debts, of foes, and of years."

If we Americans are fond of the maxim that "time is money," the Chinese counter with their ancient proverb: "An inch of gold cannot buy an inch of time." Both in China and Japan the native hour is twice the length of the Western hour. This may explain why so many Chinese do not share our addiction to punctuality. A long-time resident of China remarked: "Fix a time for an engagement with a Chinese, and he comes in half-an-hour late, or even two or three hours after, occasionally a few days later than the day fixed upon, with no idea that he has done anything out of the way." If a Chinese says he will come to see you tomorrow, he does not mean the next day on the calendar, but any day in the future that he might find convenient. A boatman or a rickshaw-man or any coolie, for that matter, will base his fee not on the time but on the distance of the journey. Hours and minutes are often disregarded even when a Celestial wishes to make an exact definition of time. On occasion he will say: "The time it would take to drink a cup of tea." If he wants to convey the idea of a somewhat longer period of time he may remark: "The time

it would take to drink a cup of *hot* tea." There are also such expressions as, "The time it would take to eat a bowl of rice," and, "The time it would take for an incense-stick to burn." As a concession to the new Western habits of life, he may add: "The time it takes to smoke a cigarette." Thus time is counted by an act, rather than by hours or days.

Ever since the opening of the Heavenly Kingdom to the Westerners, the latter's calendar has been printed in parallel columns with the Chinese calendar. Foreigners were confused, nevertheless, especially so when frequently the Peking Government would make changes in the native year after the calendar's printing. Thus, President Roosevelt's action in 1939 in shifting the Thanksgiving Day was a mild affair compared with the step taken by the Chinese Administration in 1894 when the year was shortened one day because of the defeat suffered by China in her war against the Japanese. The people of Nippon, although using the Western calendar more extensively than the Chinese, also play havoc with it, but in a different way. The monkey-wrench they prefer is the so-called "inclusive reckoning." For instance, if you arrived in Japan some time in August and it is now October, your Nipponese friends will blandly hold that you have been among them for three months: they count the month of your arrival as well as the present month. If a child is born, say, late in 1939, his proud parents will consider him two years old by January, 1940—for the child has lived through parts of two separate years!

In the Eastern lands, the very invention of the calendar has always been under suspicion. The Ukrainian admonishes in his folk-saying: "Do not count the days of the year which may never be yours." The Arab, being farther to the East and thus a man of greater fatalism, believes in uttering a gloomier warning: "Do not count the days of the *month* which may never belong to thee." Nicholas Gogol in his *Memoirs of a Madman* (1835) expressed something of the Russian disdain for the Western dependence on calendars when he put down these ironic entries: "The year 2000: April 43d." "Marchember 86. Between day and night." "No date. The day had no date." "February 30th." "January in the same year, following after February." "34 March. February, 349."

The Eastern man believed that the Western calendar-maker was too bold in undertaking to foretell such matters as eclipses, weather, and celebrations of rulers' birthdays and name-days. Eclipses of the sun and the moon, indeed, came through as predicted. In fact, the first Jesuit missionaries in China, Fathers Schall and Verbiest, were able to introduce corrections into the ancient Chinese calendar precisely because they proved that they were right and the natives wrong in the problem of eclipses. But weather, in the forecast of which the old-time Western calendar-almanacs indulged rather freely, was a thing apart. So were the set days for the celebration of days of royalty: the emperors had the

inconvenient habit of dying or being overthrown weeks or months before the dates, and the red-letter markings of the Western calendar often looked downright foolish under the circumstances. "Government law lasts three days," said the sceptical proverb of old Nippon.

And so, if in the West the Swedes have to this day a saying that "the calendar is made by man while the weather is created by God"; and if the Germans say of a prevaricator that he "lies like a calendar"; then in the East the Russians treasure not one but a thousand and one sayings, all expressing a most dubious attitude toward the veracity of Western calendars. "He seldom harvests who sows in accordance with the calendar," says the muzhik. "Your calendar is no guaranty," declares the townsman. "All calendars lie," the intellectual quotes the famous line from Alexander Griboyedov's comedy, *Woe of Wits* (1823). There is also the celebrated folk-tale about a peripatetic German, a vendor of calendars, who crossed the border into Russia to try his luck among the muzhiks. Night was falling, and the traveler halted to knock on the door of the first farmhouse he saw.

"Hello, muzhik."

"Hello, German."

"May I stay overnight?"

"Come in, good people are welcome."

The peasant went to the barn and soon returned into the house with a heap of straw to make a bed for the calendar-vendor who, however, protested:

"Its stifling here. I'll sleep in the yard."

"Oh no, German, you'd better sleep indoors. It's going to rain tonight."

"How do you know?"

"The crows are crowing, the pigs are grunting, and my lumbago is bothering me."

"What a fool you are, little peasant! My calendar clearly says that there is going to be good weather tonight, and you want me to believe your crows and pigs!"

The German went to sleep the night in the yard. But just as he was about to drowse off, clouds gathered from all sides, and a terrific rainstorm broke loose. The calendar-vendor grabbed his clothing and ran into the house, his body soaked through to the marrow of the bones.

In the morning the peasant asked:

"Well, German, and did you sleep well? Was your bed soft?"

The calendar-seller replied:

"No, brother. It seems I'd be wasting time if I go on. I cannot make a living peddling calendars in Russia. Who will buy them here when with you a crow is a calendar, and a pig is a calendar, and even your lumbago is a calendar!"

Saying this, he sadly bade goodbye to his host and turned back toward the border.

The Eastern man has always felt that you could predict weather for the months rather than the days of the year. And there are certain elementary truths about the year's months known to the Easterner without the aid of the calendar. At least he feels so. The Hindi saying of India takes into account the weather of the corresponding seasons when it declares: "He will soon die who sleeps on a cot in January, on straw in September, and who travels in May." The Punjabi proverb recommends to "test a friend in trouble, and a cow in February," that is in the month when grass is at its scarcest. In Transcaucasia, the Georgian (Gruzin) philosophizes: "While the month of March is in front of you neither praise nor blame the winter." The Russian proverb amplifies the thought geographically: "Asia is more honest than Africa, and August is warmer than March." Again we hear from the Hindi: "March and April are the key to credit," meaning that the weather of those two months determines the success or failure of crops, and so ensures men's prosperity or bankruptcy. To many people those two months were fraught with danger and treachery. Not in vain the day of practical jokes was set for March 31 in India and for April 1 in almost every other land.

Harvest came in August, but men of India were told to remember that "it will not always be August with green fields." As a matter of fact, even the month of May could not be exactly trusted. The Russian verb, *mayat'sia,* means "to have hard luck," and there are at least three folk-sayings connecting the month of May with trouble. One of them holds that those born in May are destined to suffer all their lives; another says that weddings in May are ill-starred; and the third one jests that "although a man wishes to marry, the month of May tells him to tarry." A Russian scholar traced these beliefs to the days of ancient Rome when, he said, it was customary to dedicate the month of April to the pleasures of Venus, to repent in the month of May, and settle down in the bonds of marriage in the month of June. That the Russians, in truth, were not the first ones to condemn May for marriage, we see from this entry in the French *Calendrier des bons Laboureurs pour 1618:*

Si le commun peuple dit vray
La mauvaise s'épousé en may.

Farther East than Russia, the institution of the month was not even recognized, and it did not count as with us 30 or 31 days. In China and Japan it was a moon month of 29 or 30 days, and had no proper name. This civil calendar had an occasional 13th "moon" to adjust it to the solar year. The months—that is, the moons—of the lunar year were called the first, the second, the third and so forth (page our Quakers and their

method!) It was only in poetry that the Japanese used the months' proper names, and these were mostly borrowed from Western languages. There were 12 moons, to which number an intercalary one was added, approximately each three years, whenever the New Year threatened to fall a whole moon too soon. The system assured a regular occurrence of the New Year which, both in China and Japan, happened late in our January or in the first half of our February.

If in Turkey the moon was the symbol of the state, the Japanese regard for it was often religious and always sentimental. The Nipponese worshipped the crescent each time it appeared. In all its phases the moon was the most beloved subject for versifying, for, said the island folk, "all griefs can be assuaged by gazing at the moon." There were three great lunar nights on Japan's ancient calendar. One was the 26th night of the seventh moon when the people of Tokyo and other cities visited suburban teahouses, preferably on the seashore, to sit up late, waiting for the moon to rise over the water. On beholding the moon, the watchers would halt their drinking of tea or *sake* long enough to dash off a few sentimental poems about the wonderful body in the sky. The second occasion was the 15th night of the eighth moon when the appearance of the full harvest moon was properly celebrated. This moon was called "bean-moon" and the celebration consisted of an offering of beans and dumplings, also of bouquets of eulalia-grass and lespedeza blossom. The third occasion fell upon the 13th night of the ninth moon called "chestnut-moon," and this was marked by the same offerings, with chestnuts added to the list.

Among the Chinese (from whom the Japanese borrowed most of their time-reckoning) the connection between the month and the moon is especially noticeable because both are denoted by the same word. The same is true of the Russians and their language. As in Nippon, the moon has a definite place in the Chinese lore of festivals. The most significant moon festival falls on the 15th day of the eighth moon; this is a harvest moon, as with the Japanese. In China it is one of the four annual celebrations at which debts are paid or otherwise settled.

Nor is the Western week a firm institution among the Chinese and Japanese. They know of it, but do not reckon in its terms to any great extent. This is particularly true of remote districts. In modern times Japan introduced the *Ichi-Roku,* which, imitated from our Sunday, was a holiday on the ones and sixes of the month. However, the innovation gained no favor, and so was abandoned. The Japanese word for Sunday is *Dontaku,* a corruption of the Dutch *Zondag* (for a long time the Dutch were the only foreign traders allowed in old Japan). The cessation of work on Saturday afternoons was plainly the result of a Western influence of the latest times, and the Japanese word for Saturday is *Han-don,*

or "half-Sundays." Wednesday is called *Naka-do,* meaning "midway between Sundays."

The Western calendar was adopted in Japan and China without the accompanying adoption of the Christian Era. Thus, to this time, years have their special names, within a complicated system based on six signs of the zodiac and the ten celestial stems, or within the reigns of individual emperors. There are the Years of the Horse, the Goat, the Ape, the Cock, the Dog, and the Boar. The ten celestial stems consist of five elements, each of which has two parts called, respectively, Elder Brother and Younger Brother. The five elements, Wood, Fire, Earth, Metal and Water, are used in the nomenclature of years with the addition of either of the two parts, thus: Wood, Elder Brother; Wood, Younger Brother; Fire, Elder Brother; Fire, Younger Brother; and so on. In ancient Chinese history a monarch changed his reign-name several times while he lived, and so the years were further confused by being counted in too small lots of too many "year-styles." The modern Japanese are more frugal and do not scatter reign-names excessively.

In Japan, besides the four seasons, the year has 24 minor periods known as *setsu,* of about 15 days each. Some of the names are poetic: Cold Dew, Lesser Cold, Greater Cold. Within the periods certain days or groups of days have particular powers of magic. To give but one of the many instances, the Japanese counterpart of our St. Swithin's Day is the first day of a 60-day cycle; if it rains then, it will rain all 60 days.

The Russians of old times reckoned similarly by remembering their saints' days. In fact, the so-called *Sviatsy,* or the Saints' Book, has for centuries been the East Slav's answer to the Western calendar. At times and places it was the substitute for the regular calendar. Plowing, sowing, harvesting in all their multifarious aspects were done with the *Sviatsy* as the time-table. Weather was expected to be good or bad, cold or hot, sunny or rainy, in accordance with the sundry saints' days. There is the muzhik's saying that "a woodcock has a long way to fly to reach St. Peter's Day," which means that the coming of woodcocks in the spring brings the first warm days, but the real warmth of practical use to the peasant comes only with St. Peter's Day, which happens later in the spring. The winter is long, and another saying has it that "more than two days separate us from St. Peter's Day." In the spring, when the seeds are in the ground, the harvest time seems equally far away and even more laden with uncertainty, for too much rain or too much heat in the summer could leave the peasant empty-handed by *Pokrov,* which is the feast of the Intercession of the Holy Virgin celebrated in early fall. Thus the saying: "A year is not a week, and *Pokrov* is not now." The Saints' Book is all-important, and a man who does not consult it should be scorned: "He doesn't glance into the *Sviatsy*—his soul tells

him holidays," and, "He rings the chimes without looking into the *Sviatsy*."

And if the Westerner does not believe that all these sayings, customs and predictions of the Easterner make a good enough substitute for an up-to-date calendar of the Occident, the Oriental will quote the proverb of India:

"Time passes away but sayings remain."

It is a curious fact to note how weather and the calendar are often confused in the mind of the Easterner by linking the two together. And yet when one considers the sayings and customs described herein in relation to the calendar, such confusion is perhaps not as irrational as we are inclined to believe: for the moon, when used as man's calendar, has always been a source of trouble because of its constantly changing aspect and its inability to conform to the seasons. In its influence on weather and tides, it is invaluable, but when it comes to seasons and years, it is vastly inferior to the sun.

Thus the Easterner in his sense of time may be picturesque but not reliable and certainly not progressive. In this disparity between the Western and Eastern calendar there may lie much of the irksomeness and annoyances trying to both the Eastern and Western man.

This lack of unity and understanding certainly demands clarification, which an improved and simplified calendar for the entire world, whether East or West, Christian or non-Christian, primitive or modern, would supply.

In retaining the customary year of 12 months The World Calendar violates no tradition or custom, and in its orderly equal-quarter division it offers an equality, simplicity, and order, which both the East and the West cannot fail to appreciate. This perpetual World Calendar (every year the same) may easily be the means of linking more closely together the East and the West in a better understanding and fellowship, united through a common bond of time. For it has been truly said, "Time that takes survey of all the world should itself be one and the same for all the world."

NATIONAL FATHER'S DAY COUNCIL ENDORSES WORLD CALENDAR

A FULL endorsement of The World Calendar has been given by the National Council for the Promotion of Father's Day, the organization responsible for the increasing success of this annual merchandising event in men's wear stores. Father's Day is by custom the third Sunday in June, just as Mother's Day is the third Sunday in May—although from the merchandising point of view the two events have no connection with one another. While Father's Day this year fell on June 15, next year it will fall on June 21, seriously affecting the retailer's plans for merchandising, since the week's difference must be taken into account. Adoption of the perpetual World Calendar would stabilize the holiday permanently on the third Sunday in the month, June 17.

HOW CAN IT BE DONE?

The Strategy of Calendar Revision

By Leo A. Haak

Associate Professor of Sociology, University of Tulsa, Oklahoma

IN a faculty meeting a few weeks ago, an irate professor demanded that the registrar be instructed to present a satisfactory school calendar for the year 1941-42. He complained specifically that in the current college calendar the weekly work cycle is interrupted by holidays, opening dates, and closing dates. The registrar, who had the responsibility for drawing up the school calendar, immediately offered a substitute motion that the complaining professor be named a committee of one to draw up a satisfactory calendar for the college year, 1941-42.

At the next faculty meeting this professor sheepishly reported that he wished to apologize to the faculty and to the registrar; for, although he had spent many hours on the problem, he was convinced that it was impossible to work out such a calendar, and moved that the tentative calendar which had already been submitted by the registrar be accepted. This keen natural scientist did not see that the difficulty lay in our general calendar rather than in this particular calendar. He, like most of us, accepted our calendar as if it were unchangeable and returned to his specialized field. In fact, very few people know what the shortcomings of the calendar are and how they can be eliminated.

Let us first review the nature of the calendar, then briefly consider criticisms of it, and finally speculate on the strategy of calendar revision.

Any calendar is made up of two kinds of units which can be identified as "the natural" and "the social." The former units, the year, the season, and the day (at one time the month was also a natural unit) are inherent in the natural order. These units depend on known regularities of nature, specifically on the rotation of the earth around the sun, the angle between the axis of the earth and the sun, and the revolution of the earth on its axis. These regularities have been discovered (observed) by the natural scientists. They also predict that these cycles will continue in the future.

On the other hand, the week, the month, and the hour (also millenium, century, decade, minute, second, and holidays) are units by custom. They have been invented at some time in the past and have become a part of our tradition. The study of this part of the calendar falls within the province of the social scientist. While it is necessary to accept and continue to use the natural calendar units whether we like it or not, it is possible, theoretically at least, to drop, change, or add to, the social calendar units if we can benefit thereby. However, it may be necessary at present

to accept as unchangeable some of these social time-units, for instance, the week.

Of course, any calendar is satisfactory only to the degree that it meets the demands made on it. We demand an accurate and convenient system of recording and reckoning time. Our calendar has become unsatisfactory in a number of respects.

Some popular criticisms of the calendar are: the half-years, the quarters, and the months, respectively, do not always contain the same number of days and weeks. The statisticians in particular make this criticism. Many people complain that every year some holidays fall on inconvenient weekdays. Others point out a more serious but less obvious defect, that days of the week and dates do not correspond from year to year. Some people complain because there are too few holidays, others because there are too many. A case has even been made for (1) a shorter week and possibly month, and (2) starting the year at the beginning of spring. Let us summarize and restate these criticisms before we consider the strategy necessary to eliminate them.

(1) Stability of the units. Some of the units, such as the half-year, quarter, and month vary in length in terms of weeks and days.

(2) Relationship between units. There is not an acceptable proportional relationship between all units. While every decade contains ten years and every hour 60 minutes, a month may contain either four weeks, or four weeks one day, or four weeks two days, or four weeks three days.

(3) Synchronization of the units. As a necessary result of (1) and (2) above, some parts of our calendar "move." Thus, the days of the month and holidays do not fall on the same weekday from year to year.

(4) Length of the units. Some units such as the month or the week might be more satisfactory if shorter.

(5) Coincidence in the beginning of various calendar units. It has been suggested that the week and the month begin at the same time, and it might be helpful to begin the year and spring at the same time.

So much for the nature of the calendar and its present limitations. What has been and can be done about it? To the readers of the *Journal of Calendar Reform* this may appear to be a naive if not a presumptious question. However, the following suggestions are made, not in any critical spirit, but rather in an effort to stimulate the rethinking of the whole problem of the strategy of calendar reform.

First, why not place more emphasis on the long-run general educational program of understanding the nature of the calendar? To illustrate, from the one small section of society with which I am most familiar, college faculties and students do not have more than the vaguest notion of the history and the nature of our calendar. They tend to take it for granted as they do the weather. Probably a more careful scientific mono-

graph than has been written to date is needed on "the calendar as a social institution." This could then be popularized on various levels and in various groups in society. Gradually, people would become conscious of the nature of a calendar and consent to and demand changes as needed.

Second, why not concentrate on *the most serious* defect, one which the proposed World Calendar would remove, the fact that the days of the week and dates do not correspond from year to year? This can be done by introducing the Year-End Day and the Leap-Year Day. At a later time the half-year, the quarter, and the month could be stabilized.

And finally, why not use all the available knowledge in the field of applied social science in order to get action? For instance, possibly we should carefully review our vocabulary. Maybe the term "calendar revision" is preferable to "calendar reform" because of the emotional association with the word "reform." No doubt, people immediately think of the loss of rights by the individual, while others think of perfection when the term "reform" is used.* Or again, maybe we should emphasize such words as "easier" rather than "rational" (e. g. Rational Calendar Association of Canada) in order to appeal to more people.* Any review of our *means* of securing revision should also take into account existing groups in societies and ways of effectively reaching them.

In summary, should not we, who see the possibilities in calendar revision, now concentrate on ways and means of getting the logical changes accepted and put into practice—the strategy of calendar revision?

*EDITOR'S NOTE: "Revision" or "improvement" are better words than "reform" but the movement inherited "reform" from the League of Nations' proceedings so that it became firmly associated with calendar change. The term "rational" is used in England, Canada, and British possessions and is similar to the American word "easier."

WEEKDAY NAMES

By A. Vaz Pinto

IN the Fourth Quarter issue of the *Journal of Calendar Reform* of 1939, in the article entitled "Roman Catholic Viewpoints," page 193, it is said:

As for the days of the week, provided that the first is called Dimanche—Day of the Lord (however differently translated), and not Day of the Sun—*it would matter little if the others received numerical names.* This would avoid annoyance, and would be understood, even by foreigners.

In the First Quarter issue of 1940, in the article entitled "Calendars in the Sky," page 7, a table is presented showing the similarity of names of the days of the week in various languages. From the Latin languages only the French is cited, and although in Spanish and Italian the days of the week are also called after the names of planets there is a Latin language where this does not happen and where the solution suggested in the former article was already found.

This language is the Portuguese in which the names of the several days of the week are called as follows:

Domingo	Terça feira	Quinta feira	Sabado
Segunda feira	Quarta feira	Sexta feira	

MORE THOUGHTS FROM FRANCE

By The Reverend Edward S. Schwegler, D.D.

A LENGTHY French article, published in a bulletin of the Belgian Society of Astronomy, Meteorology and Terrestrial Physics, Brussels,* manifests the continued interest of the Abbé Chauve-Bertrand in the question of calendar reform. The article has since been published separately.

The article gives, among other things, a review of the history of calendar reform down to the present moment, quoting liberally at certain points from the columns of the *Journal of Calendar Reform*. A good many of these data will therefore be familiar to readers of this publication. However, there are other portions of the article which can profitably be reproduced and discussed, and which may throw some new light on certain phases of the calendar reform question.

A proposal that crops up with great regularity is the one to begin the year at the Winter Solstice, December 22, instead of on January 1. M. Chauve-Bertrand makes some interesting remarks in this connection.

"Regarding the beginning of the year, the most eminent astronomers have agreed that the ideal date would be the Winter Solstice. All other dates are conventional: that alone is real. Plutarch had already noted: 'On this date the sun, stopping in his outward course, begins to return and make his way towards us. It would seem therefore that both by the nature of things and by its relation to ourselves, the most reasonable beginning of the year would be at the time when the light is increasing and the darkness decreasing.' Julius Caesar, but for his fear that the application of his reform would be compromised, would have placed his January 1 at the Winter Solstice, which was then on December 25.

"This same idea was set forth and sustained by M. Bigourdan at the Congress of the International Astronomical Union in Rome in 1922, but it encountered some opposition and was not unanimously adopted.

"M. Eginitis, in a *Memoire* of his, held that the elimination of ten more days was likely to cause difficulties to the peoples of the East, who had just suppressed 13 days in order to put the Julian calendar in accord with the Gregorian. The director of the Athens Observatory had the same proposal rejected by the Study Committee of Geneva for the same reason. But the idea is dear to many, as one can see from an article published in China by Father Feliciano de Vicinay, S. J., and from another written by H. Michaud for the *Revue Apologétique* of Paris, January, 1938.

**Ciel et Terre*, No. 1, 1939. "Vers un Calendrier nouveau."

"A method of solving the problem that few or none seem to have thought of up to now is not to eliminate ten days at once, but to make January 1 slide progressively to the Winter Solstice through the simple omission of bissextile days for 40 years."

This is a simple suggestion, and a good one. But, after all, why waste time with so purely theoretical a point as where we should start the year? The beginning of the year has been observed, in different times and places, on practically every day of the year, without either doing any harm to the year or having any effect on mankind. The one important matter on hand is to stabilize the calendar. Other hypothetical points may be considered later. Therefore M. Chauve-Bertrand does well to dismiss the subject with the brief statement: "This point can always be reconsidered whenever it may seem useful to do so."

About the proposal of modern calendar reformers to introduce one or more supplementary days into the calendar and so to disturb now and then the absolute septenary succession of the Sabbath and the Sunday, our author has some further interesting comments to make.

"Like the majority of changes that are made in this world, the proposed alteration of the calendar has brought forth partisans who favor the change—and their numbers are increasing every day—as well as others who are reacting in favor of the existing system. I should not like to end this article without casting a glance at the arguments of the opposition—at the principal ones, anyhow.

"There is, first, an objection which I have read or heard a good many times. It concerns the origin of the seven-day period. If this was of divine institution, it is evident that man should not meddle with it. But is it of divine institution? That is the whole question. And let us understand the point at issue. What is involved here is the period of seven days, not the obligation to rest on the seventh day.

"It is quite probable that the origin of the seven-day period is linked with the phases or quarters of the moon. Let me cite some authorities.

" 'The fact that these four intervals,' says Blondel, 'stretch over periods of more or less seven days would seem to be the basis on which the ancient Egyptians* and Assyrians took occasion to divide time into intervals of seven days. Hence the name, "septenary period" (*semaine,* week).'**

" 'In the same manner that the sun brings about day and night,' we read in *Etudes,* a review published by the Jesuit Fathers, 'so also the regular phases of the moon divide successive series of days and nights into four perceptibly equal parts.'***

*EDITOR'S NOTE: The Egyptians divided their 365-day year into three seasons of four months, each month having 30 days. The extra five days, placed at the end of the year, were Holy Days or holidays. The Egyptians knew no week.

**"Blondel, *Histoire du calendrier romain,* The Hague, 1864."

***"A. Durand in *Etudes,* 1895, p. 208."

"According to Camille Flammarion, 'It is these phases and aspects of the moon which in former times gave rise to the usage of measuring time by months and weeks. The week, like the month, has, therefore, the moon as its origin. It is the natural measure created by the four phases.'*

"H. Faye declares that 'a period of seven days separates the successive phases of the moon. The lunar month of 29½ days contains about four of these periods. Later, when the disparity between the phases and the week was noted, the week, as an institution, was completely separated from any connection with the lunations.'**

"Finally, according to the Dominican Father Dhorme, 'To the Babylonians and Assyrians certain days of the month were religious festivals, and their occurrence was determined by the phases of the moon. Very naturally, this ended with dividing the days into groups of sevens.'***

"And so, to quote G. Bigourdan, 'The succession of the phases of the moon is in a sufficiently evident relation to the week.' "****

Despite all these authorities, practically all of whom, it will be noticed, wrote in the last century, it must be confessed that the origin of the week remains very much of a mystery. However plausibly one may explain matters, the fact remains that there is a comparatively vast difference between four weeks, or 28 days, and the lunar month, or 29½ days. The difference is so palpable that it will easily be noted in two or three months. And however much one may appeal to the Assyrians and Babylonians and other peoples, it remains a stubborn fact that the strictly septenary week comes, or is borrowed from, the Jews. Outstanding modern authorities—v.g., Nilsson*****—consider that there is no real proof for the lunar origin of the week.

But it does not at all follow that, if the lunar theory is unacceptable, the week must be of divine origin. Why not say of the week, as we are forced to say of many other primitive facts and customs, that we simply do not know how it first came into existence?

This eclectic treatise on the Abbé Chauve-Bertrand's thoughtful essay could not be better concluded than by the direct conclusion of the author himself:

"What is happening in Europe and elsewhere at the present time does not seem to constitute a favorable atmosphere for the inauguration of such a reform. But more than once we have seen revolutions break out because reforms had not been carried out in time; and we have seen ephemeral calendars improvised in the midst of social upheavals, such as the French

*"Flammarion, *Astronomie populaire*, 1884, p. 132."
**"H. Faye, *L'origine du monde*, 3d ed., 1896, p. 12, note."
***"P. Dhorme, *'Les Sémites,'* in *Où en est l'histoire des religions*, published by J. Bricout, 1911, ch. 1, p. 154."
****"G. Bigourdan, *'Le calendrier Babylonien,'* in l'Annuaire du Bureau des Longitudes, 1917, A.3."
*****_Primitive Time Reckoning_, Lund, 1920, p. 335.

Republican calendar in 1793, or the recent Soviet calendar with its five-day week. We are in the midst of an extremely grave epoch, where everything is changing, discordantly and painfully, in the economic, scientific, social, international, and even religious fields. A reform of the calendar will be necessarily included in the vast program of world-wide change. The one we propose is wise and prudent. Its purpose is to adapt our secular calendar to the exigencies of modern life, for we must, from time to time, adjust our traditional institutions, no matter how ancient and venerable, to new needs. Tradition plus progress—this is the complete formula: not to abandon that which is good in our heritage from the past, and not to offer opposition to the developments of the future. This is what Julius Caesar and Gregory did in their times; this is what we must do at the present moment."

ERNEST WILSON CLEMENT

By Charles C. Sutter, Director, The World Calendar Association

DR. ERNEST WILSON CLEMENT, one-time American educator in Japan, an authority on the Japanese calendar and a member of The World Calendar Association since 1934, died on March 11, at Floral Park, New York, at the age of 81. For 36 years the author lived in Japan as a teacher in the Middle School of Mito, the Duncan Academy of Tokyo and the Junior College of Tokyo. For 25 years he was also Tokyo correspondent of *The Chicago Daily News*.

He was prominent in the Asiatic Society of Japan, occupying the offices of Librarian, Secretary and Vice-President. He was the author of *A Handbook of Japan* and *Short History of Japan*, together with many studies of Japanese chronology, such as *Japanese Floral Calendar, Japanese Calendars* and *Japanese Chronology*. While in Japan, Dr. Clement was acting interpreter for the United States Legation and was Recording Secretary, Vice-President, and Editor of the *Japan Evangelist* and Editor of *The Christian Movement in Japan*. He was the writer of a number of books on Japanese life and was decorated with the Order of the Rising Sun just before leaving Japan in 1927.

The World Calendar Association was very happy to publish in June, 1934, Dr. Clement's excellent article entitled "Japan's Attitude." Dr. Clement concluded his interpretation of Japan's opposition to the 13-month calendar by saying: "In considering the Japanese official declaration in opposition to a 13-month calendar, and the general willingness to consider the alternative 12-month proposal for calendar reform, it should always be remembered that the Japanese mind has an innate 'love for numbers.' Numerical symmetry has always possessed a charm for them. Their vocabulary is rich in numerical expressions. . . . Numbers exercise a peculiar fascination over them. They have the mental disposition to divide up and parcel out almost all things visible and invisible into numerical categories fixed by unchanging custom. And this trait of mind has a bearing on their attitude toward calendar reform."

Dr. Clement's article aroused a great deal of interest and favorable comment in which the Japanese Ambassador to the United States, the late Hirosi Saito, joined, saying: "The reason for Japan's unwillingness to accept the proposals on calendar reform, so drastic in their application as would cause her serious inconvenience, and her willingness to consider the alternative 12-month proposal, is so clearly and ably expressed by Dr. Clement that I need add nothing further. We are fortunate in having a Western scholar whose sympathy and understanding transcend the racial barriers."

CURRENT PRESS COMMENT

Printers Take Notice

Chicago (Ill.) The Graphic Arts Monthly

Our present calendar or the proposed World Calendar? This question comes to our mind as we idly finger the pages of the Fourth Quarter, 1940, issue of the *Journal of Calendar Reform* that has beckoned from the top of the fearful pile of periodicals and papers on the corner of our desk.

Hmmm! An imposing array of articles by a bishop, a consulting engineer, astronomers, an educator, a psychologist, and professional people. They tell us at a glance that The World Calendar with its evenly divided quarters, each containing an identical number of days, is to be preferred to our present Gregorian calendar with its rambling, irregular, unequal and disconcerting divisions.

What's this? We now sit up with attention. "Printing — Calendar's Slave," by Joseph Guiney, of the Printing Division, Chilton Company, Philadelphia, comes closer to home. "A careful study of the printing and publishing field," begins Mr. Guiney, "will show definitely that one of the gravest problems confronting production is the complexity of the present calendar. This is due to the irregular arrangement of uneven months; and, year in and year out, there is this continued disorder that makes the printing industry the slave of the calendar."

In convincing manner, Mr. Guiney proceeds to point out that not only the uneven months but also the irregular appearance of holidays play havoc in plants producing publications or printed material scheduled to tie in with other advertising or merchandising programs; in country weekly newspapers that seek to keep up with price changes on national advertising they carry; and in attempts to maintain and study comparative production records.

We suggest a reading of Mr. Guiney's article, as well as some of the other articles in the *Journal*, to those in the graphic arts field who know little about this subject and who want to obtain stimulating material for an hour's debate in their own minds.

Let's Promote World Harmony

Saginaw (Mich.) News

It may seem far-fetched to some that a better ordered calendar should be expected to promote world harmony, and still there is a chance that it would. Considering the lives and wealth being expended currently on less noble objectives, perhaps humanity can be prevailed upon to make some such experiment as this, which would cost practically nothing.

Independence Day

Wilmington (Del.) Star

Independence Day would be stabilized on Wednesday in The World Calendar. However, were a week-end celebration to appeal to the American people during this vacation month, Independence Day could well be advanced by two days to Monday, July 2. Historical fact would sanction such a change, for the Continental Congress adopted on July 2, 1776 the resolution offered by Richard Henry Lee of Virginia that "these United Colonies are, and of right ought to be, free and independent." This resolution was in essence the Declaration of Independence.

Now Is the Time

Union City (N. J.) Hudson Dispatch

It lies within the jurisdiction of leaders of the great Christian Churches to make it possible for Christians throughout the world to observe Easter on one and the same Sunday which can be stabilized in the perpetual World Calendar, adopted by nations for the benfit of mankind.

Business Sense

Ypsilanti (Mich.) Press

The calendar has been changed at various times in the past. It would seem now that we might have a reform from the standpoint of business sense so the business days of one year could be compared with corresponding days of another and we would know when holidays fall.

EXCERPTS AND REVIEWS

Calendar Change

By DAVID LAWRENCE

In Washington (D. C.) *Star*, November, 1940

NOW that the nation has had another experience with two Thanksgiving days, the advocates of calendar reform are coming forward to urge that public sentiment in America recognize the importance of adopting a world calendar.

The idea of a 13-month calendar of 28 equal days which was originally before the League of Nations has been superseded by what is known as The World Calendar of 12 months of equal quarters containing 91 days. Every year end there would be an extra Saturday, December 31, and every leap year there would be an extra day at the end of June, somewhat as February has an extra day in the present calendar.

Fourteen nations have approved the new proposal and it is hoped to have it in effect by January 1, 1945. Once this is established each nation can adopt Mondays for holidays, depending on public opinion. Elisabeth Achelis, of New York, president of The World Calendar Association which is composed of leading citizens of many countries, writes to me as follows:

"Monday holidays whereby a three-day vacation would be obtained would be of general benefit to every one of us. Not only would these extended holidays be an aid to the economic world, but to the educational field as well. And our social and civil life would receive a certain desirable order in the planning of days.

"Tradition does not play a vital part, as Christmas is not celebrated on the exact day of the birth of Christ. Neither are we celebrating the exact day of the original Thanksgiving. The first real Thanksgiving of feasting and turkey was held Friday, November 9, 1621, whereas the first Thanksgiving service was held a year earlier, Saturday, December 9, 1620.

"Our Thanksgiving is actually 320 years old and should be reverenced and cherished as the great American day. The last Thursday in November, however, is only 77 years young, having been so proclaimed by President Lincoln in 1863. It is thus hardly correct to call it a tradition.

"Many businesses, scientific organizations and civic bodies, including church groups, have favored calendar reform, but primarily on The World Calendar plan of 12 months and equal quarters. The large business house of Sears, Roebuck & Co., after 10 years' trial, rejected the 13-month calendar for their sales accountings, as it proved quite impractical for general usage. In their internal accounting system, however, they are still retaining it. Thus it has proved to be very limited in its scope of usage: a statistical auxiliary for our present changeable calendar. A poll of the radio world, to whom the calendar is of great importance, by Mark Hawley, showed that 81 per cent of answers received advocated The World Calendar with its exact number of 13 weeks or 3 months or 91 days in each of the quarter-years.

"The Universal Christian Council for Life and Work, central body of all non-Roman churches, at Chamby, Switzerland, declared itself unhesitatingly and most emphatically for the 12-month equal-quarter plan of calendar reform. Members of this great ecclesiastical body include the Eastern Orthodox Church, the Church of England, and all the large Protestant Churches of Europe and America.

"In our Government, for example, the United States Naval Observatory and the Division of Weights and Measures of the Department of Commerce have definitely approved the perpetual World Calendar. The General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs have overwhelmingly indorsed it. And when woman speaks she usually knows what she wants and goes after it, to get it.

"When we have adopted the stable World Calendar, for which peoples all over the world are working through the various 34 calendar committees in the different countries, to become effective December 31, 1944, then the change to a general observance of Monday holidays would be more feasible. Monday holidays can only be ob-

served always on the same day and date in a stable calendar which, of course, is the chief aim of calendar reform.

"As calendar reform affects the entire world, it is hardly a subject for one country to decide, although it is very wise that one country take the initiative. Thus it is highly desirable and proper for our courageous President to initiate the reform by calling an international conference in Washington on the subject. The United States inaugurated Standard Time for our clocks, now observed throughout the world, and so there is justifiable precedent and reason that our country do the same for an improved calendar. To obtain order and conformity in the calendar would exert a tremendous influence in our lives."

There are, of course, many proposals for calendar reform and they have been brought forth at various times, but apparently the plan of equal quarters has received a wider response than any other.

In the proposed calendar Washington's Birthday could be celebrated on Saturday, February 11, every year, which happens really to have been the birthday of George Washington in the calendar which was in use early in the 18th Century. Thanksgiving Day could become the fourth Monday in November which would bring it just four weeks before Christmas and three weeks after Election Day. To churches the fourth Monday would be a signal for the ending of Trinity Sundays and the beginning of Advent Sundays which announce the Christmas season.

Thanksgiving Date—Is the Church Interested?

By The Reverend Edward S. Schwegler, D.D.

(From *The Ave Maria,* November, 1940)

THE CHURCH has never officially recognized our American Thanksgiving; if details of the holiday are ever definitely settled it is not outside the bounds of possibility that she might. The basic idea of the day is eminently religious and Christian. On the other hand, the Church has never objected to the observation of Thanksgiving in a Catholic fashion; and that would include, principally, offering up the Church's great corporate prayer of thanks, which is the Holy Sacrifice. Indeed, there has developed in our national capital a beautiful custom along these lines. Ever since 1909, when the idea was suggested by Cardinal Gibbons and put into effect by the Reverend William T. Russell, pastor of St. Patrick's Church in Washington, there has been a Pan-American Thanksgiving service, at which representatives of our country, of all the Latin-American countries, attend a special Mass of Thanksgiving on Thanksgiving Day. To quote Dr. Russell: "The Mass, more than any other single influence, has been efficacious in teaching and developing the truth that all men are brethren in Jesus Christ. For this union of nations it was meet that we should thank God, and I felt no day could be more fitting than our national Thanksgiving Day." Priests in other places have linked Thanksgiving Day with special church services.

As far as the date of Thanksgiving goes, the Church is not especially interested. Why should she be? Every day of the year is Thanksgiving for her, and she could adapt herself to any date without the least difficulty. For whenever Mass is said, its most solemn portion begins with that magnificent prayer of thanksgiving which we know as the Preface:

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks to the Lord our God.
It is meet and right that we do so.

It is truly meet and right, it is most fitting and most beneficial, that, through Christ Our Lord, we should give Thee thanks at all times and in all places, O Holy Lord, Almighty Father, Eternal God. For through Him the angels exalt Thy majesty, whilst Dominations adore and Powers tremble. All the heavens, celestial hosts, the sacred seraphim, joyfully praise Thee with one voice. Let our voices also, we beseech Thee, join with those of the heavenly choir as we bow our heads and humbly say: "Holy, holy, holy Lord, God of Hosts! The heavens and the earth are filled with Thy glory. Hosanna in the highest! Blessed is he who cometh in the name of the Lord. Hosanna in the highest!"

FROM THE MAIL BAG

We congratulate you with all our heart for your kind and untiring efforts on behalf of the useful reform of the calendar, wishing that the Lord grant them complete success, and health and every blessing to you and to your co-workers.—The Most Rev. Leontios of Paphos, Locum Tenens of the Archiepiscopal Throne of Cyprus.

We fully realize that the use of the present calendar creates certain technical difficulties in the field of finance, as well as elsewhere.—Francis P. Brassor, Secy., Securities and Exchange Commission, Washington, D. C.

You are correct in regarding me as one of the loyal supporters of The World Calendar, which I preach in season and out of season, wherever I think it will do any good. Some day I think it will be adopted.—Dr. Gano Dunn, New York City.

The World Calendar proposal is one of the greatest and most timely, and again I congratulate you heartily upon the success which is almost entirely due to keen intelligence and unwavering perseverance.—The Rt. Rev. Ernest Milmore Stires, Bishop of Long Island.

From what I know of the proposal, I would be glad to lend it my support.—Harry Baldwin, Treasurer, Canadian Broadcasting Corporation.

I wish to thank you for sending me the copy of the *Journal of Calendar Reform* for the First Quarter of 1941. I have gone over this with a good deal of interest and have placed it in our library where it will be available to faculty and students.—Edna Dean Baker, Pres., National College of Education, Evanston, Ill.

Will do my part on this fine subject—Rhoda Hinkley, Poughkeepsie, N. Y.

Two years ago we attempted to use in our own organization a 13-month calendar and found it very unsatisfactory because it did not jibe with the rest of the world and therefore we discontinued it very shortly.—Stanley H. Abbott, Manager, Blue River Creamery Co., Hastings, Neb.

For a number of years I have believed in your calendar. Mr. Eastman's had some advantages, but it could not be divided into halves and quarters—and was too radical for most people.—K. B. Castle, Rochester, N. Y.

Your organization is performing a service for which the world will some day thank you.—D. H. Thielking, St. Lawrence Univ., Canton, N. Y.

You are doing a splendid piece of work in promoting this necessary and worthwhile reform.—Prof. E. H. C. Hildebrandt, Teachers College, Montclair, N. J.

We wish you success in your undertaking. If this plan could be unanimously adopted, it would relieve a lot of unnecessary confusion.—W. H. Zeller, Secy., Manchester (N. H.) Chamber of Commerce.

As a bookkeeper our system of weights and measures and the calendar have always seemed like outmoded arrangements to me.—W. A. Reinert, St. Joseph, Mo.

Interested both in primitive calendrical systems and modern reform.—J. Alden Mason, Museum Curator, University Museum, Philadelphia.

I have always advocated all holidays on week-ends either Saturday or Monday. I shall be happy to help.—Nathan Ranen, Salem, Mass.

The *Journal of Calendar Reform* is extremely interesting.—Clare MacDermott, Dallas, Tex.

Our faculty and students have found the publication of considerable interest and use. — Loma Knighten, Librarian, Southwestern Louisiana Institute.

Very much interested in the information about The World Calendar Association and I think that in many respects it is an excellent thing.—Clara B. Woolworth, Asso. Ed., *The Rural New Yorker*, New York City.

I am in favor of The World Calendar. It is the most practicable proposal thus far proposed. The Church should welcome it. The Government should approve its adoption. — Prof. Edwin L. Earp, Basking Ridge, N. J.

I do not understand how any intelligent realist can oppose your project.—Dr. C. S. Bacon, Chicago.

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ARGENTINA: Comité Argentino del Calendario Mundial, Vice Admiral José Guisasola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

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YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.

EDITORIAL PARAGRAPHS

Some critics, with tongue in cheek, avow that if Julius Caesar had never visited Egypt he would never have learned as much about astronomy and the sun, and might, therefore, not have begun the system of adding an extra day to February every four years.—Boston (Mass.) *Christian Science Monitor.*

Because of the popularity of Labor Day, due to the long week-end it always insures, The World Calendar Association in its plan for a new World Calendar proposes so to divide the months that every holiday will occur on a regular fixed weekday.—Philadelphia (Pa.) *Evening Public Ledger.*

News Commentator Mark Hawley rerecently conducted a survey among radio people for the *Journal of Calendar Reform* as to what they thought of the proposed World Calendar and learned 81 per cent of those queried were all in favor of the reform and 12 per cent didn't like the idea.—New York *Rockefeller Center Magazine.*

We read that the world-wide movement for "calendar reform" is making headway in China.—San Francisco (Cal.) *Commercial News.*

The World Calendar would simplify bookkeeping and record keeping of all sorts.—New York *News Record.*

Easter is the most glorious festival of the Christian Church. Yet its date is the most confusing part of the entire Church Year.—Cleveland (Ohio) *The Expositor.*

After all, the calendar is a human invention. There is nothing sacred about it, so let us rearrange it to give us more three-day week ends.—New York *Villager.*

The World Calendar Association reasons that week-end Labor Day vacations are easily planned in advance because of its fixed nature. Under the proposed World Calendar, every holiday would occur on a regular, fixed weekday and date, many of them coming on Monday.—Savannah (Ga.) *Press.*

Advocates of The World Calendar, which would stabilize the marking of time through departing from the present unbalanced method known as the Gregorian, point to Labor Day as an example of what they insist would be a progressive way of placing national holidays.—Newport (R. I.) *News.*

Tradition has tended to crystallize the present calendar, but there is always a talking point for Monday holidays, especially when, as in the case of Memorial Day, observed as it is on various dates, one day would do as well as another.—Newport News (Va.) *Times-Herald.*

Calendar reform has its good points and some of these days, it may come to pass.—Lexington (Ky.) *Herald.*

The suggestion that Memorial Day should always fall on Monday is worth considering.—New Bedford (Mass.) *Standard-Times.*

One of the arguments of those seeking calendar changes would be that holidays would fall on certain definite dates, always on the same day of the week.—Morristown (N. J.) *Daily Record.*

If we are to adopt a new calendar most of the civilized world will have to fall in line.—Frankfort (Ky.) *State Journal.*

A late Easter is much more popular not only with merchants, who find business injured by too-early Easters, but also with those who delight in wearing in comfort the newest spring outfits.—Perth Amboy (N. J.) *News.*

Observance of Memorial Day on Thursday last year called attention to one of the soundest arguments for an improved calendar.—Norman (Okla.) *Transcript.*

The only real obstacle that calendar reform faces is that of inertia.—Murphysboro (Ill.) *Independent.*

Modernization of the calendar is long overdue. It is needed over the entire world.—Lovell (Wyo.) *Chronicle.*

There are perhaps many business and social reasons for the proposed reform.—Moundsville (W. Va.) *Journal.*

After Reading the Journal Please Pass it on to Others

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HAVE YOU SEEN IT?

THE WORLD CALENDAR EXHIBIT

AT THE

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MUSEUM OF SCIENCE AND INDUSTRY

R. C. A. BUILDING ROCKEFELLER CENTER
NEW YORK CITY

Journal of CALENDAR REFORM

THIRD QUARTER

1941

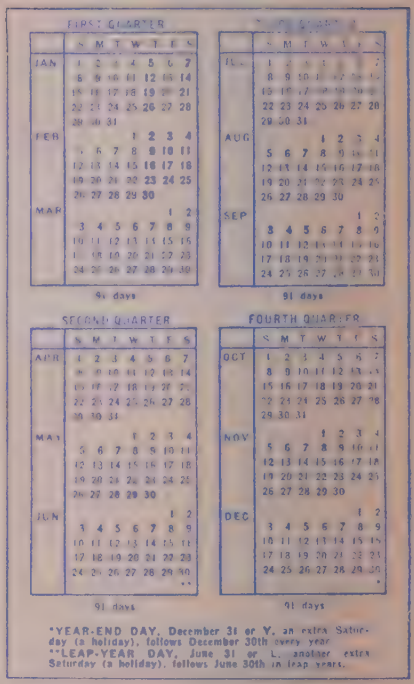
1941

PRESENT GREGORIAN CALENDAR



This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR



*YEAR-END DAY, December 31 or Y, an extra Saturday (a holiday), follows December 30th every year.
**LEAP-YEAR DAY, June 31 or L, another extra Saturday (a holiday), follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months — 13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

NOV 1 0 1956

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OAKLAND, CALIFORNIA

A NEW CALENDAR FOR A NEW WORLD

VOL. XI THIRD QUARTER, 1941 No. 3

The World Calendar Begins at Home

UNDOUBTEDLY, the one question that advocates of calendar revision are most frequently called upon to answer these days is: "How do you ever expect to get The World Calendar adopted at a time when nearly all the world is at war?"

We of The World Calendar Association have a deadline to meet. That deadline is 1945. We have no assurance—although we have our hopes—that the present world conflict will be settled and finished by 1945, and even less that it will be ended by 1943, the time by which active plans for putting the calendar into effect should be formulated. That is why the Association, although still hoping for an international conference for World Calendar adoption, is now concentrating upon more practical and immediate objectives: adoption of The World Calendar by the United States and by the other governments of the Western Hemisphere. For years calendar committees have been active in South American countries, as well as in Mexico, Central America, Canada, and of course the United States. Our energies, therefore, are being trained on this hemisphere believing that with the Americas for The World Calendar, Europe, Asia and Africa will naturally follow.

Here, then, is what every member can do to help: Go to your local organizations whose interest in The World Calendar has already been aroused, and to new ones, urging upon them that they pass resolutions endorsing the new calendar and requesting the President to call an inter-American conference with a view towards adoption in 1945. Then see that a copy of this resolution when passed is forwarded to The White House. Let us seize this opportunity to make felt the tremendous weight of the support that is behind The World Calendar. Spread the word about The World Calendar; seek the opportunity to present it in speeches and articles before interested groups; continue to expand the circle of those who realize the need for calendar revision; organize discussion groups and distribute literature; but, most important and most urgent of all, take every means possible to bring it to the attention of the President of the United States and the heads of the other countries of the Western Hemisphere.

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NEWSPAPER PROBLEMS

By DONALD J. WALSH

Circulation Manager, *Chicago News*

AS in any venture involving the manufacture and distribution of a product in great quantities at a microscopic profit per unit, the greatest enemy to successful operation in newspaper publishing is waste. And an important cause of waste, here as elsewhere, is our faulty calendar.

To fully comprehend this, one must understand the complexity of getting out a modern newspaper. To the layman who puts down his pennies for it at the news-stand or picks it up at the door it is mystifying how the paper gives him, in black and white, details of events as little as 20 minutes after they occur; how invariably, in its dozens of departments, it gathers all the news of importance. It is equally mysterious to most how the newspaper's representatives unfailingly appear on the scene when events, particularly unforeseen ones, occur. Neither the news of an earthquake in Anatolia nor the bombing of an obscure but vital Chinese railway junction escapes the newspaper's attention. In the same way the death of an important figure in the city's affairs and details of a munitions order received by a local industry are never overlooked. The metropolitan paper's news-gathering net, maintained at great expense, catches everything in its strands.

Few realize, too, what intricacies and additional expense are encountered in transmitting news from the far-flung corners of the earth after it has been gathered, what staggering expenditures are made for radio, telephone, cable and telegraph communications. And little thought is given to the number and caliber of editors, editorial writers, re-write men, proof-readers, expert advisers who are employed over the 24 hours of the day to present and interpret this news once received.

Even less obscure are the multitudinous business operations which make it possible for a newspaper to appear, not once daily, but several times; for all metropolitan papers have several editions. Paper must be bought, delivered and warehoused—carloads of it daily. Type must be set—a half-million words of it, perhaps, each day. Bills by the hundreds must be collected and paid. Printing presses and printing equipment worth millions must be kept running, trucks by the hundred kept operating, dealers by the thousand served. And all this despite good times and bad, fair weather and foul, seasons when advertising revenue is good and seasons when advertising revenue is off.

Thus regarded, the newspaper publishing business is not only a complex literary enterprise, but an industrial one involving a vast manufac-

turing and distributing machinery. As such it is vulnerable to any lag in efficiency, any "natural" handicap, such as a faulty calendar, that intrudes upon the scene. The calendar, in its present form, adds in many subtle ways to the intricacies, already indicated, of gathering and transmitting news and increases the cost. I know of a foreign correspondent, who, though he was in touch with affairs at his post in the Far East, was somewhat out of touch with what was going on in his native land and had to wire for the simplest kind of information—the date of Easter! Where the Gregorian calendar is not stumbling block enough, it is assisted by other inefficient calendars. An American correspondent stationed at such a crossroads of cultures as Istanbul must reckon not only with the crotchety calendar of his own country but with those of the Mohammedans, the Jews, the Eastern Church and the Russians.

But there are more specific examples of waste due to calendar difficulties. In the newspaper's advertising department, for instance, the wandering date of Easter is almost an annual bugaboo. It seems that Easter either comes too early or too late in the spring selling season. When it comes too early, say, on March 24, as it did last year, which is in the "middle of the winter" as far as the sale of spring goods is concerned, department and specialty stores are inclined to cut down their advertising representation. Since department and specialty store advertisers are the principal users of space in metropolitan newspapers, this is felt in the paper's ledgers.

When Easter is too far advanced, and it can fall as late in the season as April 25, this also means a loss. Retail advertisers, instead of making a special effort to get Easter trade, tend to combine this effort with their regular mid-spring advertising. The distinct identity of the two separate drives is lost, and so is revenue to the newspaper.

Stabilizing of the Easter date by Church authorities at April 8, as has been suggested, would be of great advantage as far as newspaper advertising revenues are concerned.

In still other departments of the newspaper, problems are created by our inefficient calendar. Difficulties are met in the circulation department in making the week-to-week and year-to-year comparisons on which press-run estimates are based. If there is not a fair degree of accuracy in these, an excessive number of papers are put on the street and subsequently returned, with resultant loss in profits.

The accounting and statistical departments suffer in the same proportion and in the same way as similar departments in other businesses. Because under the present calendar, months, quarters and half-years do not have exactly the same number of publishing days in successive periods, there are no logical methods of comparison, particularly in the matters of income and expenditures. The constant shifting of publishing days

(many papers are published only on weekdays) causes endless confusion. These continuous changes result in a shift of not only a fraction of a percentage point, but frequently of several percentage points, making it difficult to compute average daily circulation for certain periods, total advertising revenue and other figures of vital importance not only to the newspaper but to its advertisers as well.

In addition, because some of a newspaper's internal records are of necessity kept by the day, some by the week, and others by the half-year and year, carefully compiled figures frequently turn out to have little meaning when used to make comparisons. And with months, quarters and half-years of unequal numbers of publishing days falling in a clutter, it is apparent how the financial statements of newspapers sometimes supply a no more realistic picture than the reports of other businesses.

Conditions in the newspaper publishing field, already involved, irregular and changeable, are made increasingly so by a calendar that can itself be described with those same adjectives. There can be little doubt that The World Calendar, with its ordered nature, with its features of balance and perpetualness, would do much to eliminate waste and increase efficiency and opportunities for profit in this industry.

EPOCHS AND ERAS

By Professor William H. Barton, Jr.

Curator, Hayden Planetarium

(From *The Sky*, November, 1939)

THE ROMAN ERA

BEFORE the adoption of the Christian Era the Romans used an era the epoch of which was a supposed date for the founding of the city of Rome. There was some disagreement on the date. A Greek historian, Polybius, sets the date at 750 B. C. But Marcus Terentius Varro, a friend of Pompey and Cicero, and a writer of some note, sets it as 753 B. C. This is the date more generally accepted. A date in this era is frequently designated "according to Varro."

The dates are marked A. U. C. These letters are variously interpreted as meaning "*anno urbis conditae*" or "*ab urbe condita.*" In any case the meaning is "from the building of the city" (of Rome).

There seems to be some disagreement about the date of the epoch. One statement gives April 21 and another April 24. In these cases dates between January 1 and April 20 (or 23) would belong in the previous year. But from the *U. S. Nautical Almanac* it seems that January 1 Julian Calendar is the epoch.

To find the date in the Roman Era from the date in the Christian Era (A. D.) add 753. For instance 1938 plus 753 equals 2691 A. U. C.

DO SOMETHING ABOUT IT

Address before the Longmeadow (Mass.) Women's Club, February 25, 1941

By ELISABETH ACHELIS
President, The World Calendar Association

EARLY in 1940 our friend, Mrs. Meredith N. Stiles, sent me a book entitled *They Did Something About It,* with a note that read: "Meredith very frequently referred to you as a woman who did something about it and when our local minister in Longmeadow wrote this book I decided to send you a copy." Mrs. Stiles is the widow of one of the most influential and ardent opponents of The World Calendar Association. Hers was therefore a most gracious act. It was the beginning of a friendship which has constantly grown stronger and stronger that, I feel free in saying, is unusual when one considers the facts.

Mr. Stiles was full of confidence for the success of the new 13-month calendar. For many years he worked indefatigably for its adoption and his carefully laid plans met with little opposition.

Our first meeting was in June of 1931 at Geneva. The Preparatory Committee of the League of Nations was holding a three-day session in preparation for the International Conference on Calendar Reform in October. My companion and associate, Charles Dexter Morris, had been a friend of Meredith N. Stiles for many years, so it was natural that we should meet. It was strange that two old friends, meeting again after some time, should find each other on opposing sides.

It was at an informal luncheon that Mr. Stiles, suddenly turning to me, complimented The World Calendar Association on the admirable pamphlet it had issued several months previously, and confessed to a difficult nut that he had to crack in one of the arguments made against the 13-month plan. He referred to the following statement:

"The thirteen-month calendar enthusiasts point exultingly to the early history of the United States and declare that 'Thirteen is not unlucky.' They admonish us not to worry about Friday, the Thirteenth. It may have been a matter of chance or an unrevealed divine motive that gave America her original thirteen colonies. We do not know. In commemorating this historical fact, the flag was fashioned with thirteen stripes to represent the original thirteen States, and the artist who designed the Government seal hid within its motif many thirteens. Today, however, the United States of America is made up of 48 States—*four times twelve*—which fact is symbolized by the 48 stars in her flag. As a matter of sentiment, therefore, America as a nation ought to respond more strongly to a twelve-month calendar plan than to a thirteen-month calendar proposition. By so doing we honor the past with the thirteen stripes in the flag yet recognize the present with the 48 stars. Our history is a clear indication that the thirteen influence carried an incompleteness—a beginning. In view of this fact, do we want to substitute an incomplete calendar, the future of which is so problematical? We have at hand the choice of an improved plan, The World Calendar, its structure of twelve months having survived through aeons of time. Is not that a better guarantee?"

He then continued, "But, Miss Achelis, I have found the answer; you have made a mistake. The United States has four territories—Hawaii, Puerto Rico, Alaska, and the Philippines—and these sum up to 52 and not 48. Your argument is therefore faulty." I replied, "But there is a difference between states and colonies, and *52 weeks* in your 13-month calendar are the same as in The World Calendar; there exists no disagreement there." My reply was greeted with hearty laughter, Charles D. Morris exclaiming: "Stiles, you cannot get the best of Miss Achelis." It was only a passing incident, but it showed the friendly spirit that existed between us, notwithstanding that we each fought valiantly for our own plan. To the two friends, Mr. Stiles and Mr. Morris, the contest seemed like a huge game.

Life certainly works in a strange way, that today, after many intervening years, I should talk to the Longmeadow Women's Club at the invitation of the widow of Mr. Stiles, whom I am glad to call a friend. And, in addition, it is satisfying that in the past decade the 13-month calendar has been steadily receding whereas The World Calendar has as steadily progressed in world recognition.

And may I now tell you how I became interested in calendar reform?

It first began in the summer of 1929 with a lecture at the Lake Placid Club by the late Dr. Melvil Dewey, founder and president. At the talk, Dr. Dewey pleaded for greater simplicity in every-day life and mentioned three methods by which it could be accomplished. The first, to simplify spelling; the second, to adopt uniform weights and measures throughout the world; and the third, to improve and stabilize the calendar on a 13-month arrangement. I frankly confess the first two simplifications mildly interested me. But when he mentioned the calendar and told his audience about its irregularities and inconveniences I was amazed to learn how it really did complicate life. I could not see, however, that a 13-month calendar containing that awkward number 13 could be an improvement. I was distressed at the attempt to use 13, which is indivisible except into fractions. I became indignant and apprehensive. The lecture was disturbing. And yet what could I do? I shrugged my shoulders and dropped the whole matter. I just didn't do anything about it.

A fortnight later I read a contributor's letter on the editorial page of *The New York Times* in which he told of another calendar plan, the 12-month equal-quarter calendar, favored in Europe, which the writer accompanied with a detailed diagram. Instantly my interest was aroused; I knew that that was the plan for which to work. It was so simple, so orderly and so harmonious, and one that did not abandon the familiar and easy 12-month arrangement. That was the beginning of my interest in calendar reform. It has steadily grown because of its purpose and importance, which is becoming more and more evident.

Without going too much into detail, I know that we all have experienced annoying difficulties with the calendar; wherein days and dates never agree; wherein the year always begins on a different day; wherein holidays break awkwardly into the week; wherein the irregularities of the length of the months are so awkward that we have to resort to a silly little nursery rhyme to remember; and wherein there exists no equality in its arrangement—the first quarter being 90 or 91 days long, the second 91 days, and the remaining two each 92 days long. These bring inconveniences and waste time and effort.

In contrast, a calendar that is orderly and regular; that is every year the same; whose quarters are equal; wherein the new year always begins on Sunday, January 1; in which days and dates always agree; and two additional holidays are given to the world; these advantages are unassailable.

For the first time in calendar history, the recording and celebration of various historical events and personal anniversaries will be remembered on the weekday on which they occurred. No longer will the weekday be a neglected Cinderella of time, completely forgotten in favor of the date, month, and year.

For historians, psychologists, and individuals to know the day of the week when a particular event occurred is of decided significance and value. For example, it would be possible to tell, without complicated tabulations, that the present war began on Friday, September 1, 1939, when Germany invaded Poland, and that Great Britain entered it on Sunday, September 3. The future may disclose a Friday as the forerunner of mourning, fasting, suffering and death to many people in the world, and that a Sunday inspired the British with their sense of a righteous crusade!

With the adoption of The World Calendar, wedding anniversaries and birthdays will always be observed on the actual weekday of their occurrences. Thus it will be easy for husbands and wives to remember them, and a Monday child will always be a Monday child, a Wednesday child likewise always a Wednesday child, etc. It is the little things that add to the comfort and enjoyment of life.

For families, school vacations and holidays play a most important part. To have Christmas always fall on Monday, December 25, so that vacations will begin with Friday the 22d and probably terminate with the end of the first week of the new year, will make holiday planning easier and the pleasures of vacations more enjoyable. Then, too, it will tend to unite all grade and high schools, colleges or universities in observing holidays at the same time. Such cooperation would unite families during the vacation periods, whereas with the present calendar families are very often separated.

It is the general custom for schools to begin with Labor Day. With Labor Day always coming on Monday, September 4, schools would begin either on the day after or the week after. Study hours would thus be more

regularly arranged between Labor Day and Christmas under the new calendar, and give students a fairer break. Under the present calendar, with Labor Day vacillating from September 1 to 7, the number of days of study also shift, so that a student either has more days for study, should Labor Day fall early in the month, or he must cram and hurry in his studies, should Labor Day come late.

And what about the business world and the home budget? It will be easy for all business accounts and budgets to use the quarter-year as the basis for keeping accounts, since under The World Calendar the week and month begin on Sunday, the first day of every quarter, and end on Saturday in every quarter, so that each quarter would have an even 91 days, or 13 weeks, or three months. Perfect accuracy and harmony exist among these different time-units, so that it makes little difference whether you budget your home account, your club account, your church account, or your business account on any particular time-unit. They all agree at the end of every quarter-year. The World Calendar with its order, harmony, equality and stability is certainly one that should merit whole-hearted interest and support from your group and its many friends.

The perpetual World Calendar would bring great benefit upon one particularly vacillating holiday. I am speaking of Easter. As this day, however, is entirely and completely religious, the final answer to the fixing of Easter must naturally come from the churches. But in considering a new date for Easter, careful thought has been given to the historical date—even though this historical date is at best a supposition. The exact dates of the Crucifixion and Resurrection are not known. According to historians and astronomers, the general consensus of opinion seems to be that the Crucifixion took place on Friday, April 7, and the Resurrection on Sunday, April 9, in 30 A.D., which was the 99th day of that year. Now the 99th day of the year in The World Calendar is Sunday, April 8, only one day earlier in date than the supposedly historical one.

Speaking of religion, I am happy to say that there exists no dogmatic objection to calendar revision. It is significant to note that the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, the Universal Christian Council for Life and Work at Geneva (of which the Federal Council of the Churches of Christ in America is an influential member), and the Eastern Orthodox Church through its Western European representative, have all in resolutions or statements approved the fixing of Easter on Sunday, April 8, in The World Calendar. As for the Roman Catholic Church, it has repeated time and time again that there exists no dogmatic objection to revision. A long-desired church unity among the various Christian groups is here being initiated through the united approval of observing Easter always on its own Sunday and its own date. No longer will it wander in a cycle of 35 days as it does now. I need not

tell you of the world-wide benefits that a stabilized Easter will have on church unity everywhere.

The Gregorian calendar, which superseded the Julian calendar in 1582 and is the one in general use today, was only adopted by Great Britain and her colonies in 1752, although all Catholic countries approved it nearly 200 years before. This reform compelled 10 days to be dropped from the calendar—October 4 was followed by October 15. Another feature of the Gregorian reform was the placing of Spring on March 21, in order to bring the calendar into complete accord with the seasons once again, an accord which through passing centuries had been gradually lost. To accomplish this end a new rule was promulgated regarding the leap-year day: every centurial year divisible by 400 was to be a leap-year century. Thus 1600 was a leap-year century whereas 1700, 1800, and 1900 were not. When Great Britain accepted the Gregorian calendar in 1752, she was obliged to drop 11 days and not 10, because in the interval of 170 years the Julian had run ahead of the seasons by one day.

The adoption of the new Gregorian calendar had an interesting effect upon America. George Washington, under the old system, was born February 11, 1731. He was thus 20 years old when Great Britain accepted the Gregorian calendar. This made it necessary for him to change his birthday by 11 days, placing it on the 22d of February—the day now nationally observed. But that was not all. Until this reform was adopted by Great Britain she began the year on the old Spring Equinox date, March 25, but the new calendar of Pope Gregory began the year on January 1. Great Britain had, therefore, only 10 months in the year of its adoption, 1752. The year 1753 began with January 1 and not as previously on March 25. This is the explanation of the entry in the Washington's family Bible at Mt. Vernon where we read of Washington's birth as February 11, 1731/32. Notwithstanding the change of date, we are told that Washington himself observed the original date, February 11.

The World Calendar suggests the restoration of Washington's original birthday, the 11th of February, which in the new calendar falls on Saturday. With Lincoln's birthday coming on Sunday, February 12 and observed on Monday the 13th, both these patriotic holidays would be combined in one long three-day week-end. No longer would February have two holidays oftentimes breaking into the week, but it would always have an extended three-day week-end for the fullest enjoyment of these two national days.

There is one month in the calendar rich in having three holidays, November. In many of our 48 States, Election Day is a holiday, always falling on the "first Tuesday after the first Monday in November." May I interpolate a word here? This awkward legal language for holidays is made necessary because of the changeable nature of the calendar. Had we a stable one like The World Calendar, Election Day would simply be

called Tuesday, November 7. This is but another example of the convenience and simplicity of The World Calendar as compared with the awkward calendar in use today.

Coming back to November and its three holidays, the second one is Armistice, November 11. Many feel the irony and incongruity now of this day. To observe a two minutes' silence, as do the English, seems a more appropriate and fitting observance. In The World Calendar, Armistice Day falls on Saturday, which in itself is a half-holiday. In these intensive days, however, there are activities where Saturday is rapidly becoming a full working day—the result of war defense program. A two-minute observance at 11 o'clock, I believe, will be the future of Armistice Day. The third holiday is our cherished Thanksgiving. Within the past two years, this holiday has caused many a heartache among us with the President changing its observance from the last to the next to the last Thursday in November.* I believe the President was right in his desire to change the day of observance to a more fitting one. Historically speaking, Thanksgiving Day wandered within the week, among the months, and at random through the years. It has by no means been an annual and fixed holiday since its beginning, 1621. It was only under Abraham Lincoln's administration, 78 years ago, that Thanksgiving became a nationally observed holiday, when Mrs. Sarah Josepha Hale (who had been working for a national holiday for more than 20 years) finally succeeded in interesting President Lincoln in the matter. The last Thursday in November was chosen for Thanksgiving. It so happened that during the last two years of his administration the last Thursday was also the fourth. Neither President Lincoln nor Mrs. Hale seem to have been fully aware of the wandering characteristics of the calendar by which the last Thursday may be either the fourth or the fifth Thursday. It was the awkwardness of a fifth Thursday in November, two years ago, bringing Thanksgiving too close to Christmas, that influenced business men and merchants to ask the President to advance Thanksgiving by one week. It was unfortunate that the President should have stressed the economic reason for the change when the holiday has a decidedly unifying and religious character. The President's choice and terminology, "the next to the last Thursday," was equally unfortunate, as the "next to the last Thursday" also shifts, between either the third or the fourth Thursday. This year it is the third Thursday, November the 20th.

The World Calendar Association suggests that Thanksgiving be permanently placed on the fourth Thursday, the 23d, or, if desired, on the fourth Monday, the 27th. This choice of dates would more equally space

*EDITOR'S NOTE: The President announced in June that with 1942, Thanksgiving would be changed back to the traditional date, the last Thursday in November. We regret the opportunity was not taken to place Thanksgiving always on the fourth Thursday thereby giving it a stable place in the calendar. Now it will change, as in the past, between the fourth and the fifth Thursday.

Thanksgiving between Election Day and Christmas. The *change of date* is not as important as the *national unity* of its observance. I sincerely urge every American and every one of our 48 State Governors to uphold the President and observe this year with him on the next to the last Thursday in November, the third Thursday, November 20. We would then uphold the beautiful sentiment expressed by Mrs. Sarah Josepha Hale—"Would it not be more noble, more truly American, to become national in unity when we offer to God our tribute of joy and gratitude for the blessings of the year?"

The natural query now arises, what can you and I do to aid in the adoption of this calendar and what are the legal requirements? The most effective way is to inform the President that we Americans really want it. If your Women's Club in Longmeadow, your Chamber of Commerce, your churches, and every organization in your city, county and state would study and approve the new calendar and send resolutions to the President, he would know that the people want the change and something would be done about it. It is significant that women are courageously in the vanguard since, through the General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs, they have passed strong resolutions endorsing it.

We hear much of "bottlenecks" in business and production, and one of the great bottlenecks is without doubt our disorganized, irregular and changeable calendar. It definitely interferes with efficient planning, production and distribution. A perpetual calendar that would bring order and regularity into our vast economic, financial, social and national efforts, and into the present defense program, would be an invaluable contribution.

The appropriate time for adoption is obviously one when the old calendar and the new calendar meet on the same day and date. Such a coincidence occurs on Saturday, December 30, 1944. The following day in the old calendar, Sunday, December 31, would then become the extra Saturday, World Holiday, December 31 (or Y), of the new, and the new World Calendar would begin to serve humanity on the following day, Sunday, January 1, 1945.

The time, you realize then, is short. To give sufficient time to make necessary adjustments from the old to the new, at least two years should be allowed. Three years would be better. Were the President to know that the people support and want the movement, he could call an international conference preferably in 1942, not later than 1943, at which an agreement would be drawn up making it obligatory to adopt The World Calendar in 1945.

An International Conference is not mere wishful thinking. Already 14 nations have officially approved The World Calendar. In response to the Chilean draft proposal submitting The World Calendar to all governments

and sent by the Council of the League of Nations in 1937, the following 14 nations made favorable replies: Brazil, Chile, Peru, Uruguay; Mexico, Panama; Esthonia, Greece, Hungary, Norway, Spain, Turkey; Afghanistan and China. What a remarkable array this is:—Oriental China, Roman Catholic Brazil and Chile, Protestant Norway, Eastern Orthodox Greece and Mohammedan Afghanistan and Turkey. The World Calendar transcends all boundaries, all sectarianism, all races and all prejudices. Time is indeed a common bond upon which the world can unite without fear or favor. An enduring foundation would be laid upon which to build a lasting monument of Time—time which progresses in its inexorable movement.

We hear much these days of perfecting democracy. In 1776 there was inaugurated in America a new form of government based on the principle of democracy—a federation of states. The World Calendar expresses similarly a new federation of time, in which all the various time-units are free and independent in their respective rights and duties, yet all unite in forming a complete and united wholeness. The World Calendar is a federation of time based on a newer and better pattern of democracy wherein every part has its equal right and equal freedom, wherein each functions to its fullest capacity, all forming a complete federation of Time, the calendar. And may I hope that the light of a new calendar order will soon dawn upon the world.

In addition, I wish to express my opinion that a Federation of Time will lead to a Federation of Nations. The World Calendar would thus be a logical step toward other new orders that are in the making and are so much needed and desired in our world today.

Let us now *all do something about it*, so that The World Calendar can become effective by 1945.

EASTER STATISTICS MISLEAD

By Dr. Patterson Wardlaw

Professor Emeritus, University of South Carolina

HOW statistical comparisons may be made misleading by the shifting date of Easter is illustrated in the following quotation from *The Presbyterian of the South*, May 28, 1941:

"The figure [additions to the church] for 1940 was the largest in more than 30 years, that of 1941 the smallest figure since 1919. The difference in the two figures is due no doubt to the fact that in the ecclesiastical year 1939-40 there were two Easter Sundays, while in the last year there was none. Easter is the time when the ordinary church receives the most of its additions on confession of faith."

OAKLAND PUBLIC LIBRARY
OAKLAND, CALIFORNIA

THANKSGIVING DAY*

Statement from the Public Archives of Canada

(From *The Journal* of the Royal Astronomical Society of Canada, Toronto, April, 1941)

EDITOR'S NOTE: This interesting statement is reprinted to show how Canada has acceded to the popular demand for Monday holidays, by designating a Monday instead of a Thursday as its Thanksgiving Day.

BEFORE Confederation, days of thanksgiving in British North America were appointed by proclamation of the Governor General or more particularly by the Governor of the Province or Colony. Probably the first of these was solemnized in Nova Scotia on September 28, 1763, which had been appointed and proclaimed by the Governor as a day of solemn fasting and thanksgiving for the conclusion of the Treaty of Peace between Britain and France.

Proclamations of Thanksgiving and fasting on account of similar events were issued in all the Provinces and finally the harvest festival of Thanksgiving was generally observed in some of the Provinces. The question of a general Dominion observance soon came up before Lord Monck, the first Governor General after Confederation, and it is recorded in Sir John A. Macdonald's correspondence that "it was then considered that it would be more expedient to leave the Government of each Province to deal with the matter." In a letter to the Right Reverend Ashton Oxenden, D.D., Anglican Bishop of Montreal, who apparently had been urging a general Thanksgiving Day for the Dominion, Sir John wrote on October 10, 1870: "Before Confederation the Governor of each Province issued his own proclamation, and we think it well that the same practice should continue. We have determined therefore to leave it still in the hands of the several Governors, and, in doing so, we follow the example of the United States."

Representations continued to be made on behalf of church bodies urging a day of National Thanksgiving after the manner and example of the United States. For instance on October 15, 1878, the Reverend Gavin Lang of Montreal, General Secretary of the Dominion Evangelical Alliance, wrote Sir John recommending on behalf of a meeting of representative clergymen of various churches held in Montreal "the appointment by His Excellency and the Dominion Government of a Thanksgiving Day for the whole Dominion." It was further urged that "the appointment of the same day as that observed in the United States would be most convenient and most suitable."

* Information regarding the origin of the observation of Thanksgiving Day in Canada by Government proclamation was not easy to find. The Public Archives of Canada, located at Ottawa, kindly made search of their records and have supplied the present statement.

These representations seemed to have prevailed, for on October 9, 1879, a proclamation was issued by the Marquis of Lorne, Governor General, setting apart and appointing Thursday the sixth day of November as "a day of General Thanksgiving to Almighty God for the bountiful harvest with which Canada has been blessed this year."

This was the beginning of the appointing and observing of National Thanksgiving Day in Canada. For many years thereafter, it was observed on a Thursday as in the United States but usually on the first, second or third Thursday in November as against the last Thursday in November as originally appointed by President Lincoln by proclamation in 1863. So Canada has been proclaiming a Thanksgiving Day almost as long as the United States.

But in Canada Thanksgiving has always been a "movable feast." After the turn of the century in response to the popular demand for the long week-end holiday, Monday was designated instead of Thursday as Thanksgiving Day. [Canada this year will observe Thanksgiving Day on October 13, the second Monday in October.] The date is chosen and proclaimed annually by the Governor-in-Council. In the United States the Thursday precedent is continued, but in 1939 President Roosevelt made a departure by designating the next to the last Thursday in November as Thanksgiving Day.* This has led to some confusion since 16 States in 1940 still continued to set apart and to observe the fourth [last] Thursday as Thanksgiving Day. In Canada the day appointed for Thanksgiving is observed by the whole Dominion as if it were a statutory holiday.

*See Editor's Note, page 107.

OBITUARY NOTES

VICTOR M. RENDON, Ecuadorean diplomatist, historian and writer, and member of the Permanent Court of Arbitration, died at Guayaquil, Ecuador, on October 9, 1940, at the age of 81. A firm believer in calendar reform, he had been a member of The World Calendar Association since 1935.

Other deaths among the membership of The World Calendar Association include *J. R. Galt*, Chairman of the Board, Hawaiian Trust Co., Honolulu; *Frank B. McMillin*, Manufacturer and former President, Ohio Chamber of Commerce; *Dr. Charles E. Brewer*, former President, Meredith College, Raleigh, N. C.; *Dr. Charles Puryear*, Dean Emeritus, Texas Agricultural and Mechanical College; *Fitzgerald S. Parker*, Editor, Nashville; *C. C. Smith*, Astronomer, Dominion Observatory, Ottawa; *Comm. John F. Stucke*, Merchant, Milan; *Lt.-Col. E. C. Clemans*, Clergyman, Owatonna, Minn.; *Dr. Robert F. Foerster*, Economist, Silver Lake, N. H.; *Edward S. Pelling*, Executive Assistant, Chestnut Street Association of Philadelphia; *W. W. Reed*, Postmaster, Kent, O.; *Dr. H. M. Moffett*, Clergyman, Davidson, N. C.; *W. H. Ferber*, Humane Agent, Fond du Lac, Wis.; *William R. Byrne*, Printer, Fitchburg, Mass.; *F. Taylor Marks*, Teacher, Amsterdam, N. Y.; *Mrs. Lily L. Nix*, Teacher, Brush, Col.; *John C. des Granges*, Merchant, Los Angeles.

SCIENCE SYMPOSIUM

By James L. C. Ford
Department of Journalism, University of California

CALENDAR REVISION is an important step towards order in a helter-skelter world, a valuable systematizing influence in a human universe that all too often operates without rhyme or reason. This, in a sentence, is the crystallized, concentrated opinion of seven scientists of the University of California, center of research and study for thousands of students.

These men of science, in their laboratories and studies on the beautiful Berkeley campus of the world's largest university, found much to commend in The World Calendar and little to criticize. Representing seven different fields of knowledge, they form a cross-section of the scientific mind and its reaction to proposals for revision of our present haphazard calendar.

It is a well-known axiom that the scientific mind desires order and system. Perhaps because science is daily impressed with the order that exists in the laws of nature and among celestial bodies. The need expressed by seven outstanding scientists of varying fields on the University of California campus for an improved and orderly calendar only corroborates and affirms action taken by two great scientific societies in our country: the American Association for the Advancement of Science and the American Academy of Arts and Sciences, both of which have strongly endorsed The World Calendar. Were the National Academy of Sciences of Washington to give its approval also, it would crystallize American scientific thought for The World Calendar and be an inspiration and guide for other scientific bodies throughout the world.

Chemistry, physics, paleontology and geology, astronomy, botany, and bacteriology—these sciences dealing with man and his universe are closely related to each other in the general furthering of man's acquaintance with his physical world. The calendar, yardstick of the years, is the most important human measuring device and consequently concerned with every form of human endeavor.

Reason and common sense present premier points favoring calendar reform, in the opinion of one of the most distinguished members of the symposium group, Joel H. Hildebrand, famed chemist, university administrator, recipient of the Distinguished Service Medal in the World War, and enthusiastic sportsman.

"It is surprising how the human race clings blindly to complication and confusion," Dean Hildebrand said thoughtfully as he sat, facing me across his desk, in his severely plain office in Gilman Hall, "when a little initiative,

here and there, can lead to greater simplicity and accuracy.

"One such opportunity for economy is presented by reform of our utterly irrational calendar. As soon as the world is again in a state to discuss rationally matters of general concern we should put this sensible reform into effect."

As Dean of the College of Letters and Science, Dr. Hildebrand administers the programs and courses of more than 8,000 students and has gained wide popularity for the brilliant organization of his own chemistry course. He has a long list of honors, to name but a few—Councillor at Large of the American Chemical Society, Fellow and former President of the Pacific Division of the American Association for the Advancement of Science, Fellow of the American Physical Society, member of the National Academy of Sciences, World War commandant of the Chemical Warfare Service, holder of the honorary degree of Doctor of Science from the University of Pennsylvania.

When it comes to calendar reform, "there's no argument" so far as a fellow investigator in the companion field of physics is concerned. The World Calendar merits decided preference to any other proposal for calendar reform in the belief of Raymond Thayer Birge, Chairman of the Department of Physics and member of a distinguished academic family—his uncle, Edward Asahel Birge, is the revered President Emeritus of the University of Wisconsin.

The recital of Dr. Birge's achievements in *Who's Who* includes Fellow of the American Physical Society and the American Association for the Advancement of Science, member of the National Academy of Sciences, Chairman of the Committee on Physical Constants of the National Research Council, Cooperating Expert on the International Critical Tables, member of the Optical Society of America.

"I'm very much in favor of The World Calendar plan," Dr. Birge said emphatically. "Of all the calendar revision proposals, it is very much the best. I have no use for the 13-month calendar.

"There is no argument at all about the wisdom of calendar reform. It's just human inertia that postpones it so long. Just as with the metric system, and any other form that can solve the present complexities of our way of life, scientists should give them strong support."

"Human nature is illogical, of course," the physicist reflected with a smile. "We're supposed to be scientific, actually we're very unwilling to change. Nearly all of our fundamental habits have grown out of historical reasons and so we are the creatures of some far-off event that may have no relation to modern life. It just shows how unscientific the world actually is."

Geology, the science of the structure, composition, and history of our earth, is basically the study of thousands and millions of years in time.

Paradoxically, therefore, it is interesting to note what a geologist has to say regarding the calendar, man's device for measuring much shorter time-periods.

"Any attempt—such as The World Calendar—to systematize one facet of life has a valuable effect upon the whole of life," pointed out Dr. Charles M. Gilbert, of the Department of Geology. Known for his findings in the Cenozoic geology of certain California areas, Dr. Gilbert formerly pursued his geological studies at Cornell University.

"To bring order out of chaos is the goal of pure science," Dr. Gilbert explained, "and every serious scientific effort is directed towards that goal. Proponents of this plan of calendar reform seem to have a like ambition in their own activity—which indeed affects all of us—and therefore we can understand and appreciate their efforts."

Although his own particular science also reckons time in technical terms the immensity of which is difficult for the layman to grasp, Dr. Charles Donald Shane hails The World Calendar as a helpful reform which would decrease mental wear and tear for most individuals. Dr. Shane is Professor of Astrophysics in a department closely connected with one of the world's great observatories, Lick Observatory on Mount Hamilton. He also holds membership in the American Mathematical Society, the Astronomical Society of the Pacific, and the American Association for the Advancement of Science.

"It would make a big saving in mental effort, I suppose," Dr. Shane remarked. "Think of all the men who have forgotten their wives' birthdays or wedding anniversaries."

The astronomer laughed as he halted under one of the redwoods near the campus observatory.

"Seriously, however, there is no question but that it would be helpful in many directions. School calendars undoubtedly would be regularized so that present confusion would be eliminated. Holidays could be set on Mondays, making three-day week-ends and ending the disturbance to mid-week activities. Undoubtedly science itself would benefit in the long run."

Bacteriology bears a most intimate relationship to human life and its diseases, and Dr. Albert P. Krueger, Professor of Bacteriology, has spent most of his life fighting against the microscopic enemies. But he was not too busy in his laboratory, where test tubes march in ranks, to pay tribute to The World Calendar.

"Calendar reform along the lines of The World Calendar seems the sensible thing to me," Dr. Krueger asserted. "In fact, I can't see what the arguments are against it. I'm in favor and I think it would be a good idea.

"Regularizing the calendar certainly should help in planning research and it should do away with many annoying irregularities."

Dr. Krueger organized the first medical research units in the army and

navy to serve as emergency units for investigating infectious diseases of military importance. He holds rank as a Lieutenant Commander in the Naval Reserve. His record includes years spent in the Rockefeller Institute for Medical Research and membership in the Society of Experimental Biology and Medicine, the American Society of Experimental Pathology, the Association of Military Surgeons, and the American Association of Immunologists.

Definite benefits in keeping comparative scientific records would be attained from The World Calendar in the judgment of Walter S. Malloch, research member of the Department of Botany.

"A perpetual arrangement such as The World Calendar offers would be of considerable importance to science," commented the botanist, who spends much of his time in experimental work in plant nutrition. "In certain plant physiological experiments and in comparing the yield of plants from year to year, it would be quite desirable because of the comparison it makes possible by means of exact and equivalent periods.

"Certainly the reform would be an improvement upon the present calendar."

As a delver into life on the earth in bygone ages, Dr. Charles Lewis Camp, Director of the Museum of Paleontology, might be expected to be a devotee of the past, but he also evidences an active interest in man's problems of the present.

As a Guggenheim Fellow, Dr. Camp has conducted field explorations in Mexico, South Africa, China, Scotland, and Germany. He is a member of the Explorers Club of New York, the American Society for Ichthyologists and Herpetologists, the Paleontological Society, the American Society of Mammalogists, and Fellow of the Geological Society of America and the American Association for the Advancement of Science.

"Advantages of The World Calendar plan so far outweigh any minor disadvantages," Dr. Camp said thoughtfully, "that it seems to me that it would be an excellent idea to have adopted. There's a great advantage, for instance, in a calendar with definite dates, unchanging from year to year.

"Furthermore, it would tend to universalize calendar systems in various countries of the world. I suppose the change would have to be made by legislative enactment. It certainly would have to be done universally throughout North America and all at once, for example, to avoid difficulties.

"I'm in favor of it."

Seven men of science with seven widely varied fields of interest and research are alike in their common recognition that The World Calendar promises order and regularity and system, not only for science but all the activity of man as well.

A CALENDAR CONFUSION

The 200th Anniversary of the Discovery of Alaska

By Dr. Paul Haensel

Professor of Public Finance at Northwestern University

OFTEN before, dates in American Colonial history have been recorded incorrectly, confusing the Old and New Styles. The latest mistake of this kind is the recent erroneous celebration of the 200th anniversary of the discovery of Alaska. In Juneau, Alaska, this was done on July 16, 1941, when the Alaskans erred not only in the date—confusing the Old and New Styles—but also when they acclaimed the wrong man as the real hero of the discovery. They should have celebrated the 200th anniversary on July 28, 1941, and ascribed the first discovery to Alexei Chirikov, and not to Vitus Bering.

Czar Peter the Great of Russia had conceived the idea that the land beyond Kamchatka (East Siberia) should be explored. In 1724 he ordered his distinguished captain of first rank, Ivan (Vitus) Bering, a Dane by birth but in the Russian Imperial Navy since 1703 (when he was only 22 years old), to undertake the first Kamchatkan expedition. Although Czar Peter died in 1725, the expedition was not postponed. Bering returned to St. Petersburg in 1730 making his famous report about the discovery of the straits (separating Asia and Ameria),* later named after him, but he did not actually see the coast of America. In 1731 another expedition was sent in the same ship but under the command of Michael Gvosdev, who discovered the Diomede Islands and possibly saw the shores of America.

More successful was the third expedition undertaken in 1740. At the order of the Russian Government, Bering had built two ships: the "Saint Peter" and the "Saint Paul." The first, under Bering's command and with a crew of 77, and the second, under the command of Lieutenant-Captain Alexei Chirikov with a crew of 76, left the Russian shores on June 15 (June 4, Old Style), 1741, after several years of preparation. Both ships carried not only an experienced crew but distinguished scientists as well—Steller on the "Saint Peter," and de l'Isle de la Croyère on the "Saint Paul."

The ships were ordered to keep together as much as possible. Unfortunately, they lost track of each other very soon—never to meet again. On July 26, the "Saint Paul" reached the west side of what is now known as the Prince of Wales Island, and on July 28 (July 17, Old Style) she entered a bay in the region near present-day Sitka. Thus July 28, 1741, should be considered as the date of the first discovery of Alaska by the

*As a matter of fact, in 1648 the Russian Cossack, Simon Dezhnev, had passed the Straits.

Russian Captain Chirikov. Ten armed men were sent ashore, but they did not return; after several days he sent his last boat under the command of the boatswain, Saveliev. It did not return either. Instead, natives from the mainland approached the "Saint Paul," and Chirikov, considering their threatening attitude, resolved to sail for home. He headed northwest and, passing the Kodiak Islands, went west along the mainland of Alaska.

In those times the voyage was strenuous and most of the crew were sick with scurvy. Twenty died including de la Croyère. With the greatest difficulties, the "Saint Paul" returned to Petropavlovsk on the Russian mainland. This was a small town created by Bering and Chirikov and named after the sister ships: *Petr* and *Pavel*, Peter and Paul in Russian.

In the meantime, Bering on July 27 (July 16, Old Style) sighted the peak of Mount St. Elias, and on July 31, three days later than Chirikov, reached Alaska and anchored at Kayak Island which he named St. Elias Island after the saint of the day (July 31 New Style—July 20 Old Style).*

On the return voyage they discovered various islands, among them the Shumagin Island, called so after the sailor, Shumagin, who among the crew fell the first victim of scurvy and was buried there. They encountered terrific storms and, in spite of the advice of Bering, who fell dangerously ill, the exhausted crew resolved to anchor at one of the isles. The storm wrecked the "Saint Peter." Bering being brought ashore died on this island (one of the Commander group), which was named after him. Many months later the remaining crew, namely the 46 survivors out of 77, succeeded in building a new boat from the remnants of the old ship and reached Petropavlovsk exhausted and ill in September, 1742.

In the meantime, in May, 1742, Chirikov sailed on the "Saint Paul" once more in search of Bering and the "Saint Peter," but in vain; although he did pass in the vicinity of the ill-fated "Bering Island" and might have saved the crew of the "Saint Peter." Chirikov returned to Petropavlovsk and from there went to St. Petersburg to report on his expedition and discoveries. The discovery of the new land—Alaska—was then communicated by the Russian Government to the chief European countries.

The tremendous hardships sustained by the crew of the "Saint Peter" were not in vain; they were able to give not only a detailed description of the geographic position of the various islands on their way, but also valuable information on the great riches of Alaska and of the islands and their fur-producing possibilities. In those times the trade in furs was very important and profitable. The discovery of Chirikov and Bering led to a rush to Alaska of a large number of Russian adventurers and hunters and later to the proclamation of Russian sovereignty over Alaska.**

*The Russian Greek Orthodox Church celebrates the Prophet St. Elias' day on July 20 Old Style, and the Russian people always held this day in great esteem.

**The best accounts of the discovery of Alaska are: H. H. Bancroft, *Works*, Vol. 33; and C. L. Andrews, *The Story of Alaska*, 1938.

THE FRENCH REPUBLICAN CALENDAR

By Dr. Albert Parry

ON October 5, 1793, the National Convention of revolutionary France passed a law establishing the so-called Republican calendar. Having a retroactive force, the law decreed the change to be effective from September 22, 1792, on. The Republican calendar began to lose its power at about the time Napoleon signed his Concordat with the Catholic Church, in July, 1801. However, the Republican calendar continued to be recognized officially for a few more years. At last, on September 9, 1805, Napoleon signed a law abolishing the revolutionary innovation, and reintroducing the old Gregorian system as of January 1, 1806.

In the dozen years of its existence it was fortunate that the Republican calendar did not manage to send roots of any depth into the consciousness and habits of the French people. While the old Gregorian calendar, indeed, presented certain incongruities and inconveniences, the attempted innovation solved none of them. It was a political weapon far more than a practical answer to the problem of time-telling. As a weapon, it was directed against the Old Régime. The Revolution having demolished the *ancien régime,* many of the extreme weapons of the upheaval were no longer necessary, and so could be easily scrapped. Thus the Republican calendar came to be nullified, and its passing was not regretted by the broad masses of the French populace. It left no trace whatsoever in the present-day ways of calendar-making, but a vestige or two do remain in the languages of Europe. "Thermidor" is an outstanding instance. This French Republican name of a summer month is practically a common noun now, not so much among the French or English or Germans as among the Russians, with their passion for historical analogies. To them, the word means not a month-name but "reaction," "counter-revolution," or "betrayal of people." The late Trotsky used to apply it in his writings and speeches to the doings of Stalin, and it stems from the fact that Robespierre, the French leader of extreme revolutionaries, was overthrown by his enemies on the 9th of Thermidor, or July 27, 1794. Likening himself to Robespierre, Trotsky was in the habit of accusing Stalin of "pulling a Thermidor" in Russia by overthrowing him, Trotsky. A less momentous use of the word has been made by American menu-makers: I have seen "Melon Thermidor" in the dessert column of a New York bill of fare or two.

Among calendar-makers and calendar-revisionists of today, the French Republican calendar occupies the unique position of an object lesson.

According to Dr. George Gordon Andrews of the State University of Iowa, it is the current agitation for calendar improvement that lends a new interest to the French attempt of 150 years ago. In 1931, in an essay on the Republican calendar published in *The American Historical Review,* he wrote: "It was the last serious attempt to solve the baffling problem. Today both advocates and opponents of change may look back to it for comfort and counsel, the former determined that the lessons of history shall not be in vain, and the latter confident that history will repeat itself." One might well add to this statement a warning against anything as radical as was the Republican calendar.

Professor Louis R. Gottschalk in *The Era of the French Revolution* defined the main aim of the Republican calendar-makers as fashioning "a splendid instrument for the protection of a national, republican religion against international Christianity." Thus it was no wonder to see Sunday and other Church holidays as the chief casualties of the Republican calendar. In this respect we witness a striking resemblance to the substance and intent of the Soviet calendar in modern Russia. However, it was not a sudden burst of anti-religious feeling on the part of the French revolutionaries that led them to attack the Sabbath and the saints' days. The rebellious spirit had been brewing for some time prior to the Revolution. In 1788, a full year before the revolt, a certain Pierre Sylvain Maréchal boldly proposed what actually proved to be among the main points of the future Republican calendar. In his *Almanach des honnêtes gens* (*Almanac of Honest People)* he suggested a year of 12 equal months, each month to have three *décades,* with five or six additional days to be scattered through the year as festivals, taking the place of the far more numerous saints' days of the Christian calendar. "Honest men" were to replace the saints, and this—as well as other anti-Church features of the plan—so incensed the government of Louis XVI that it declared the almanac to be "impious, sacrilegious, blasphemous, and tending to destroy religion." The almanac was seized by the authorities, and torn or burned by the King's men.

This apparently so discouraged other would-be reformers that even in 1791, two years after the beginning of the Revolution, saints' days were preserved in the *Almanach du Père Gérard* by Collot d'Herbois, the winning entry in the contest for the best revolutionary calendar arranged by the radical Jacobin Club. On January 2, 1792, the Legislative Assembly, while trying to decide upon the day for a year to start on, hesitated to upset the Church tradition. To those who wished to set July 14, the day of the taking of the Bastille, as the first day of each year, the more conservative Frenchmen replied: "The date July 14 is without doubt the most glorious of our Revolution; yet, it seems very dangerous to change a calendar which has taken more than 200 years to be adopted throughout Europe."

The cautious point of view carried that January day in Paris, and one

of the bitterest anti-Church writer-editors scribbled: "They did not wish to disturb the old plan of Pope Gregory, of that vicar of God who did not blush to have a medal struck commemorating Saint Bartholomew's Day!! Only a slight reform may now be made. But let us hope that our children, less *stupid* than we, shall replace the *heroes* of the calendar with the names of those who shall have deserved well of the fatherland."

He did not have to wait for the children to act. The law of October 5, 1793, placed the New Year's Day upon September 22, the day from which the era of the French Republic was by then counted. The law-makers congratulated their countrymen on the lucky coincidence of the Republic's birthday with the autumnal equinox. Their official report read: "Thus the equality of the days and nights was marked in the heavens at the same moment when civil and moral equality was proclaimed by representatives of the people as the sacred foundations of their new government."

The calendar reform of 1793 was decreed by the Convention, the parliament of the time, on the recommendation of the Committee of Public Instruction, which in turn was influenced by such radical almanac makers as Maréchal, who were encouraged by the events to agitate for an ultra-revolutionary calendar of no resemblance to "the official annuals of the apostolic and Roman Church." The influence of these innovators was supported by such extremist bodies as the Paris Commune, whose power was rapidly increasing. In October, 1793, the *procureur* of the Commune urged that "no festivals other than those in honor of liberty and equality be celebrated," and that a calendar proposed by Maréchal be officially adopted. It was in this spirit that the Committee's report to the Convention was drafted, and it was the same spirit which moved the supreme institution of the French Republic in its debates and final decision.

As finally approved, 12 months of 30 days each made up the year of the Republican calendar. To keep pace with the solar year, five extra days were added annually, and a sixth day was the feature of each leap year. In arrangement it was practically a revival of the ancient Egyptian calendar with the feature of five or six days at the end of every year which contained no weeks.

The place of the outlawed week was taken by the *décade,* or ten-day period. There were three *décades* each month. The New Year's Day falling upon September 22, the autumn months came to be named first. They were Vendémiaire (Vintage, beginning on September 22), Brumaire (Fog, starting on or about October 22), and Frimaire (Sleet, starting approximately on November 21). These were followed by the three winter months of Nivôse (Snow, December 21), Pluviôse (Rain, January 20), and Ventôse (Wind, February 19). The three spring months were Germinal (Seed, March 21), Floréal (Blossom, April 20), and Prairial (Pasture, May 20); and the summer months were Messidor (Harvest, June 19),

Thermidor or Fervidor (Heat, July 19), and Fructidor (Fruit, August 18).

The law-makers stated that the names of the months substituted "for visions of ignorance the realities of reason, and for sacerdotal prestige the truth of nature." The realities were "intelligible or visible signs taken from agricultural and rural life," but "the imitative harmony of the language" was also used, to wit: "a solemn tone and a moderate rhythm" for the names of autumn months, "a heavy tone and a slow rhythm" for those of winter months, "a gay tone and a lively rhythm" for spring month-names, and "a full tone and a broad rhythm" for summer month-names.

The days of the *décade* were named, in a numerical way, Primidi, Duodi, Tridi, Quartidi, Quintidi, Sextidi, Septidi, Octidi, Nonidi, and Décadi. To do away with saints' days, every fifth day (Quintidi) was dedicated to a domestic animal, and every tenth day (Décadi) to a farming implement. All the other days were given over to honoring "grains, fields, trees, roots, flowers, fruits, and plants." Here, too, realism was the prevailing note. Animals and farm tools were honored on days when they should be of utmost use, and fruits and other growth on days when they would be in proper season. During the debate on the problem of the Republican calendar, some ridiculous proposals were made to honor this or that by naming days in special ways, but all were voted down. Among these was the suggestion of "the day of husband and wife," to which a deputy drily objected: "Every day is the day of husband and wife."

Sans-culottides was a collective name for the five additional days of each year and the sixth day of each leap year. Holidays that they were, the five days marked festivals in honor of, consecutively, Virtue, Genius, Labor, Opinion, and Rewards. The leap-year day became known as *La Sans-culottide,* to celebrate French national games. The *sans-culottes,* or "men-without-trousers" (actually, men in ragged clothes), were the forgotten men of the Old Régime who came into their own with the Revolution, carrying the new Republic to its triumphs. As for the order in which the five festivals came, Robespierre himself insisted in the Convention that Virtue be placed before Genius. Unlike Maréchal's early plan, the Republican calendar did not scatter the five or six holidays through the year but bunched them together at the year's end.

Nevertheless, so used were the French to their old calendar that Christian-style dates were remembered at all times and used even during the reign of terror. Even such official publications as the *Moniteur* inserted Gregorian dates in brackets immediately following the Republican dates. In the last pre-Napoleonic stage of the Revolution, an effort was made by the authorities of the Directory to prohibit any use whatever of the Gregorian calendar, but with small success. In lands conquered by the French revolutionary armies, the Gregorian remained in force. The French

Republican calendar was mentioned in print or documents only when events in France were discussed. In Holland, after the invasion of January, 1795, the regular date in a typical newspaper masthead was accompanied by a French-language line reading *"L'An premier de la Liberté Batave"* (First Year of Batavian Freedom). This usage persisted until late December, 1801.

In France, the French were steadily drifting back to the Gregorian calendar. Napoleon encouraged this tendency long before his rule became absolute. The day he replaced the Directory by the Consulate—November 9, 1799—was officially known as 18 Brumaire An VIII, but from then on the Corsican timed important events of his own making to fall upon red-letter days of the Christian style, even if he did announce them in the new manner. Thus, in "giving" the French his own Constitution of the Year VIII, he installed the new government on December 25, 1799, and convoked the puppet Legislature for January 1, 1800.

Bonaparte seemed to have felt that it was the anti-Church character of the Republican calendar that proved too much for the average Frenchman. A French historian, Georges Villain, thus comments on its failure: "If religious passions had not come to lead all Catholics to resist the calendar, it is probable that the difficulties provoked would have been gradually overcome and that the Republican calendar, which is certainly superior to the old one [Gregorian] in many ways, would have ended by being adopted by all France." Yet, the point should be clearly made that the Republican calendar was *not* superior. In many of its aspects, particularly in its nomenclature, it was cumbersome and impractical. The reform, good in some ways though it may have been, was carried out so ineptly, with so many irregularities in the year-count, that to this day historians and other scholars have serious difficulties in figuring out proper dates of many documents, in some cases even when such papers bear dates in their writer's hand!

Between 1801 and 1806, it was with a light heart that Napoleon gave up the Revolutionary calendar as the price of his Concordat with the Pope. For it was a small sacrifice on the Corsican's part. He got out of the Vatican far more than he gave—he obtained the Pope's recognition of his personal power over France and so much of Europe.

Such was the brief life of the innovation. The very fact that it was so short-lived indicates that it was the wrong kind of calendar reform. It was political, nationalistic and irreligious. In the field of calendar improvement the success of any new calendar must indeed be conditioned upon its improvement over the preceding one and its ability to meet world needs.

CURRENT PRESS COMMENT

Bottleneck

New York (N. Y.) Financial World

The word "bottleneck" is a much used one these days. We usually associate it with some interruption to production traceable to men, materials, or management. But along came The World Calendar Association with a new slant.

In a pamphlet entitled, *The World Calendar, a New Calendar for a New World,* it states that the present way of calculating days, months and years is an "obvious bottleneck that is hampering the nation's defense program." The remedy? Revision of the calendar so that payrolls, accounts, bills, purchases, working days, reports and schedules no longer must be constantly adjusted to one another to compensate for the calendar's deficiencies. That, at least, is what The World Calendar Association proposes.

The pamphlet discusses the advantages of The World Calendar from the viewpoint of industry, labor, government, law, retailing, agriculture, finance, science, education, the home, religion, etc. In the 11 years since it has been working, 14 nations, and many prominent industrialists, educators and scientists have given their approval to the Association's plan. If the United States will take the lead, it is hoped that The World Calendar can go into effect on January 1, 1945.

Human Time

Danbury (Conn.) News-Times

The biggest hindrance to reforming the calendar, so that it will be more convenient for everybody, is the queer notion that humans' clocks are running on "God's time," as some like to think. The human world runs on human time. Humans never caught up with God's time. They base their time somewhat on the moon, for our months are moon months, and somewhat on the sun. We are ever ahead or behind the sun. We never run neck and neck with it; and the sun never gives the same time in any two places. This is why we reset our watches about every thousand miles as we move from place to place in the path of the great luminary.

Clocks are human inventions. They give approximate time; but most of them are one side or the other of correct time, which is one side or the other of accurate sun-time. The calendar of today is a medley of 14 different calendars. Its irregularities raise many inconveniences.

The World Calendar is a greater improvement on the present calendar than the present calendar was on the calendar it succeeded. The advantages are much greater than can be described in this limited space.

July 4—Wrong Date

New York (N. Y.) Daily News

William Starr Myers, professor of political science at Princeton University, thinks Independence Day is being celebrated on the wrong date. It was on July 2, 1776, he says, that the Continental Congress adopted the resolution declaring the colonies "free and independent." The text was adopted July 4. Writing to The World Calendar Association, sponsors of the perpetual calendar of 12 months and equal quarters, Dr. Myers said that if Independence Day were celebrated on July 2, it would always come on a Monday under The World Calendar and thus provide a three-day week-end.

A Good Idea

Willmar (Minn.) Tribune

There are traditional, established customs which if changed would make for greater convenience and save much time in the business world and in accounting. One of these is the metric system which our country found so convenient in computing its money system, but so far has refused to adopt for measures, scales, etc. Another is The World Calendar, for which over a dozen countries have already voted. It sounds like a good idea to us, and in addition we are in favor of all possible holidays being set on Mondays under the new perpetual World Calendar.

EXCERPTS AND REVIEWS

Changed Styles

By ANDREAS SPENSER

In Washington (D. C.) *Times Herald*, December, 1940

TIME-TELLING is the foundation of civilization. Animals move by instinct, but man—wars excepted—moves according to reason and thought-out plans. The more accurate his devices for telling time, the better he can plan and gear his movements with the flow of the world's events.

We used to think a second was the smallest fraction of time, but our civilization has pushed us to a point where a second is really pretty long. High school boys now try to run 100 yards in "something under ten seconds." Little girls take photographs that "stop speed" at a hundredth part of a second. Airplanes gauge distance and time in terms of quarter-seconds. And every day we hear the second split into fractions by radio performers.

There is a growing and intelligent movement to abandon the noting of the passing day by the old custom of so many hours before or after noon, and actually begin, as armies, navies, and most transportation and communications companies now do, by counting from one second after midnight right on around to midnight, thus:

Instead of "1 a.m.," read it "01:00 hours." Instead of "2:30 p.m.," read it "14:30 hours."

Americans are so time conscious the Naval Observatory sends out a corrected time signal from Washington every hour, on the hour. No other nation on earth has that. And, instead of noting the date as "December 27, 1940," there is a move to follow the naval and military style to make it read "27, December, 1940." These styles are being forced on us because they are really simpler and more convenient.

And so is change in the calendar being forced. The World Calendar will have to be adopted; for insurance companies, banks, governments and all other such institutions with world-circling duties and needs and contacts are out to get it. This calendar, with all quarters equal and the business days and holidays all fixed forever, is necessary to the operation of modern civilization. Everybody would gain by this calendar. Nobody could lose. It is higher civilization. And watch it come.

The Calendar In Rime

By ETHEL KING

In New York (N. Y.) *Sun*, January, 1941

January's horn winds clear
A happy welcome to the year.

February, a martial fife,
Recalls the frozen world to life.

Riotous and wildly crashing,
The winds of March are cymbals clashing.

April is a magic flute,
Quickening branch and leaf and root.

A tender violin is May
With fresh new tunes for every day.

Full and sweet and smooth and mellow,
The month of June is like a cello.

July's varied compass owns
All the clarinet's rich tones.

The droll bassoon's extravagance
Is August's carefree utterance.

September, colorful, complete,
Inspires like a drum's loud beat.

October peals the glorious hour,
An organ of majestic power.

November's harp in plaintive strain
Whispers the autumn-tide refrain.

An orchestra at ready call,
December is the king of all.
Then angels lend their minstrel mirth,
Bidding joy to all on earth.

"Down Argentine Way"

By ADELAIDE HAWLEY

Over Columbia Broadcasting System's Woman's Page of the Air, July 10, 1941

THE WORLD CALENDAR movement goes its way quietly gaining approval and momentum in quarters where you might least expect it. I had the pleasure of meeting the Chief of Staff of the Ar-

gentine Navy—Vice Admiral José Guisasola and his beautiful and charming wife. And to my surprise, the Admiral and his Señora are very eager to see The World Calendar put into practice. So much so that Admiral Guisasola is Chairman of the Argentine Committee for The World Calendar. He thinks it would be a splendid gesture of hemisphere solidarity if the countries of North, Central and South America were to show the way to the rest of the world by adopting The World Calendar of 12 months and equal quarters. He says: "By a few simple changes, The World Calendar could bring order, stability and balance into the measurement of the year at a time when we certainly can use order and balance."

I think the gentleman from Argentina has something there. As for Señora de Guisasola, the number of dress and hat boxes piled high in her suite at the Waldorf bore testimony of her opinion of New York as a style center. She bought for herself and for her friends, she said. Mayor LaGuardia and the New York Dress Institute please note, and be assured that you'll never find a more attractive lady north of Panama to wear your New York labels.

Public Nuisance

By Dr. James Black

In London (England) *Christian World*, March, 1940

THE changing date of Easter becomes a definite nuisance nowadays. Some years it falls in April in fairly genial weather, and then, as in 1940, it harks back to raw and gusty March, even the 24th of this bleak month. I could understand these leap-frog antics of Easter if they served any useful or even historical purpose. But there can be no doubt that all our calculations either about the first Easter morn, or any other, are all aglee; and we are simply perpetuating a rather silly system of guesswork and inaccuracy. Old things are charming and worthy of preservation if they are either useful or beautiful: but I do not see the gain in preserving antiques that are either nonsensical or wrong. Were Easter only or merely a Church festival, where Christian worshippers alone were concerned, it would not matter very deeply whether the date danced anywhere throughout the months: but it is now a great universal holiday over the whole world, and the inconvenience of its constantly changing date is becoming a public nuisance. We don't swing Christmas about like this to follow our guesses about the old Jewish calendar, so why should Easter be the shuttlecock of historical inaccuracies? A fixed date, within the possible orbit of our present system, would serve all Church and national purposes to the pleasure of everybody and would remove the common sneer that the Church clings blindly to its antiquated practices, although they have no foundation in historical accuracy or religious significance.

Most of my fellow clergymen of all Churches believe that it would be a real gain to have a fixed date for Easter, a gain for the Church and the people alike. I would be the last to suggest a change in our swinging system if I felt that there were any reason in fact or sentiment for its retention; but there is none. We don't know the date of the first Easter: and in any case this leap-frog business cannot possibly give any accuracy. It is nowadays only a great memorial day, as Christmas is, when we celebrate the victory of Jesus Christ over the powers of death. What valid objection can there be against a fixed Sunday except that for generations we have had a system that is no system at all? I am certain that all right-minded Christians would welcome a fixed Sunday for the commemoration of our Lord's Resurrection; and the fact that it was fixed would establish it in people's hearts.

I am also certain that the Church's stubborn conservatism, in this as in another hundred matters, makes it an object of suspicion to the average thoughtful man. We establish customs into cast-iron rituals, and feel that it is a sin to alter a jot or tittle of the prescribed forms. I like forms if they are clasically beautiful. But are our forms always beautiful? They may have the crusted beauty of age; but that very "crusted beauty" may make them wholly unsuitable and even unbeautiful to the directness and simplicity of the modern mind. Moreover, the Holy Spirit has not ceased to work in the thoughts of men, and surely He has notions of beauty and finish yet to reveal to us. May not "crusted beauty," therefore, be an obstacle to the minds of modern men?

FROM THE MAIL BAG

The last war brought Daylight Saving and I wish this war would bring Calendar Reform.—The Rt. Hon. Lord Desborough, Panshanger Park, Hertford, England.

The booklet, *The World Calendar*, strikes me as a very concise and clear explanation of the reasons for alteration of the existing calendar. . . . The World Calendar Association is unquestionably performing a useful purpose in stimulating discussion and crystallizing intention on the subject of calendar revision.—Robert G. Sproul, Pres., Univ. of Cal.

Understanding between all nations will be the basis upon which world peace shall be established. No doubt, The World Calendar movement is one of the factors towards the realization of that aim. Therefore it may rely not only upon my sympathy, but also upon my full collaboration.—Senator Corneille Mertens, Brussels, Belgium.

I have long known of The World Calendar Association and its work. I approve of the end which you are trying to accomplish and hope that the day is not too distant when the world may accept so reasonable an adaptation.—Lena Madesin Phillips, Pres., Int. Federation of Business and Professional Women, N. Y. C.

Let us hope that in the very near future your long effort will be successful and we will have the world using The World Calendar.—Capt. J. F. Hellweg, U.S.N. (Ret.), Supt., Naval Observatory, Washington, D. C.

May I wish you every success. In this "changing world," changing the calendar should not seem too remote—in fact, logical.—Mrs. John A. Wishart, Chairman of Publicity, The Ontario (Canada) Provincial Council of Women.

I follow with a good bit of interest the work of The World Calendar Association, and your recent note to me brings to my attention the letterhead of the Association, also the enclosure of calendar contrast. I believe that both are exceedingly effective, particularly the statements at the top and bottom of your letterhead and the custom of using the double date. This is clever promotion and ought to do good to every person who receives a letter from your office.—S. B. Vandersall, Asso. Secy., International Society of Christian Endeavor.

Your recent pamphlet is wonderful. We will all back the change until 1945.—Walter Russell, New York City.

It certainly would be a splendid thing if we could have the proposed reform in the calendar very soon. I am sure the world would benefit from it.—B. Mabel Dunham, Librn., Kitchener, Ontario.

Your World Calendar would be a joy to work with. Maybe we can work it into the peace treaties!—Solon De Leon, Teacher, New York City.

The World Calendar appears to accomplish a simple solution of our time problem.—L. R. Thompson, Asst. Treas., The Lane Company, Inc., Altavista, Va.

Now, if the world would only adopt The World Calendar, all holidays would be worked out more intelligently!—Percy B. Scott, New York City.

I have been interested in calendar reform for some time, and am glad to become a member of a group which is working actively to this end.—Jean E. Meyer, Amherst, Mass.

Heartily approve of what you are trying to achieve.—George J. Hecht, Publisher, New York City.

One of my annual duties is the preparation of the college calendar, and I feel very keenly how much more satisfactory it would be if we had a perpetual calendar and could work out the arrangement for the college year once for all and then forget about it.—A. H. Weston, Lawrence College, Appleton, Wis.

Yours is a most timely movement and demands the attention of all thoughtful people. I wish you every success.—Rev. P. W. A. Roberts, R. D., Colborne, Ontario.

It seems to me that this idea should long ago have gained momentum over our country and the world and be a frequent topic of conversation among almost all classes of people; because a big idea is usually, in any age, not easy to suppress or hold in abeyance.—W. C. Rupley, Spokane, Wash.

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AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

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ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

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EDITORIAL PARAGRAPHS

An attractive pamphlet explaining the advantages of The World Calendar is issued. It is an impressive and convincing document, and highly interesting in its arguments.—New York (N. Y.) *The Churchman.*

What Mark Twain said about the weather does not apply to the proposed universal calendar; somebody is doing something to bring about that reform. That somebody is Miss Achelis, of New York, president of The World Calendar Association.—Grandview (Wash.) *Herald.*

Unquestionably, The World Calendar is better adapted to economic conditions than the present one. It would save a tremendous amount of clerical work and stabilize industry to where it could figure on so many consecutive working days a week if the Monday-holiday idea were carried through.—Belleville (Ill.) *News-Democrat.*

The advantages of a change are obvious. We are trying to get along on a calendar adjusted to an agricultural age. It doesn't fit modern industry.—Hackensack (N. J.) *Bergen-Record.*

The World Calendar has many advantages and it would make it much simpler to remember dates, plan events and conduct business.—Perth Amboy (N. J.) *News.*

There can be not the least doubt that intelligent calendar reform could contribute substantially to social and economic progress.—Monrovia (Cal.) *News-Post.*

Scientists claim that there would be much advantage in this type of calendar for the more simplified arrangement of time in the commercial, economic and financial life of men.—Springfield (Mass.) *World Astrology Magazine.*

The World Calendar Association presents pertinent and sensible arguments for a plan of calendar revision which would stop talking about the problem and do something.—Salina (Kan.) *Journal.*

There is hope, once the world gets back to normalcy, that some such international almanac plan can be universally adopted.—Storm Lake (Ia.) *Pilot.*

There has been agitation for a number of years to have a new calendar adopted, and the holiday season always brings to mind the advantages such a change in our present method would give.—South River (N. J.) *Spokesman.*

What the world certainly needs is a perpetual calendar, so that all years would be alike.—Lexington (Mo.) *Intelligencer.*

To most observers, perhaps, the most compelling argument for the proposed calendar is that holidays would stay put.—Saginaw (Mich.) *News.*

If the United States would come in with the 14 governments that have already approved the idea, we could reasonably have a new and improved calendar by January, 1945.—Independence (Mo.) *Examiner.*

Sponsors of a new calendar have plausibly argued, as against the bother of getting used to it, that a permanent calendar would be more convenient than the present expedient of a calendar every year.—Bryan (Tex.) *Eagle.*

Why should you have a Christmas, Fourth of July, or Memorial holiday in the middle of the week, when each could be combined with Sunday to make a two-day respite from your daily tasks?—Nowata (Okla.) *Star.*

Under the proposed World Calendar every holiday will occur on a regular, fixed weekday and date, many of them on Monday.—Latrobe (Pa.) *Bulletin.*

Symmetry, balance, order and stability are achieved in The World Calendar without any difficult transitional changes.—Manasquan (N. J.) *Record.*

The World Calendar Association still is plugging away for its plan under which every holiday would occur on a regular, fixed weekday and date, many of them coming on Monday.—Norman (Okla.) *Transcript.*

Sounds like a good idea to us. And we'd be willing to have all possible holidays set on Mondays under the new perpetual World Calendar.—Elkhart (Ind.) *Truth.*

Those who have given it thought agree reform is desirable.—Aberdeen (Wash.) *World.*

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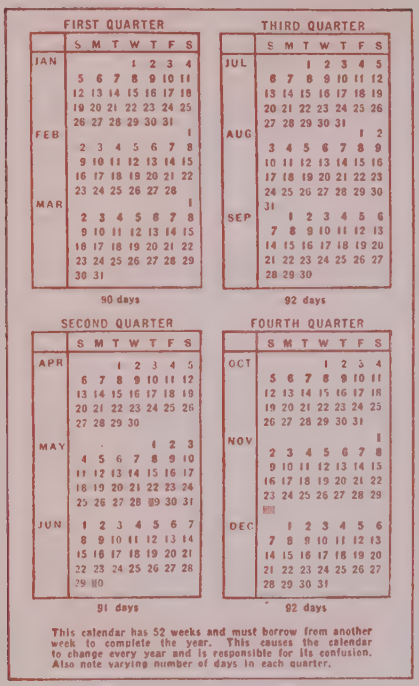
Journal of CALENDAR REFORM

FOURTH QUARTER

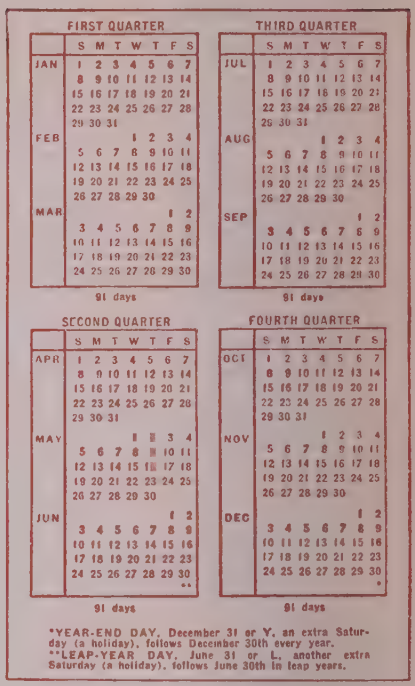
1941

1941

PRESENT GREGORIAN CALENDAR



PROPOSED WORLD CALENDAR



EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

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A NEW CALENDAR FOR A NEW WORLD

VOL. XI FOURTH QUARTER, 1941 No. 4

Scientists Directed Toward Peace

SIGNIFICANT words were uttered by Pope Pius XII at the opening of the new academic year of the Pontifical Academy of Science. On this occasion there was awarded to a great American astronomer, Professor Harlow Shapley of Harvard Observatory, the Pope Pius XI prize for astronomy. The Pope earnestly requested that scientists throughout the world direct their talents to peace, rather than war. "Look at the marvelous beauty of the universe, then look at the bloody fields and seas, and realize that God did not give man his high intellect for this," the Pope said.

A prominent Canadian scientist, Dr. A. Vibert Douglas, in the annual report of the Royal Canadian Institute, writes:

> "The success which has attended man's efforts to solve some of the problems of space and time, and the vast picture of an ordered universe that he has unfolded are a challenge to mankind today to view the discord and tragedy of terrestrial things against a cosmic setting and turn his attention to the international task of establishing upon the earth some semblance of the majesty, beauty and harmony of the universe of stars."

One of the first steps in the direction of greater harmony and order in our terrestrial world is surely adoption of the new World Calendar of twelve months and equal quarters. This civil calendar expresses in its system the order, harmony, balance and stability so much desired, nay urgently needed, in our distraught world today. For how can we ever hope to right the world if we remain apathetic, or even opposed, to righting our measurement of time, the calendar?

Time and the world are closely interwoven. What affects one, affects the other. A harmonious and ordered World Calendar doubtless will be reflected in a more harmonious and ordered world, and our earth will more nearly resemble the marvelous beauty, order and harmony of the cosmic universe.

Journal of

CALENDAR REFORM

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CHARLES C. SUTTER, Editor

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NEWS COVERAGE AND THE CALENDAR

By James L. C. Ford

Department of Journalism, University of California

TIME was when each country of our globe was a self-sufficient entity of its own, shut off from intercourse and communication with the rest of the world. Today, with a world war emphasizing as never before the interdependence of nations, we realize what the marvels of telegraph, telephone, and wireless have meant in modern history. For they have made possible the miracle of modern news coverage—and the phenomenon of glorified routine reporting known as the press association. The contribution of the calendar to this achievement is too little recognized and the importance of calendar reform for heightened efficiency in the future can hardly be estimated.

Yet an analysis of the process of news coverage, based upon my personal background of many years of experience in a major press association and the careful research of journalistic study, offers convincing evidence of concrete benefits to be gained in many phases of press association work from the adoption of The World Calendar. The cable editor, the domestic bureau chief, the humblest copy boy as well as the powerful vice president in charge of business operations—each man in the intricate news-gathering machine would be intimately affected by calendar change. Increased efficiency should come, both in getting and communicating the news and also in the internal organization of the front-page factory. Let us consider in more detail the relation of calendar reform to news coverage by the press association.

First let me point out the importance of the press association in our modern scheme of things. The lion's share of foreign and American news in every newspaper, the overwhelming majority of all items carried on radio news and commentator programs, the basic supply of both general and special information in the news magazines—all these owe their origin to the omniscient, omnipresent press association. Television of the future and movies of the present call upon the press association for aid. Thus it serves as an unequaled source of the influences which make and mold public opinion.

The root of press association work, however, is grounded in the simple fact of a calendar known and used throughout the modern world. In centuries past, countries had special calendars of their own and computations were necessary for the most elementary transactions between their

citizens. Even today, in lands such as Russia and China, ancient forms of calculating the days and months are followed. But in general the civilized world follows the Gregorian calendar. Without such universal acceptance, news communication from one part of the world to another would be beset by tremendous obstacles.

An earthquake devastates South Africa and a cable is sent to New York. The cable editor would have to ask himself, "Did this happen on a Wednesday of the second week of our March or was it some other date?"

This maneuver in human communication and understanding seems elementary, of course, and yet without it, the press association and the newspaper and the reader all would be hopelessly at sea. But the calendar which has simplified the task of communication still is littered with difficulties because of its changing every year. This can be eliminated by the balanced and perpetual World Calendar.

The World Calendar with its unchanging harmonious arrangement of months, each date falling on the same day of the week and month from year to year, makes possible definite, long-range planning. And that is just what the press association needs.

Back in 1938, there was a perfect example of how the calendar affects press association work. "How about the Fourth of July?" the business manager might have asked the New York news chief. "How many of our afternoon newspaper clients will want service this year? Last year only about half a dozen took the report—but that was Sunday and practically no afternoon papers ever publish on a Sunday. This year the celebration will come on Monday and that's something else again."

So the New York wire editors put out queries on all the leased wires all over the country, taking valuable time and running up the expense. The World Calendar would eliminate this yearly confusion, not only for the Fourth of July but also for every holiday. And why? Because The World Calendar being the same every year, days and dates will never change their places as is now the case.

But it's not just the handling of holiday news and news coverage that would be improved. The sports editor with his World Series baseball plans, the Washington correspondent trying to map out his arrangements for the opening of Congress, the cable editor providing special stories for an elaborate annual Catholic celebration at the Vatican—all these and many other members of a press association staff would find their tasks simplified and made more efficient with a calendar that changes not. The strategy of news handling, refined to ultimate efficiency, would not have to allow for calendar whims.

All these gains would not be on the news side alone. In the business office of the United Press, one of the trio of great world-wide associations, they already have adopted a calendar divided into the 13-week periods by

which The World Calendar itself provides for a year with equal quarters. They long have sensed the practical bookkeeping and auditing advantages of such a system. Keeping the accounts for 1,475 newspaper clients in all parts of the world, ranging from the tiny "pony" client (small paper served with a daily five or ten-minute telephone call) to multiple wire hook-ups for metropolitan giants and national broadcasting chains, is no simple job. Individual records must be maintained for each client, covering the manifold phases of association activity—automatic telegraphic machine installation and maintenance, leased wire set-ups, regular contract bills due or paid, special overtime assessments, and many others.

The statistical benefits are obvious. Uncertainty of future business fluctuations is reduced to a minimum; predictions made on the basis of certain past knowledge, and discrepancies resulting from a shifting, ever-varying calendar are eliminated. Accurate comparisons of new clients won, cable toll charges, pay-roll totals for the staff, these precise computations can be made and checked against each preceding week, month, or quarter of a past year with the calendar margin of error cut to zero.

On the business side, also, fixed holidays and celebrations would mean definite allotments calculated in advance for the expenses of staffing and transmitting. "On Saturday, June 23, this year, just the same as last and next year, I've got to set aside $300 for wire and transportation costs of covering the intercollegiate rowing regatta up at Poughkeepsie," the business manager says to himself in January, and the sports editor can write down in his future book, that almanac of news "musts," the date for this year's race as far as months or even years in advance.

On the other hand, suppose the sports editor under the present calendar is now writing the actual story of the regatta, his portable on his knees, perched on a hillside up at Poughkeepsie—

"California's gallant crew and its winning race this afternoon were reminiscent of just such another Saturday . . . "

And then he stops and scratches his head. For he knows that just ten years ago, on June 23, the University of California eight won the four-mile thriller also—but was it on a Saturday like today? Or was it a Tuesday or a Thursday? Only a *World Almanac* can tell him and his copy is miles down-river in New York City.

The World Calendar would end his and all similar dilemmas.

Both the calendar and the press association are primarily concerned with time. Deadlines are measured by the grains of sand dropping through the hourglass and the struggle to get the news first means the survival of the fittest in newspaper existence. Time is at the heart of all our lives, however, and the calendar and the clock are its physical symbols.

Even as communication and the press association have served as great unifiers, bringing the world closer together in space and in time, so may The World Calendar itself contribute not only direct aid to news coverage but also to the unity of nations. For it is a standardizing force in itself. It can and will promote the efficiency of the news-gathering process, as I have pointed out. And, in turn, as news communication and knowledge improve, there will come with them the realization of the benefits of a perpetual, balanced World Calendar.

INTRICACIES OF THE CALENDAR

By Gerard F. W. Mulders

(*Leaflet No. 149— July, 1941, published by the Astronomical Society of the Pacific, San Francisco, California*)

EDITOR'S NOTE: This interesting item is reprinted through the courtesy of Dr. Robert G. Aitken, Chairman, of the Publication Committee of the Society. In sending the leaflet to us Dr. Aitken said, "You know my interest in the work your Association is doing. To further it, I was glad to be able to print this little leaflet."

THE WORD "calendar" is derived from the Latin verb *calare*, which means "to proclaim." Among the ancient Romans the beginning of a new month was publicly proclaimed by the *pontifex maximus* (chief priest) on the day when the thin crescent of the new moon was first seen. On the same occasion the festivals occurring in that month were announced to the people. The first day of the month was, therefore, called *calend:* the day of proclamation.

The oldest calendars were based on the changes of the moon's phases. Long before the length of the year was known with any accuracy, the ancients had noticed that the interval between two successive new moons is about 29½ days and that there are approximately 12 lunations in a year. Here we have the origin of our present division of the year into 12 months; and the word month still reminds us of its past connection with the *moon.*

It is not surprising that the number 12 took on great significance, and that for this reason day and night have been divided into 12 hours each, since the dawn of history. Perhaps this also explains why there are 12 inches in a foot. Twelve lunations, however, amount to only 354 (12 x 29½) days, which is 11 days and a fraction short of the actual year of the seasons. In two years this adds up to more than 22 days and in three years to almost 34 days. This serious discrepancy naturally could not long escape the attention of the ancients. They allowed for it by adding, about every two or three years, an extra month to the calendar in the same way that we add a day every fourth year to make a *leap* year. Occasional years thus had 13 months!

There is evidence that calendars of this type, i. e., *luni-solar* calendars, were used by the Babylonians and Assyrians about 2000 B. C. The Hebrews accepted the same system of time-measurement and have employed it ever since. The old Jewish calendar of Bible days, with its lunar year, having sometimes 12 and sometimes 13 months, is still in use today as the religious calendar of the synagogue for determining the dates of the holy days. For this reason the Jewish religious observances do not come on the same dates in our Gregorian calendar each year. For instance, the Hebrew New Year (*Rosh Hashanah*) will occur this year on

September 22, whereas last year it fell on October 3 and in 1942 it will be on September 12.

In the Mohammedan countries, such as Arabia, Egypt, and Persia, a purely lunar calendar is still used. No 13th month is added; every year has 12 moon-months or 354 days, and New Year's Day may fall in any season: this year it came on January 29, in 1931 on May 18, and in 1920 on September 15.

It seems probable that the Egyptians discarded the lunar basis of their calendar as early as 2780 B. C.*; they simply divided the year into 12 equal months of 30 days. As this accounts for only 360 days, five supplementary days, not belonging to any one month in particular, were added at the end to round out the year. These days were general holidays reserved for religious festivals. The fact that there are roughly 360 days in a year is also responsible for the division of the circle into 360 degrees. In the course of one year the sun appears to describe a complete circle eastward around the heavens (ecliptic circle). It seems natural that the daily motion of the sun along this path should have become the unit of angular measurement. The word "degree" actually means "step," referring to the eastward step of approximately one degree which the sun seems to take every day with respect to the constellations. This division of the circle originated in Babylon about 2000 B. C. and later found its way into the scientific development of geometry in Greece.

The seven-day week has been used in Eastern countries from time immemorial. It was almost certainly derived from astronomical considerations. The number seven was conspicuous for two reasons. First, the moon's phases change at intervals of approximately seven days, thus providing a natural unit of time-measurement. There can be little doubt that the regular, never-ending cycle of New Moon, First Quarter, Full Moon, Last Quarter, is the origin of the use of a seven-day week. Second, for ages upon ages there were seven known heavenly bodies which wandered through the constellations. They were called *planets,* from the Greek word *planetes* which means "wanderer." In the inverse order of their periods of revolution these bodies are: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The reader may be surprised to find in this list the Sun and the Moon which are no longer classed as planets. On the other hand, Uranus, Neptune, and Pluto are lacking: they were discovered in modern times with the telescope. Neptune and Pluto cannot be seen with the naked eye and Uranus is on the limit of naked eye visibility.

Whereas the period between the Moon's phases provided us with a seven-day week, the seven "planets" furnished the names for the individual days of the week. The day was divided into 24 hours, each of which

*EDITOR'S NOTE: We accept the date 4236 B. C. as the year in which the Egyptian solar calendar originated, according to the late Dr. James H. Breasted.

was dedicated to one of the planets. The first hour of the first day was consecrated to Saturn, the second hour to Jupiter, etc., in the aforementioned order. Every day received the name of the planet which presided over the first hour. In the Egyptian calendar Saturday actually was the first day of the week. The Hebrews, however, made it the last day of the week after their flight from Egypt, out of hatred for their oppressors.

If the first hour of Saturday was dedicated to Saturn, this planet would also rule the 8th, 15th, and 22d hours; the 23d would go to Jupiter, the 24th to Mars and the first hour of the next day to the Sun, as shown in Table I. Hence this day was called Sunday. Likewise, the Sun presided over the 22d hour of Sunday, the 23d went to Venus, the 24th to Mercury, and the first hour of the next day to the Moon: hence the name Monday. This clarifies the origin of the names of the days in the Latin, French, and other Romanic languages.

TABLE I

ORIGIN OF THE NAMES OF THE DAYS

Hour of Day	*Day of the Week*						
	1	2	3	4	5	6	7
1, 8, 15, 22	Sa	Su	Mo	Ma	Me	Ju	Ve
2, 9, 16, 23	Ju	Ve	Sa	Su	Mo	Ma	Me
3, 10, 17, 24	Ma	Me	Ju	Ve	Sa	Su	Mo
4, 11, 18, *1*	*Su*	*Mo*	*Ma*	*Me*	*Ju*	*Ve*	*Sa*
5, 12, 19, *2*	Ve	Sa	Su	Mo	Ma	Me	Ju
6, 13, 20, *3*	Me	Ju	Ve	Sa	Su	Mo	Ma
7, 14, 21, *4*	Mo	Ma	Me	Ju	Ve	Sa	Su

TABLE II

COMPARISON OF THE NAMES OF THE DAYS

Latin	*French*	*English*	*Saxon*
Dies Solis	Dimanche	Sunday	Sun's day
Dies Lunae	Lundi	Monday	Moon's day
Dies Martis	Mardi	Tuesday	Tiw's day
Dies Mercurii	Mercredi	Wednesday	Woden's day
Dies Jovis	Jeudi	Thursday	Thor's day
Dies Veneris	Vendredi	Friday	Friga's day
Dies Saturni	Samedi	Saturday	Seterne's day

The English names of the days are derived from the Saxon. The ancient Saxons substituted for the Roman gods, after whom the planets are named, their own corresponding divinities. (See Table II.)

There was no trace of a seven-day week in the old Roman calendar. In 321 A. D., Emperor Constantine the Great established the seven-day week and proclaimed Sunday as the Christian day of worship.

Where do the names of the months come from? We shall see that these, like most features of our present calendar, are of Roman origin.

The oldest Roman calendar had only 10 months, some of them named

after mythological deities, others simply numbered. A list of the names of these Roman months, with short notes as to their meaning, follows:

1. *Martius,* the first month of the year, dedicated to Mars, the god of war.
2. *Aprilis,* possibly associated with the Latin verb *aperire* which means "to open": it is the month of budding leaves and flowers in which the earth "opens up."
3. *Maius,* named for the goddess Maia.
4. *Junius,* a well-known Roman family name.
5. *Quintilis,* the fifth.
6. *Sextilis,* the sixth.
7. *September,* the seventh.
8. *October,* the eighth.
9. *November,* the ninth.
10. *December,* the tenth.

It seems that the remaining part of the year was simply ignored in this primitive calendar. It reminds us of the hibernation of certain animals in winter! This analogy is not so ridiculous as it might appear at first. In northern countries the winter months are dark and bitter cold, and human activities during this period must have been reduced to the utmost minimum in prehistoric times. The year started when conditions became less extreme (March) and ended when winter began in all its severity (December). No calendar was necessary in the intervening period. We must add, however, that this picture does not fit so well for Italy, which has a mild climate. Apparently the ancient Romans must have adopted their 10-month calendar from northern invaders.

During the reign of Numa Pompilius, in the seventh century B. C., two months were added to complete the calendar: *Januarius* at the beginning and *Februarius* at the end. The former was very appropriately named for *Janus,* the doorkeeper of heaven and patron of beginnings (compare also our word *janitor*); the latter refers to the festival of purification (*februa*) which was observed in this month. In 452 B. C. February was moved to follow January.

During the next four centuries the calendar remained imperfect and confused. As we have seen, the lunar year is not equal to the solar year; hence a 13th month had to be added occasionally. The priests had this privilege and did not always use it judiciously. Julius Caesar put an end to the hopeless calendar situation in 46 B. C. by a thorough reformation. In his honor, the month *Quintilis* was renamed *Julius. Sextilis* was later changed to *Augustus,* the name of the next Roman emperor. A slight change in the Julian leap-year rule was introduced by Pope Gregory XIII in 1582 A. D. Several suggestions have been made for further improvement of the calendar. The main objections to the present system are:

1. Dates do not conform to days of the week—the 4th of July, for instance, is on a different day of the week each year;
2. The months are of unequal length, ranging from 28 to 31 days, with the result that the quarters vary from 90 to 92 days.

The proposed "World Calendar" will largely eliminate these undesirable features. It has four identical quarters of equal length (91 days), each with three months of 31, 30, and 30 days, respectively. The first month of every quarter starts on Sunday, the second month on Wednesday, and the third on Friday. The whole calendar will be exactly the same every year. Since $4 \times 91 = 364$, an extra day is added at the end of December: this is "Year-End Day," an extra Saturday and general holiday. Similarly, in leap years the "Leap-Year Day" is added as an extra Saturday at the end of June. It is to be hoped that this simplified calendar may soon be universally adopted.

CHELSEA, MASSACHUSETTS, ROTARY CLUB ACTS

THIS resolution is published as a guide to other organizations interested in approving calendar revision.

WHEREAS, The World Calendar Association has been devoting many years of effort in order that the world may have an improved, streamlined and perpetual calendar;

WHEREAS, The new Calendar consists of equal quarterly periods of 13 weeks each or 91 days,* which will be an aid to Labor and create fairer conditions of employment;

WHEREAS, The Government will benefit in computing Income Taxes, and Internal Revenue Collections and Interest paid or received and the work expedited in all its branches;

WHEREAS, Lawyers will find their work simplified when they know that the first Tuesday in February is always the 7th, the 3d Friday in March is always the 15th, and the 4th Thursday in November always the 23d;

WHEREAS, Financial Circles will find that the newly acquired equality makes interest, dividends, and loan payments fairer to both lender and borrower, where each month has exactly 26 weekdays plus Sundays, and quarterly payments will also fall on the same weekday in every quarter;

WHEREAS, Retail Merchants, Farmers, Scientists, Educators and even Home-Makers will find order and harmony in contrast to the use of the present ever-changing and irregular time system;

WHEREAS, Church groups have endorsed the perpetual World Calendar of 12 months and equal quarters, as well as a fixed Easter on April 8th instead of a wandering Easter;

THEREFORE BE IT RESOLVED by the Directors and members of the Rotary Club of Chelsea, Massachusetts, at its regular meeting held September 30, 1941, that they are in favor of the revision of the calendar as proposed by The World Calendar Association and advocate its adoption by the United States by 1945.

HENRY M. LEVENE
Secretary

J. WM. KENNELLY
President

CALENDAR CONTRAST CARD FOR 1942

SIMILAR to last year's green ready-reference calendar card, there is now ready for distribution a new blue one, showing The World Calendar with its many advantages, and the present Gregorian calendar for 1942 with its disadvantages.

Your copy will be sent upon request, and please do not hesitate to ask for several to pass on to friends.

*EDITOR'S NOTE: Each equal quarter contains three months.

CHRISTMAS CAME EARLY

By ADEUDATO J. AGBAYANI

(From *Graphic*, Manila, Philippine Islands, December 12, 1940)

WHEN the people of the Low Countries (Belgium, The Netherlands and the Duchy of Luxembourg) went to sleep on the night of December 14, 1582, they did so with some doubts about their sanity. They had been told that that night was Christmas Eve and that the day following would be officially reckoned as December 25, 1582.

In explaining to the people why Christmas Day arrived 10 days too soon, the governments of the countries affected stated that the drastic measure was being taken to adjust their calendar, computed as being 10 days in error, to the Gregorian system which was introduced that year.

The occurrence of that Christmas Eve, which looked technically as 10 days long—in fact, the longest Christmas Eve in history—and the arrival consequently of Christmas Day too soon, was not uneventful. Protestants were loath to put their stamp of approval on the calendrical reform, because the Gregorian system was brought about and popularized by Pope Gregory XIII, head of the Catholic Church. To embrace the reform, the Protestants said in effect, would mean a surrender of the Protestant Church to Catholic influence. Even Catholics raised the roof because under the new order the Christmas shopping season was shortened more than a week.

France likewise observed Christmas Day too soon during 1582 when the French Government, in adopting the Gregorian calendar, advanced December 20 to December 10 without taking into account the effect of the reform on the Yuletide preparations of the French for that year.

Other countries like Spain, Portugal, Italy and a part of Switzerland also legally lopped off 10 days from their respective calendars in order to effect the Gregorian reform in 1582. Undoubtedly, the length of the Christmas season in those places was also affected by the calendar change.

It is rather amazing but none-the-less true that even at present the average person would still be helplessly lost in the maze of different calendar systems in vogue. For instance, if an English pilot should take off in his airplane from a London airport next January 7, 1941, he would undoubtedly arrive in Belgrade, Yugoslavia, *on the same day*—provided, of course, that he has no engine trouble and the weather is not against him. But our English pilot, if he is not acquainted with the Yugoslavian system of reckoning time, would certainly be surprised to learn upon arriving in Belgrade that the day of his arrival (which he would reckon as January 7, 1941) is still December 25, 1940, or Christmas Day as far as the Yugoslavians are concerned!

Due to certain differences of reckoning time between England [Gre-

gorian calendar] and Yugoslavia [Julian calendar], London's January 7, 1941, is Belgrade's December 25, 1940. Our English pilot might think that he was traveling backwards in the realm of Time, and because his one-day flight would come under two year-dates (1940 and 1941) it would appear that England is much farther from Yugoslavia than it actually is.

But Time marches on and so even the present calendar is not wholly free from error. An anomaly of approximately three hours exists in the present system of time reckoning but, as pointed out by the *Scientific American* magazine and by Director Robert P. Shaw of the New York Museum of Science and Industry in separate articles on the subject, the error is nothing to fuss about because it would take several thousand years for it to accumulate and amount to some consequence.

Our calendar in the Philippines, also patterned after the Gregorian system, is approximately 180 minutes in error. It would take some 3,300 years before one whole day of error could be accumulated, so that it might be stricken off the calendar to effect an adjustment.

The Gregorian calendar is used throughout the Philippines with but a few exceptions as in some instances among the Moros and the Ifugaos. There was no trouble here when the system was first introduced. But missing in Philippine history is Tuesday, December 31, 1844. No Christian Filipino could, therefore, be said to have been born on that day, because the date did not exist legally in the Philippines.

Here is how it happened:

Governor-General Narciso Claveria y Zaldua, after conferring with His Grace, Archbishop Jose Segue of Manila, decreed that Tuesday, December 31, 1844, be reckoned officially as Wednesday, January 1, 1845. The change in dates was made so as to conform with the Gregorian calendar, thereby keeping the Philippines abreast with European time. Thus, for the Filipinos the Three Kings holiday and Christmas Day for the year 1845 were brought one day nearer, and technically December 30 was the last day in the Philippines for the year 1844.

The introduction of the Gregorian calendar in England not only affected Christmas but also almost precipitated a revolution. Since England was late in amending the formerly-used Julian calendar and in substituting the Gregorian system, the number of days in error was not only 10 days as in France, Spain, Belgium, etc., but had accumulated to 11 days. Therefore, when the English Parliament voted to adopt the new system, it was necessary to cut off 11 whole days from their former calendar.

This perplexed the people and made them suspicious. "Give us back our 11 days!" was the angry demand that mobs screamed in the streets of London. Anthony M. Turano, in his article published in the *American Mercury*, avers that irate Cockneys threatened a revolution to compel Parliament to "give us back our fortnight." They argued that Parliament had

no right to cut their lives short by removing 11 days from their calendar.

W. L. Gordon, of *Read and Remember* fame, writes the following about the historic reform:

> "The longest night in history, when people went to bed on September 2 and awoke on the 14th, occurred in 1752 when the Gregorian Calendar was adopted in England through the influence of Lord Chesterfield. The calendar arranged by Julius Caesar did not make sufficient allowance for leap year and caused the English date to become eleven days behind the right time. Therefore, these days were omitted after September 2, 1752, so that the next day was reckoned as September 14."

But although the revision of the calendar in England was effected in the month of September, it had its effect on Christmas Day just the same, bringing the Yuletide season 11 days nearer.

Christmas Day was also affected in the United States in the same manner. Because the Americans were quite late in adopting the Gregorian calendar (Pennsylvania did not adopt the reformed calendar until near the close of the American Revolution), the number of days in error also totaled 11 days as in England. And the subsequent change of dates in the calendar thus brought Christmas Day in the United States also 11 days in advance.

OBITUARY NOTES

DR. JAMES F. MORTON, Curator of the Paterson Museum and nationally known bibliophile, author and collector of rare minerals, died in Paterson, New Jersey, on October 7. Dr. Morton became a member of The World Calendar Association in 1932. At that time he wrote: "Not wishing to reach a decision too hastily as to my attitude in the matter of a radical change of our present calendar, I have been studying and reflecting on the subject, and trying to weigh the pros and cons carefully. I have also given due consideration to the proposed 13-month calendar and the arguments offered in its favor.

"My mind has been gradually turning in the direction of the plan which you offer; and a study of the various articles in your *Journal of Calendar Reform* clears up the few remaining difficulties vaguely floating in my mind. I am now fully prepared to accept your project, and hereby authorize you to list me among its supporters, and to use my name in any proper way as an advocate of the plan. I am completely convinced of its unqualified desirability, and am ready to support it publicly or privately from now on." Dr. Morton was as good as his word, for he lectured and wrote on The World Calendar in the years that followed, and we were very happy to publish some of his interesting material.

DR. FREDERICK B. ROBINSON, former President of City College, New York, died October 23 in New York City. Long interested in calendar revision, he stated several years ago: "Long ago I expressed myself as favoring the proposed [World Calendar] calendar reform. It is my impression, however, that calendar reform will come as the result of a recommendation from specialists rather than as an effect of popular demand."

E. M. KEYSER, meteorologist, died February 24 in Spokane, Washington, at the age of 70. One of the earlier members of The World Calendar Association, he was active in interesting the people of his city and state in this reform.

TOM MANN, veteran British labor leader, died in Grassington, Yorkshire, England, at the age of 84, on March 13. He became a member of The World Calendar Association in 1937.

PLAY-DAYS PERENNIAL

By THOMAS WAYLING

Parliamentary Press Gallery, Ottawa, Canada

AMONG the flotsam and jetsam of the world, which the war has strewn across the economic seas, the six-hour day and the five-day week are floating in jeopardy.

Labor, through countless industrial generations, viewed these wage conditions as a shining light of the future, for the world's world does not need ceaseless, unremitting toil. There is more to human life, liberty and the pursuit of happiness than all work and no play.

"Six days shalt thou labor" was a divine command, meant to set the seventh apart as a day of Godliness. If in the course of human events man so improved himself that five days would suffice, then one can safely cherish the opinion that the sixth day would be a day of recreation.

England, rising from the blackness of child labor, starvation wages and terrible working conditions, decreed in 1834 that there should be four legal holidays, known as Bank Holidays, "compulsory provision for recreation." England, a God-fearing country, had from the earliest days "remembered the Sabbath day and kept it holy." That gave the oppressed one day of rest in seven. England, too, made Saturday afternoon a half-day of recreation, but that was customary, not obligatory.

Canada, at her Confederation in 1867, took over British laws and most of Britain's customs. The statutory holidays in Britain became legal holidays also in Canada and to these the Dominion added its own. Primarily there were the traditional "holy days"—Christmas Day, Good Friday, Easter Sunday. To these were added New Year's Day, Victoria Day (May 24, anniversary of the birth of The Good Queen), Dominion Day (July 1, the anniversary of Confederation), Labor Day (an American importation, set in Canada as the first Monday in September), Thanksgiving Day (another Good Neighbor adaptation, date set by proclamation), Remembrance Day (November 11, formerly known as Armistice Day), the King's Birthday (set by proclamation). In Nova Scotia, Easter Monday is not a statutory holiday. Manitoba and British Columbia follow the English custom of Boxing Day, the day after Christmas. The western provinces observe Arbor Day on a specially proclaimed day.

Curiously enough, although the discovery of Canada preceded by centuries the discovery of "America" so-called, the Dominion does not commemorate Leif Ericson Day, although Leif arrived on Canadian shores long before Columbus, in 1492, appeared off the American islands. The Yukon does commemorate "Discovery Day," August 12, but that is to celebrate the discovery of gold.

England originally observed 33 holy days, but these came too often for a changing world. Quebec still observes, by statute, five "holy days" in addition to the holidays prescribed by the Dominion. These are Epiphany (January 6), Ash Wednesday (February 26 in 1941), Ascension Day (May 22 in 1941), the Feast of St. Jean Baptiste (June 24), and All Saints Day (November 1). Like all days dependent on the Church calendar, they are movable so far as the general calendar is concerned.

The King's Birthday, as a date, is the most curious in Canada's calendar of holidays. King George VI was born on December 14. In England, this year, it was celebrated on June 12, in Canada on Monday, June 9. As December 14 is too near Christmas for an extra holiday (and it is a poor date for a holiday anyway; rain and fog in England, snow and sleet in Canada), the Governments proclaim the day on which it shall be observed as a holiday and that is the day. In 1938, the date Canada observed was June 9; in 1939, May 20; in 1940, June 13; and now in 1941, June 9. What will be the date in 1942? Nobody knows.

Because French Canadians form about one-third of Canada's population, and about one-third of the civil servants is either French Canadian or other Roman Catholics, the religious holidays are usually observed by both Catholics and Protestants getting the day off. (This has been waived, however, under war-work pressure).

There is general rejoicing in Canada when one of these statutory holidays comes on Saturday or Monday, as it gives a long week-end and a better holiday. Holidays sometimes vary as to day and sometimes as to date from year to year. The present calendar permits of no uniformity. The holidays have no more stability than has the observance of the King's Birthday.

Under The World Calendar, religious holidays not dependent on Easter would be fixed as would most of the statutory holidays. People would know without looking them up on a calendar what holidays they could anticipate. Most of the statutory holidays would naturally fall on the same day, while the proclaimed holidays would be set on a day chosen by the Government and could continue on a set day and date from year to year.

There are always complications when a statutory holiday falls on a Sunday. Either the public loses a holiday altogether or it must be observed on the previous Saturday or the Monday following. Under The World Calendar the statute would name the date and complications would cease. Remembrance Day, for instance, might be set for its logical date, November 11, which would always fall on a Saturday.

Holy Days at first had a religious significance but holidays have a recreational basis. The Bank Holidays were set in England by statute in 1834 as "compulsory provision for recreation." Public health would benefit if these compulsory days of recreation were inter-spaced fairly equally

throughout the year. Under present conditions religious holidays meandering within the calendar may pile up holidays in one period and then leave a long unrecreational gap before the next holiday.

So far as the State is concerned, Christmas and Easter are the only statutory religious holidays. The others can all vary like the King's Birthday.

Under The World Calendar all Canada's statutory holidays may be set at the week-end and so would not disturb the business week. The movable King's Birthday, which was observed on Saturday this year, June 9, if fixed on a Monday would always be on June 11. Remembrance Day would always be Saturday, November 11; and Thanksgiving Day, proclaimed for Monday, October 14, last year, and Monday, October 13, this year (1941), could be set for Monday, October 16, every year.

By placing holidays on Saturday, however, the public gains merely a half-holiday; while by placing holidays on Monday, the public would gain a full holiday.

The Arbor Day of the West could be set on a definite Saturday (always having been a Saturday), and the small towns and villages who particularly support tree-planting day would appreciate it better than a break in the middle of the week.

Incidentally the United States has no national legal holidays corresponding to the British Empire's Bank Holidays. The President proclaims, but the States are free to do as they please. For instance, if the President proclaims the last Thursday in November as Thanksgiving Day, it is legal only in the District of Columbia. In contrast, Dominion legal holidays are compulsory throughout Canada—a "compulsory provision for recreation."

In Canada, April or March (depending upon the date of Easter) has two legal holidays—Good Friday and Easter Monday. February and August have none, the other months one holiday each. As these holidays may come in the middle of the week or on Sunday there is bound to be a variation in the amount of recreation. If the holiday comes on Sunday, there may be no extra day of recreation. Under The World Calendar, the holiday-maker can be sure of a longer week-end and the employer of no break in mid-week.

THAILAND CHANGES CALENDAR

In *New York Herald Tribune,* November 16, 1941

THAILAND decreed that the Buddhist Era year B. E. 2484 be changed to correspond with the Christian year beginning January 1 and ending December 31, 1941, the Buddhist year having begun on April 1.*

*EDITOR'S NOTE: The present year, 1941, in Thailand, formerly known as Siam, will therefore consist of only nine months.

CONVENTION CONVENIENCE

By ANNETTE SMITH

Educational Adviser, The Council Against Intolerance in America

EDUCATORS are go-to-meetin' people. The moment school doors close for vacation, teachers and their bosses usually flock to some kind of convention, conference or institute. They like the inspiration of meeting to talk over common problems with others of the profession. Superintendents want their teachers to learn new ideas by convening with their fellow workers. And, of course, the plain idea of going some place appeals to them as it does to all of us. So you will find school people very popular with convention boards, railroads and hotel people.

But this going to conventions is not simple for the people who arrange them, because scheduling the time for such meetings can be a headache for all concerned. Take the large educational convention—the American Association of School Administrators, attended by superintendents, heads of departments, big-shot professors and other high moguls in the educational world. About 15,000 people is the average attendance of this one. It is always held, for some reason, the last week in February. This month is notoriously elastic when it comes to dates so that sometimes the A.A.S.A. convention conflicts with Washington's Birthday, sometimes it finds itself running into March. Because it must start on a Sunday in order to hold appropriate religious beginnings and to allow administrators from long distances to get there for the first main session, another date complication is created. Should we have a stationary calendar, such manipulation of dates and days would not be necessary. It could still be scheduled for the last week in February and the convention could be held "Each Year the Same." By having Leap-Year Day occur June 31, the school administrators could anticipate this convention year in and year out as could business people interested in the meeting.

The Progressive Education Association, a not so large, but just as significant convention, is always held the week preceding the A.A.S.A. in a nearby city. This meeting is dependent upon the A.A.S.A. so calendar reform would benefit the P.E.A. as much as it would the bigger meeting.

Thanksgiving is another favorite convention time for teachers. Two large ones are always held during the Thanksgiving holiday—the National Council for the Social Studies and the National Council for the Teachers of English. Other smaller ones also convene at this time. Even when Thanksgiving was relatively stationary, the last Thursday in November, it caused considerable shuffling of teachers' schedules. Now, moving about as it has been of late, there is real confusion. If this holiday occurred the same day, the same week every year, teachers could plan

accordingly. Of course, someone may say, all the teacher needs to do is to look at the calendar, see when the last Thursday in November falls, and plan her conventioning as well as her classes accordingly. True, but think how much simpler if it did not hop about with such agility!

I held some conferences for educators last year in various parts of the country. Because they were principally for teachers they had to be on Saturday. In some cases, planning was simple but when I ran into the spring vacation situation my troubles began. One held in San Francisco had to be scheduled on the very Saturday that spring vacation began which, of course, reduced attendance since teachers were leaving town. With The World Calendar revision there would be a uniform week for spring vacations which could be regularly taken into consideration when planning conferences. Now the school calendar looks like a different hodge-podge every year and in every community. Suppose you are holding a Regional Conference. The big city in that region dismisses for spring vacation on April 5, the smaller towns around it on April 11. Such a situation plays hob with anyone's schedule. Standardize the calendar and such confusion will not exist. For such a difference in dismissal dates occurs because of different starting or closing dates in the school term.

Another huge convention, attended by school people from all parts of the country, is that of the National Education Association which meets somewhere around the first week in July and which aims to include the Fourth in the convention calendar. It, too, has an attendance of about 15,000—mostly classroom teachers who trek to the convention from all parts of the country. If they teach in schools with late closing dates and if they live far from the convention city, they have no time to catch their breath between the close of school and the beginning of the convention. And even if there is plenty of time to arrive at the convention, the fact that it shifts around to comply with calendar vagaries makes for inconvenience.

The N.E.A. also frequently conflicts with the start of summer sessions. Most of the large universities that conduct summer sessions start them as early as possible in July, so that registration can be completed by the Fourth and so that they can get in the full six weeks of teaching. Under The World Calendar the N.E.A. convention could easily finish its business by the time summer sessions start, and persons wanting to attend both need not miss any time from either.

With the Defense Program placing great emphasis upon education and with many of the activities for such expansion being decided at the important educational conventions, a day lost because of time confusion may be really serious. We hear talk about the dangers of losing a factory day; it may be just as serious to lose a day of planning for education—the long-term defense.

It is because of all the complicated planning, the serious loss of factory and educational days that The World Calendar should be the calendar of today. In the present world-wide disorder and confusion it would bring common-sense relief. Education can solidify itself and aggressively line up for the new World Calendar and by its acceptance make the world a better place in which to plan, to work and to play.

FROM AN OLD DICTIONARY

By David G. Stead

President, Naturalist Society, New South Wales, Australia

I HAVE just been reading again, after the lapse of several years, an interesting summary of calendar information in a small English Dictionary, dated 1806, and published in Edinburgh, Scotland. As the Dictionary, itself, only contains 196 pages, and the author has devoted a page and a half to the word *YEAR*, it would seem that he was particularly interested in the subjects conjured up by the word, and, as we shall see, his treatment of it clearly shows such interest. I have no doubt that if he had lived today he would have been one of our most ardent supporters.

The book is a *DICTIONARY Of The SYNONYMOUS WORDS And TECHNICAL TERMS In The ENGLISH LANGUAGE.* The author is one James Leslie. He furnishes the erudite reader with all of five thousand words "alphabetically arranged" and under these about fifty thousand synonyms—really a most valuable work. He evidently anticipates and at the same time takes the sting out of possible criticism as to the size of the work, when, on the title page, he quotes from Addison, Spec. No. 124: "A Great Book is a Great Evil."

But, to come to our particular point: Under the word "Year" he gives a very large amount of information, and from this I have taken out the whole of the matter that now follows, as being of particular interest to those striving for the introduction of an intelligent calendar reform.

By the way, any typographical errors that may be noted are not mine, as I quote the items exactly as printed.

According to Master Leslie, then:—

Years may be enumerated under the following, viz: The Metonic, the Sidereal, the Civil, the Lunar, the Tropical, the Julian and the Gregorean, &c.

Of the Julian (or Old Stile) the Gregorean (or New Style) and tropical years.

The Astronomers employed by Pope Gregory the 13th, believed that according to Copernicus the tropical year consisted of 365 days, 5 hours, 49 minutes, 20 seconds, and accordingly made the Gregorean approach as near as possible to the Copernican account; these astronomers allowed *three* days to every four centuries, which makes the Gregorean year to consist of 365 days, 5 hours, 49 minutes, 12 seconds exactly; and differs from the Copernican only by *eight seconds* yearly. Had Copernicus been perfectly correct with respect to the tropical year, the Gregorean estimate would have only varied one day in 10,800 years, but the true length of the tropical year is not yet perfectly settled, as appears by comparing the

opinions and observations of a few of the most celebrated astronomers, with the Julian and Gregorean accounts.

	d.	h.	m.	sec.	3rds
1st, The Julian year, or Old Style, equals	365	6	0	0	0
2nd, The Gregorean or New Style—	365	5	49	12	0
and is 10 minutes 48 seconds *less* than the Julian.					
The length of the tropical year, according to Copernicus, is—	365	5	49	20	0
and is *eight seconds more* than the Gregorian.					
According to Street's Caroline Tables,	365	5	49	25	41
and is 13 seconds, 41 thirds *more* than the Gregorian.					
According to Newton (best edition of his Principia) the tropical year consists of—	365	5	48	57	41
and is 14 seconds 19 thirds *less* than the Gregorian.					
According to Dr. Edmond Halley's Tables of 1701, the tropical year is—	365	5	48	54	41
and is 17 seconds 19 thirds *less* than the Gregorian.					
According to Tobias Mayor of Gottingen	365	5	48	51	7
and is 20 seconds 53 thirds *less* than the Gregorian.					
According to Leonard Euler of Berlin, F. R. S., the tropical year consists of—	365	5	48	47	57
and is 24 seconds 3 thirds *less* than the Gregorian.					
According to Bossut's History of Mathematics, translated by Bonycastle, 1803—	365	5	48	48	0
and is 24 seconds *less* than the Gregorian.					

From this statement, the curious reader can easily calculate what length of time it will take before the Gregorian or New Style requires to be altered; for, were Newton's opinion correct, it would take 6034 $\frac{194}{859}$ years exactly, and even at that great distance of time would only be an error of *one day;* but, if we were to take M. Bossut's authority, which is so late as 1803, it would take only 3600 years; and so on, for the other authorities.

The above being understood, the difference between OS. and NS. is easily comprehended, for the Gregorian year (NS.) being 10 minutes 48 seconds shorter than the Julian Year (OS.) their difference in four centuries amounts exactly to three days; to adjust this difference (and make time coincide as nearly as possible with the sun's motion) the first year of each century for three centuries successively, instead of being a leap year of 366 days, is made only a common year of 365 days, and the first year of the fourth century is a leap-year, as in the following series, where *L* denominates leap-year of 366 days; *C*, common year of 365 days, and the 1st, 2nd, 3d, &c. subjoined to each century, denote the number of days to be added to the NS. to make the styles agree; thus, to first January 1806 NS., 12 days must be added, which throws the first day of January 1806 OS. on Monday the 13th NS. and so on; and it is somewhat curious that this has not been attended to, (as yet) in some of the calendars!

SERIES OF CENTURIES

C.	*C.*	*C.*	*L.*	*C.*	*C.*	*C.*	*L.*
100	200	300	400	500	600	700	800
C.	*C.*	*C.*	*L.*	*C.*	*C.*	*C.*	*L.*
900	1000	1100	1200	1300	1400	1500	1600
5d.	6d.	7d.	7d.	8d.	9d.	10d.	10d.
C.	*C.*	*C.*	*L.*	*C.*	*C.*	*C.*	*L.*
1700	1800	1900	2000	2100	2200	2300	2400
11d.	12d.	13d.	13d.	14d.	15d.	16d.	16d.

This ends the reference to a matter which our author quite justifiably considered to be of such importance that he could sacrifice such a relatively large amount of space in his small book to it.

Perhaps readers of our *Journal* might be interested.

TIME FACTS

By Thomas Harry Blake

Birmingham, Alabama

THE old style Julian calendar repeats itself every 700 years and these 700 years contain:

8,400 months
36,525 weeks
255,675 days
6,136,200 hours
368,172,000 minutes
22,090,320,000 seconds

The present Gregorian calendar repeats itself every 400 years and these 400 years contain:

4,800 months
20,871 weeks
146,097 days
3,506,328 hours
210,379,680 minutes
12,622,780,800 seconds

WORLD COOPERATION

In *Among Us,* Newsletter of the Committee on International Relations of the National Education Association of the United States, Washington, D. C., October, 1941.

AN interesting movement with regard to world cooperation and agreement is that of The World Calendar Association which for several years has been working out a new calendar of 12 months and equal quarters. The new calendar, which would have month-dates falling on the same weekday each year, is intended to alleviate the confusion that exists because of the present irregularity of time-units. The new World Calendar has been hailed and recommended by leaders and organizations in almost all human groups of the civilized world and awaits world-wide ratification. It has been planned to interfere with no religious practice in East or West and it conforms to all national customs.

In a booklet entitled *The World Calendar,* the history, purpose, and progress of the movement are explained to citizens of the world. Descriptions clarify how a new calendar would affect industry, labor, government, law, retailing, agriculture, finance, science, education, home, religion, and all people.

DIALOGUE BY RADIO

Over Station KGA, Seattle, Washington, on October 9, 1940, Mr. W. C. Rupley occupied a 15-minute period with a comprehensive discussion of calendar revision, given in the form of a dialogue with Mr. William W. Phrenor as Master of Ceremonies. The dialogue, in broadcast form, is reprinted here as an example for radio talks on this subject, in response to many inquiries.

PHRENOR: Now, Mr. Rupley, if I am correctly informed, you are interested in acquainting the public with the plan of a new World Calendar, with the idea of having it adopted and put into use throughout the world at the close of the year 1944, and at the same time doing away entirely with the present calendar which has been in effect, with minor changes, almost 20 centuries. The proposal, to say the least, seems radical, if not fantastic. Will you give us an idea as to the plan?

RUPLEY: You are not quite correct, Mr. Phrenor. The World Calendar will not do away with the present calendar and the proposal is in no way radical or fantastic. The World Calendar adheres to the familiar 12-month year, but it equalizes the quarter-years and apportions the length of the months more evenly, which is not now the case. Virtually all who have considered the plan, leaders among men and women in a wide range of activities the world over, have enthusiastically endorsed it, and this fact alone should recommend it for serious, open-minded consideration. The plan is very simple and, if those interested will provide themselves with pencil and paper, they will find it advantageous to make a few brief notes when the actual plan is outlined in the next few moments.

PHRENOR: To be more specific, what sort of eminent people have endorsed the plan, and just what is the plan?

RUPLEY: A large number of men and women who have endorsed the plan are to be found in the sciences, in business, in education, in government—such as Dr. H. Spencer-Jones, Astronomer Royal of Great Britain; Professor Harlan T. Stetson, Massachusetts Institute of Technology; Dr. Robert A. Millikan, California Institute of Technology; Professor Harlow Shapley, Harvard University; Mr. Gerard Swope, President of the General Electric Company; Mr. Gano Dunn, President of the J. G. White Engineering Corporation; Mr. J. Stewart Baker, Chairman, Bank of the Manhattan Company; Mr. Myron C. Taylor, Chairman, United States Steel Corporation; United States Senator Arthur Capper, from Kansas; and Mohandas Gandhi, of India. In fact, the list would include people from almost every walk of life throughout the world.

PHRENOR: And the plan?

RUPLEY: The plan contemplates no changes in the number and the

names of the months nor in the names of the days of the week. There will be 12 months (not 13 months) in each year. There will be seven days in each week as at present, but differing from the present calendar, there will be exactly 13 weeks in each quarter and all quarters will have an equal number of days, 91 days.

PHRENOR: Well, so far that is just as we have it now, is it not?

RUPLEY: Yes, nearly what we now have, but not quite. Under the new World Calendar each quarter will have 91 days; under our present calendar the quarters as well as the months vary in length. If you will mentally divide the year into four equal quarters, each quarter having 91 days, it will help you to clarify the figures I am about to give you. The first month of each quarter, that is January, April, July, and October, will be 31-day months, while the second and third month of each quarter will each have 30 days. In other words there will be four months of 31 days and eight months of 30 days each, making a total of 364 days in the 12 months; but since a calendar year is 365¼ days, we still have a little more than one day not embraced in the 12 months we have just outlined.

PHRENOR: That seems to make it a little embarrassing for the proposed plan, does it not, Mr. Rupley?

RUPLEY: On the contrary, I believe, Mr. Phrenor, that you will agree that this extra day is very appropriately taken into account. We will discuss that a little later. And now going back to the four equal 91-day quarters—the next highly important provision is that the first day of the year, January 1, will always be a Sunday, the first day of the week; and furthermore the first day of each quarter will always be a Sunday. From this it will readily be seen that from year to year any given date of a month will forever fall on the same day of the week. July 4 will always fall on Wednesday and Christmas Day will always come on Monday, and each individual's birthday will, from year to year, always fall on the same day of the week. Days and dates will always agree and this will contribute to order and harmony in endless calculations and computations.

PHRENOR: Just where will be the advantage in that?

RUPLEY: A little consideration should convince anyone that this latter provision will prove a tremendous advantage in numerous instances, as for instance in the preparation of school and college calendars, club calendars, the retention in memory of dates for forthcoming lectures, entertainments and the like. In this balanced calendar, quick and simplified dates for timekeepers, statisticians and scores of people in other activities are of great value. One will soon, without particular effort, find that he is carrying the entire calendar in his head; and if any calendar record is desired it may be painted on the wall. In addition to this, each of the 12 months will have 26 weekdays besides the Sundays.

PHRENOR: You have not yet explained how this new World Calendar will take care of that 365th day.

RUPLEY: The 365th day will be the last day of the year. It will be the day between December 30 and January 1, placed as an extra or double Saturday, and will be known as Year-End Day.

PHRENOR: Well, this is certainly taking shape, but what about that troublesome one-fourth day, which has heretofore been absorbed by adding a 29th day to February every fourth year?

RUPLEY: We will still have a leap year every fourth year, but, instead of that extra day being added to the end of February as in the past, it will hereafter be a day following June 30 and immediately preceding July 1. Like Year-End Day it will be an extra or double Saturday known as Leap-Year Day. It is the suggestion of The World Calendar Association that both Year-End Day and Leap-Year Day be considered World Holidays, dedicated to the promotion of world peace, amity, and understanding.

PHRENOR: Well, that just about completes the job, it would seem, but most of us will want to know if there will be advantages to compensate for the shock we will suffer from having wiped out 2,000 years of calendar tradition and the sentiment attached to it.

RUPLEY: The sentiment behind the ox cart is probably much older than that surrounding the present complicated and cumbersome calendar, and whatever tradition and sentiment surround the spinning wheel and the washboard do not loom large enough to create a popular clamor for their reinstatement in our daily life. Our ever-changing calendar, like these, has outlived its usefulness and should have been improved upon long ago.

PHRENOR: Are the supporters of The World Calendar plan really able to show conclusively any substantial advantages that will follow its adoption?

RUPLEY: Yes, there are many. Days and dates will always agree, which will definitely aid financial transactions. Federal income tax will always be paid on the same day and date, Friday the 15th, in March, June, September, and December. This will apply with equal advantage to many other quarterly transactions. School and college openings and closings, as well as vacation periods, will uniformly fall on the same days and dates. This will also be a facility for businessmen in the preparing, operating, and analyzing of their various activities. Computing interest and the maturing of notes and other papers will be vastly simplified. Statisticians declare that this proposed calendar will be a perfect boon, and of course this will redound to the advantage of that great bulk of business and industry. Order and stability will replace confusion, perplexities, and inequalities resulting from our present calendar, and it is difficult to imagine anyone's not being definitely benefited.

PHRENOR: Is free literature obtainable on this subject?

RUPLEY: Yes, a post card addressed to The World Calendar Association, New York City, will bring literature well worth reading. I will give the complete address in a moment for those having pencil and paper at hand.

PHRENOR: What governments, if any, have given encouragement to the proposed World Calendar?

RUPLEY: Let me read a few lines from the pen of Mr. Charles C. Sutter, Director of The World Calendar Association: "In 1937 the League of Nations' Council at the suggestion of the Government of Chile, unanimously approved a proposal to submit The World Calendar plan to all nations. The result of this survey to date is that 14 nations have approved The World Calendar. These nations are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay." The term "World Calendar" as used here refers only to the proposed new 12-month calendar and not to the 13-month calendar which had some popularity a few years ago but has since been abandoned for general consideration. I might add that other governments have given this World Calendar serious attention, but because of the world unrest final action has been delayed.

PHRENOR: Well, it does seem from what you say that we may wake up some morning with a new calendar.

RUPLEY: Yes, Mr. Phrenor, and in addition may I add that the Pan-American Labor Conference in 1936 gave unanimous endorsement to it.

PHRENOR: Why haven't these significant developments become more widely known, Mr. Rupley?

RUPLEY: That is not easy to answer. It may be partly due to our mental inertia or our being too submerged in other matters that seem to us more important. Unwarranted caution and skepticism for anything new plays a part.

PHRENOR: Do you think those attitudes of mind are quite common in this instance?

RUPLEY: Yes, skepticism in particular. If we hear of an innovation—no matter how worthy—our first reaction too often is to take an attitude of opposition, even before we have heard the question explained. It should be apparent, however, that since such essentially cautious bodies as the League of Nations, the American Association for the Advancement of Science, the General Federation of Women's Clubs, the National Education Association, and the British Empire Chamber of Commerce have submerged tradition and prejudice, we should, as individuals, at least study the plan.

PHRENOR: It must be admitted that the official sanction of 14 governments and numerous associations of high repute is not to be waived aside lightly. Have you in mind any other endorsements or opinions worthy of mention?

RUPLEY: There are numerous endorsements and opinions from all over the civilized world, from highly reputable and varied interests. Among the endorsements of the churches might be mentioned the College of Bishops of the Methodist Church, the Protestant Episcopal Church, the favorable personal comments favoring calendar reform of the Lord Archbishop of Canterbury in England, and the representative of His Holiness, the Ecumenical Patriarch of Constantinople, and the repeated statement from the Vatican that there exist no dogmatic objections to it. Additional endorsement has come from the Council of the Universal Christian Council for Life and Work, representing non-Roman churches having over 175,000,000 communicants.

PHRENOR: What was that about an endorsement from women's clubs?

RUPLEY: In San Francisco in 1939, the General Federation of Women's Clubs endorsed The World Calendar, as did the National Federation of Business and Professional Women's Clubs this year (1940).

PHRENOR: You have not yet given us the complete New York address of The World Calendar Association, where free literature may be obtained.

RUPLEY: The address is: The World Calendar Association, International Building, 6-3-0, 630 Fifth Avenue, New York City.

PHRENOR: Our time is about up, but will you outline briefly once more the outstanding features of The World Calendar?

RUPLEY: Well, first the 12-month year remains and there will be no changes in the names of weekdays or of months; the year will always have equal quarter and half-year divisions. Every quarter will begin with Sunday and end with Saturday, having 91 days, exactly 13 weeks, exactly three months. The one extra day will follow December 30, and precede January 1 as an extra Saturday World Holiday Year-End Day; while the extra day for leap year, now known as February 29, every fourth year will follow June 30 and precede July 1 and be known as Leap-Year Day, another Saturday World Holiday. It is desired that these two extra days be World Holidays dedicated to the ideal of world peace and world order.

PHRENOR: But what about Easter Sunday?

RUPLEY: Several world-wide church organizations have suggested in their resolutions that Easter Sunday be the second Sunday in April, which would always be April 8 in The World Calendar. This would, of course, stabilize many other church festivals dependent upon Easter for their date, all of which may now fall on any date within a range of more than a month. But a fixed Easter is a subject for the churches to decide.

CURRENT PRESS COMMENT

When Shall We Have It?

Toronto (Canada) Royal Astronomical Society Journal

In recent years two chief proposals have been made for improving our present inconvenient calendar. One was that there should be in each year 13 months, each of 28 days. This received considerable support and in the conduct of business it would have been very effective. But to adopt it would have demanded changes which seemed startling to the plain ordinary people and no general acceptance of it appeared possible. The other plan has been called The World Calendar. In it there are 12 months as at present, but the annoying features of the calendar now in use are eliminated. The days are so adjusted that the four quarters of the year are identical and every year has the same day of the week on the same date.

For some years this calendar has been ably advocated by The World Calendar Association. Miss Elisabeth Achelis is its capable president. This organization is a non-profit, educational corporation and its sole object is advancing the cause of The World Calendar. It has issued an attractive 32-page booklet, which is distributed free and which presents in a clear and readable way the benefits to be derived from the new calendar. A suitable year to introduce it is 1945, and many hope that it may come into operation then.

Modern Needs

Wilmington (Del.) Star

Labor Day is one of the country's favorite holidays because it always comes on Monday, and, therefore, without disrupting business, it provides one of the rare three-day "week-end" vacations. Our present calendar is not geared to modern industrial needs, nor does it provide many of those long week-ends. The World Calendar, as a reasonably sane attempt to solve one of the many urgent problems presented by the national defense effort, has much to commend it. Daylight Saving Time, it will be recalled, was an outgrowth of the World War. If we accept the view that many changes in our mode of living are most probably on the way, some type of calendar revision is likely to be adopted.

Transition Time Near

Waterbury (Conn.) Democrat

Persons who are concerned with calendar changes, and the number seems to be always on the increase, are renewing efforts these days for a World Calendar reform. They are doing this for several reasons, but the most important of them all is the fact that the end of the year 1944 is crucial in their plans. It offers the very best opportunity for making the change to a plan that apparently has secured more general support or rather outlived all other proposed calendar changes.

It's unfortunate that Europe and Asia are war-torn right now. This naturally imposes a duty on those of us who are not touched by the horrors of war. We should work for peace and unity; we should encourage the binding tie of a World Calendar that knows no differences.

Readers Approve

Waukegan (Ill.) News-Sun

Our recent editorial on the efforts of The World Calendar Association to bring some order out of shifting holiday dates by 1945 has brought favorable comment from a number of our readers. All of those who have spoken about it are supporting such a movement. One reader comes forward with a recommendation that all holidays be observed on Mondays, thus doing away with interruptions of the work-week on Wednesdays, Thursdays and other days. He takes the attitude that our national holidays have been changed in the past and that another change now would not hurt them.

If Memorial Day, Independence Day, Thanksgiving and Christmas, to mention the ones most commonly observed, were set for Mondays, just as Labor Day is set, all of us would enjoy "double week-ends" several times throughout the year. These would give the laboring man a chance to get the fullest benefit from brief interludes in the daily grind.

EXCERPTS AND REVIEWS

From War-Torn China

By WONG WEN-HAO

Chungking, March, 1941

(Dr. Wen-hao is Chinese Minister of Economic Affairs)

THE World Calendar, or equal-quarter calendar, that you are endeavoring to promote is a practical scheme and a great contribution to harmony and stability. The tremendous military struggle now going on in the world must have some reasonable end. There can be no other reasonable aim than to create a world of peace and progress. When such time comes, i.e. the war terminated and peace re-established, there will be the best opportunity to have this calendar officially and definitely adopted in all the civilized countries. With this adoption, the older confusion and chaos are to be forever gone, and the new order of understanding and construction must be established. There can be no better means to reach the thought and feeling of everybody than to adopt the new World Calendar. It is therefore time for the necessary effort of propaganda in order to convince all enlightened people on the soundness of this scheme and ask for the official recognition of the governments of the world countries. At the peace conference at the end of the great war now raging in the world, there should be one important item: the universal adoption of the proposed equal-quarter World Calendar.

Tadpole Calendar

By THOMAS WAYLING

Parliamentary Press Gallery, Ottawa, Canada

WHEN someone talks to me about The World Calendar, I know at once what he is talking about, but when he starts on the Gregorian calendar I have doubt as to what he means. He means of course the present calendar. For some time it has been labeled in my own mind as the "Tadpole Calendar"; a good egg, a smart infant, but it wiggles about so much it has not reached maturity. I had a tadpole like that once. It remained a tadpole all winter and spring until I put it out into the Lily Pool with the goldfish. For a long time it remained a tadpole, although other tads born in the pool grew up, off-tailed and hopped out into the world (or to loaf on a Lily Pad). Several months later I noticed his tail shortening and his legs appeared. Finally I found a new frog on the Lily Pads. I knew it was the tadpole by his color as he was different from the local frogs. Now he is out in the world and is a frog to be noticed.

The old Gregorian calendar is something like that tadpole. In monasteries, in laboratories and indoors it has never got beyond the tadpole stage. It wiggles and wiggles, and wiggles incessantly and irresponsibly. Its days and dates are hardly ever seen in the same place, and while the calendar does its job in the aquarium stage, after a fashion, it has not attained its maturity. The calendar, like the tadpole, needs the great outdoors, the sunshine, the fresh winds of summer, clear water, the right food, to bring its tadpole age out onto the Lily Pad as a real grown-up frog. The calendar is taking the outdoor atmosphere of fresh minds, of bright understanding, of clear vision, and of right perspective to develop the tadpole stage into the new World Calendar.

Argentina Moves Ahead

By JUAN O. MARIOTTI

Comité Argentino del Calendario Mundial

Buenos Aires *Saturno*, May, 1941

THE Gregorian calendar can very well be considered as a masterpiece from the astronomical point of view. Commerce, however, is not satisfied with the subdivisions of the year, for the inequality in the length of the months, quarters, and half-years complicates enormously the calculation of interest and salaries, as well as distribution. In addition, the week does not maintain any relation to the month. The first quarter of the year has 90 days, the second 91, the third and fourth 92 days each. The first half of the year is three days shorter than the second. No one can deny that these differences are causes of errors which unfailingly have repercussions in the economic field. And finally,

Easter Sunday, which can fall between March 22 and April 25, constitutes another inconvenience of the first order.

The idea for reform has thus presented itself, and has imposed itself step by step; and for many years astronomers on the one hand, and legislators and men of business on the other, have preoccupied themselves with a solution. The reform movement has already gained popular attention, working in the literary and educational stage, it is also entering the field of parliamentary and legislative action.

The 13-month calendar involves changes so far-reaching that they cannot, in any form whatever, be adopted. We are, therefore, ardent partisans of The World Calendar of 12 months and equal quarters, whose great advantages leap immediately into view. In the first place it is perfectly symmetrical and balanced, and retains the 12 months of the present Gregorian calendar with a minimum of alterations. Second, the names of the months are retained, with all their literary and poetical connotations. And, finally, only seven of the 365 days of the year are changed. February receives two additional days; March loses one; April gains one; May and August lose one. The last day of December is Peace Day [World Holiday]. From February 28 to September 1 dates are moved one or two days from their present positions. This is all the readjustment needed.

The World Calendar and Peace

By Fazlullah Vedad

Shiraz, Iran

IT would be strange indeed if, in his life struggle, civilized man, who has advanced civilization so far and has been able to bring about endless progress, were unable to bring a measured order and regular balance to time, the calendar; of course many efforts have been bent in this direction, but unfortunately without any satisfactory result. Days, nights, months and years never differ, but are always the same, while our calendar is different every year, even every month, week and day. I remember that my birthday once came in summer, once in autumn, and once in spring, but my birthday never seems to come both on the same day on which I was born and in the same season.

There is an Iranian proverb that says: "The festival of New Year's Day seldom comes on Saturday." The proverb owes its origin, in history, to the great king "Jamshid," who granted the people a holiday on the first day of each new year; and the first day so celebrated, when he himself performed the ceremonies for New Year's Day, came on a Saturday.

In any case, calendar reform would be so great and useful a step in the progress of civilized man that we need say no more, except to congratulate, express our gratitude and offer our thanks to The World Calendar Association, Inc., of New York, which is carrying on this important work. This valuable reform seeks to do away with the several and varied time-systems we now have and unite all the world under a single, better time-system; and it is our hope it will initiate a spirit of good will and peace throughout the world. And when in the near future The World Calendar is put into effect, the entire universe will be enveloped in a spirit of real peace, brotherly love and friendship.

The World Holidays would unite all peoples throughout the world in the celebration and enjoyment of this new finer and better life. The foundation of the new united world era is closely related to The World Calendar and Peace.

Arabic Months

By Haj Abbas Abdulla

Interpreter and Translator to H.M. Imam, King of Yemen

WE Arabs consider our months from new moon to new moon and we call this period "Sharr," i. e., one month. We also collect 12 months for one year, and call it "Sanah." A week of 7 days we call "Assboa." The Arabic months start with Moharam, continue with Safar, Rabia Awal, Rabia Tanni, Gomad Awal, Gomad Tanni, Rajab, Shaban, Ramzan, Shawal, Dil Kida and end with Dil Hijja.

The names of the Turkish months are as follows: Mart, Nisan, Mayis, Haziran, Tammuz, Augstos, Elul, Tashrin Awal, Tashrin Tanni, Kanoon Awal, Kanoon Tanni, and Shebat.

FROM THE MAIL BAG

This volume [*Journal of Calendar Reform*] contains interesting articles worthy of study and consideration.—His Beatitude Timotheos, Patriarch of Jerusalem.

I have long been interested in the movement for a World Calendar and will always be glad to further discussion of it.—Prof. Lyman Bryson, Columbia Univ.

I am and have been for years heartily in favor of calendar reform.—The Rt. Rev. G. Ashton Oldham, Bishop of Albany.

May the calendar-reform movement bear fruit in time so that we can enjoy its advantages.—Prof. W. C. Muenscher, Cornell Univ.

I should welcome a statement from the Conference on Science, Philosophy and Religion approving the efforts that are being made by your Association.—The Rev. Gerald G. Walsh, S. J., Fordham Univ.

"The World Calendar—A New Calendar for a New World" is the best presentation of your work that I have ever been privileged to witness.—K. H. Campbell, Mgr., Foreign Credit Interchange Bureau, N.Y.C.

It is always interesting to follow the developments of various groups who are anxious to improve the present calendar, under which we have been working for nearly 200 years. You did not ask me for my personal reaction, but I must say that I can see no reason of any sort why we should not have a fixed Easter. It is possible, of course, to arrange the rest of the calendar for the observance of Saints' days. It would seem to me that the proposed 12-month calendar would be the most satisfactory for Church purposes anyway.—The Rt. Rev. Robert E. Campbell, O.H.C., Prior of St. Andrews, St. Andrews, Tenn.

A few years ago I actively promoted the Eastman 13-month calendar for a while. Now I am ready to adopt the proposed "World Calendar for a New World."—Charles A. Mixer, Consulting Engineer, Rumford Falls, Me.

I am extremely interested in calendar reform and hope that progress is being made. I never let an opportunity pass without seeking to stir interest in what I feel is a very important matter.—The Rev. N. C. Powell, D.D., Dean and Warden of Washington (D.C.) Cathedral.

I am impressed by the worthiness of this movement and by the excellent way in which your Association is proceeding.—Dr. E. B. Babcock, Univ. of California.

I will cooperate with the members of The World Calendar Association in every way I can.—The Rt. Rev. George F. Beecher, Bishop of Western Nebraska.

I hope that the nations will come to agreement on the calendar situation and I can assure you that I am very much interested in the very important work you are attempting to carry out.—Prof. R. A. Gortner, Univ. of Minnesota.

It certainly would be a splendid thing if we could have the proposed reforms in the calendar very soon. The whole world would benefit from it.—B. Mabel Dunham, Librn., Kitchener Public Library, Ontario.

The proposed new calendar interested me, first, from the standpoint of world order and harmony, and secondly, because I have myself hunted feverishly for a calendar to find out what date Easter arrives, to say nothing of other holidays! The religious unity which would be derived from Easter falling upon the same date the world over is in itself enough to sell me upon the idea of the new calendar.—Mrs. H. A. Triplett, Pres., National Junior Town Hall Foundation, Inc., Pasadena, Cal.

The new booklet for The World Calendar is adequate, comprehensive and timely. It should make many supporters for a new calendar. I like the way you present your facts.—Dr. A. J. Gerlach, Los Gatos, Cal.

The World Calendar presents a sensible plan with immense advantages. Opponents of such a change must be unaware of the many changes in calendars made in the past which in a short time were accepted without great inconvenience. Possibly never before was there such a bright prospect of obtaining a revision which comes so near to promising permanent satisfaction.—Dr. Peter W. Dykema, Hastings-on-the-Hudson, N. Y.

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EDITORIAL PARAGRAPHS

A real plan for rearrangement of holidays is that advocated by The World Calendar Association.—Buffalo (N. Y.) *News.*

With world readjustme… low the present war, … have its inning.—Sa…

The World Calend… ing to secure wor… new calendar.—Spri… *Journal.*

We wouldn't tol… in business houses … ing industry to g… quated calendar, a… tural age 350 yea… *News-Herald.*

That World Cale… idea to us, and we … the matter, for new… holidays anyhow.—… *Twin City Sentinel*

The World Calen… backward about poi… ial Day came on F… day for a holiday. … *server Dispatch.*

The calendar has … costly to business, … and shift anniversa… reason. — Wynne …

There is no good … ent calendar should … one is offered.—Ma… *Herald.*

A vigorous campa… to have the new c… January 1, 1945. It so… idea.—Corning (N. Y.) …

Our present calendar … inconvenient.—Grand For… *ing-Herald.*

It might not be a bad i… days on Mondays.—Loc… *Union Sun Journal.*

While plans are being … the world after this war, … tackle the calendar aga… (Ky.) *Sun.*

After Rea…

It sounds like a good idea.—Glens Falls (N. Y.) *Times.*

The World Calendar people seem to …cy of a …ming on …e same … (Pa.)

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which …option …s, has …articu… …en fall …eek.— *…ews.*

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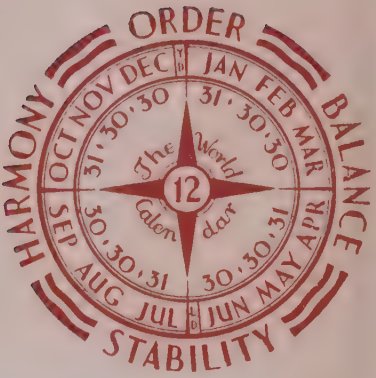
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Journal of CALENDAR REFORM

PACIFIC SCHOOL

FIRST QUARTER

1942

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PRESENT GREGORIAN CALENDAR



PROPOSED WORLD CALENDAR



EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS CALENDAR.

SOON YOU WILL BE USING THIS CALENDAR.

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COLUMBIA UNIVERSITY FELLOWSHIP ESTABLISHED

Steps were taken recently to develop a syllabus for the study of time measurement and calendar revision, for use in secondary schools and junior colleges, when a contract was signed by Teachers College of Columbia University and The World Calendar Association to establish a one-year fellowship in the subject. The fellowship is under the direction of Dr. Samuel R. Powers, head of the Teachers College Bureau of Educational Research in Science, and will result in a monograph for teachers, to be published in the "Science of Modern Living" series of the Bureau.

The subject was chosen, Dr. Powers declared, because of the accumulating interest in calendar revision, and because it seems well adapted to foster an open-minded and objective attitude in the pupil. The monograph will provide a wealth of study suggestions in measurement of time, calendar history, the influence of the calendar upon modern life, and the need for a new calendar to make it more balanced, stable and regular.

Miss Elisabeth Achelis, president of The World Calendar Association, signed the contract on behalf of the association. (See picture on other side.) "It is our aim to secure adoption of The World Calendar of twelve months and equal quarters by 1945," she said, "but the prospect is that this fellowship will provide teachers with excellent study material for many years to come, because there is no phase of man's activities that is more inclusive, or more ancient, than his measurement of days, weeks, months, seasons and years. As his scientific and general knowledge has improved, he has improved his calendar. Today he stands on the threshold of further improvements, to be derived from further study of time and the calendar. It is fitting, therefore, that youth should be educated to understand the background and true uses of the calendar and to realize the importance of having a well-planned calendar NOW. For good planning is essential at all times—in war time as in more peaceful days. Another benefit would result from this study, since time and calendar surmount all issues of politics, creed and nationalism. It would be a uniting link bringing nations and peoples closer together in this common and improved measurement of time."

Dr. Clyde R. Miller, of Teachers College, and Charles C. Sutter, director of The World Calendar Association, participated in the negotiations.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Seated– Miss Elisabeth Achelis and Professor Samuel R. Powers
Standing—Charles C. Sutter and Dr. Clyde R. Miller

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52



A NEW CALENDAR FOR A NEW WORLD

VOL. XII FIRST QUARTER, 1942 No. 1

Now, More Than Ever

WELL-MADE plans are being laid for production, for efficiency, for conservation and for success in the war effort, as well as for the huge task of reconstruction. Yet the best of plans are often handicapped because of the *planless* calendar in use today. It is a real and formidable obstacle. Accurate maps, carefully planned programs and efficient schedules are of prime importance. So, too, is a planned and orderly calendar.

At a time like the present, when every man's hand seems turned against his brother, it is well that a plan like The World Calendar exists, which will draw peoples of all nations closer to each other. The World Calendar gives a war-torn world something on which all mankind can agree. From agreement on one thing, agreement on others will surely follow.

The end of 1944 and the beginning of 1945 is a time when the change to The World Calendar can be made with ease because the old calendar glides into the new on the same day and date, Saturday, December 30, 1944. There is no time for delay.

It is earnestly urged, therefore, that all persons in favor of calendar reform bend their efforts NOW toward getting the United States to act on this matter by itself or with other governments in 1942 or 1943. The new time plan, The World Calendar, would bestow a *steadying and liberating influence* on our world and would remove from our lives the wanderings, irregularities and inconveniences of the present calendar.

Journal of

CALENDAR REFORM

January, February, March
1942

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CHARLES C. SUTTER, Editor

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LEAGUE OF NATIONS AND CALENDAR REFORM

By Essy Key-Rasmussen

Formerly in Charge of Calendar Reform at the League Secretariat

THE activities of the Communications and Transit department, one of the League's most active Technical Organizations, did not often arouse the curiosity of newspaper men; they were too technical to be good stuff for palatable "stories." Whenever Calendar Reform was discussed the picture changed, however.

In 1923 a new and original group of eminent experts joined the ranks of civil servants from different national transportation departments who composed the membership of the League's Communications and Transit Committee. The ecclesiastical garb of the newcomers immediately caught the eye of press photographers and reporters who soon found out what distinguished records their bearers possessed. They were: a learned Jesuit Padre by the name of Gianfranceschi, President of the Academy of Science of the Vatican and representing the Holy See; Professor Eginitis, Director of the Observatory of Athens (Greece), spokesman of His Holiness the Oecumenical Patriarch; and the Reverend T. E. R. Phillips, Secretary of the Royal Astronomical Society of London, representing His Grace the Archbishop of Canterbury.

Professor van Eysinga of the University of Leyden (Holland), a well-known expert on International Law, on the suggestion of whom the Communications Committee had decided to take up the study of Calendar Reform, explained to the three representatives of the religious authorities that the Committee was entrusted with the task of maintaining and promoting freedom of communications and transit. It had felt the necessity of arriving at unification in the measurement of space and time, in order to facilitate international communications and transportation. The Committee had been impressed by the difficulty arising in international economic life from the use of different calendars, and from the imperfections inherent in the Gregorian calendar, used by the majority of countries.

The Committee had considered that a preliminary consultation of high religious authorities was desirable in order to determine whether any difficulties of a religious nature would stand in the way of Calendar Reform. After deliberation, the three ecclesiastics agreed to a resolution adopted by the Committee according to which: "From the point of view of dogma strictly speaking the idea of the Reform of the Calendar, both with regard to the fixing of Easter and the more general question of the

reform of the Gregorian Calendar," did not meet with "difficulties of such a nature that they can be regarded beforehand as insuperable."

In spite of the cautious wording, this statement was rather promising, for it was clearly understood that the "reform of the Gregorian Calendar" referred to, might imply the adoption of a *perpetual calendar of 52 weeks* with *one supplementary day* (a day outside the weekly cycle) *in ordinary years* and *two supplementary days in leap years.*

Two reservations were made, however, one to the effect that no reform of the calendar, and in particular no decision regarding the fixing of Easter "is practicable without an agreement between the various high religious authorities concerned." The second restriction was worded as follows: "The changes in existing conditions involved by any reform are only justified if definitely demanded by public opinion with a view to an improvement of public life and economic relations."

As will be seen later, these two conditions ultimately became serious obstacles to the realization of practical results.

Having thus ascertained that there were no "insuperable" difficulties of a dogmatic nature, the Committee decided to continue the examination of the question of Calendar Reform, and set up a Special Committee of Enquiry under the chairmanship of Professor van Eysinga. Its other members were the three aforementioned representatives of high religious authorities, and M. Bigourdan, former Chairman of the International Astronomical Union's Committee on Calendar Reform, as well as Mr. Willis H. Booth (U.S.A.) in his capacity of President of the International Chamber of Commerce which had urged the convocation of a special congress to reform the calendar.

Thus the first step had been taken by the League of Nations to continue the work, initiated by several international bodies, with a view to rationalizing our present rather awkward means of measuring our daily time.

As for the text of the resolution, it may be doubted whether it was justified to subject not only the stabilization of Easter but the entire question of Calendar Reform to an "agreement between the various high religious authorities concerned." In the opinion of the present writer, the question of the *civil* calendar might well have been considered as a secular matter and kept separate from the question of religious calendars. There were excellent precedents for this approach; one was quoted by Professor Eginitis himself at the meeting referred to above. After having received the confirmation by the Holy Synod that there was no objection from the point of view of dogma and canon, the Greek Government discarded the Julian calendar in 1924, adopting the Gregorian in its stead, *for all civil purposes.* Subsequently the Congress of Pan-Orthodox Churches introduced the same reform *for the ecclesiastical calendar.*

The Special Committee was to take as starting-point for its delibera-

tions the conclusions reached by the Committee for Calendar Reform of the International Astronomical Union, and a resolution adopted by the First Congress of the International Chamber of Commerce, in 1921.

The latter resolution merely stated that the Congress approved the principle of convening, in the near future, a special congress at which "the ecclesiastical, scientific and commercial world" should be represented "for the purpose of adopting a perpetual and fixed calendar."

The resolution of the Calendar Reform Committee of the International Astronomical Union was accompanied by a comprehensive exposé of the whole problem. The conclusions were in favor of:

1) The adoption of a perpetual calendar of 52 weeks plus one or two supplementary days.
2) The division of the 364 days of the year into four periods of 91 days each, i.e., two months of 30 days and one of 31, without excluding an auxiliary division into periods of 14 and 28 days.
3) The beginning of the year to coincide with the winter solstice so that January 1 take the place of the day at present occupied by December 22.

The Committee also recommended that the festival of Easter be stabilized, but realized that this question was a matter which primarily concerned the religious authorities.

It is interesting to note that the Committee of the Union clearly pronounced itself in favor of maintaining the division of the year into 12 months, stating its reasons for doing so. As we shall see, much time, money and energy were ultimately wasted because the League of Nations Committee of Enquiry finally left the question, whether the perpetual calendar should have 12 or 13 months, open. The Committee of the International Astronomical Union was, in our opinion, wise in treating the stabilization of the Easter festival as a *secondary* question and in recognizing its religious character, whereas it stressed the importance of the reform of the calendar itself as the primary issue, without subordinating it to the approval of religious authorities. The Committee did this for reasons of policy, no doubt, although it fully realized the inconvenience to industry, commerce, transportation and educational institutions caused by the mobility of Easter, as well as the anomaly, from an astronomical point of view, of keeping this sole relic of the obsolete luni-solar calendar formerly used by the Hebrews.

The above conclusions of the Committee of the Union, together with the record of the discussions which preceded their adoption, were forwarded to all governments and to the religious authorities concerned for "remarks and suggestions," along with the resolution of the League of Nations Committee for Communications and Transit and the text of the aforementioned resolution of the First Congress of the International Chamber of Commerce.

The Special Committee at Work

The League's Special Committee of Enquiry held three sessions, in

1924, 1925 and 1926 respectively, and issued a comprehensive report.

Its activities attracted considerable attention on the part of both press and public. A great variety of calendar plans kept pouring into the files of the Secretariat, in Geneva. Some authors called in person, desirous of explaining the merits of their schemes to the Committee. This was not feasible, for there were several hundreds of them, and no "unfair" discrimination could be made. The Committee decided not to hear any individual authors of reform plans. This meant, at times, keeping close watch, for in their enthusiasm some of these energetic ladies and gentlemen went so far as to force their way into the room where the Committee sat. On one occasion I remember how Professor van Eysinga actually *bowed* a lady out of the room—she wanted the Committee to know that a well-known scientist had stolen her father's calendar scheme and subsequently attempted to murder her, as she was the only living being who knew about his crime.

The Committee asked the Secretariat to condense and classify all calendar plans received; it subsequently proceeded by elimination.

As the news that "the League of Nations was going to reform the Calendar" had traveled far and fast, representatives of the Protestant Churches in America and in Europe, of "Orthodox and Liberal" Jews and of a secular interest group asked for, and obtained, hearings.

The representative of the Protestant Churches, Dr. A. Keller, pointed out that 25 per cent of the world's Christian population belonged to these communions. He took the same stand as his Anglican, Roman Catholic and Orthodox colleagues had taken, i.e., that there was no absolute obstacle, on dogmatic grounds, either to calendar reform itself or to the stabilization of Easter. The Protestant Churches emphasized that the latter reform should only be adopted if it met with the agreement of all Christian Churches; for it was essential that all Christians celebrate Easter on the same day.

A strong note of opposition against any reform implying the introduction of supplementary days was struck by the eloquent rabbis from Paris, London, Vienna and Zurich, the British rabbi being at the same time the spokesman of the Jews in the United States. These brilliant champions of the observance of the Holy Sabbath, which according to them was the central creed of the Hebrew religion, impressed upon the conscience of the members of the Committee the hardships which would accrue to faithful Jews placed before the cruel necessity of choosing between their material interests and their religious duties. For the Jewish Sabbath which now always falls on a Saturday would, in case a perpetual calendar were adopted, start "wandering" over the entire range of weekdays. This would make its observance more detrimental to the business and professional interests of the Jews.

The Special Committee also heard the Director of the International Fixed Calendar League of New York,* Mr. Moses B. Cotsworth.

This extraordinary man who was going to play an important part in the calendar reform work from that time on, was born in York, England. He was for many years auditor of accounts for North Eastern Railway, a British railway company. As an accountant and a statistician, he had experienced the inconveniences of the Gregorian calendar and became an enthusiastic promoter of the perpetual 13-month calendar. When Mr. Cotsworth retired he settled in British Columbia (Canada) and subsequently spent a great deal of his time in the United States. He was fully familiar with American publicity and campaign methods, and knew how to use them. He possessed an unusual amount of energy, drive and perseverance.

Mr. Cotsworth, whose organization represented important business interests, was granted hearings, as an expert, on two separate occasions, on condition that he should not speak for or against any particular reform plan. While observing this restriction Mr. Cotsworth nevertheless did a good job for his 13-month plan, when exhorting the Committee not to pronounce itself in favor of any one system, as public opinion was not yet sufficiently educated. At that time the Committee was inclined in favor of the perpetual 12-month calendar for which strong sympathies had been manifested by replies received from governments, railway companies, educational authorities and business circles.

Mr. Cotsworth freely distributed impressive pamphlets, listing all the advantages of his 13-month fixed calendar, and did a good deal of lobbying.

In the meantime the Special Committee had supplemented the enquiry made to ascertain the opinions of the governments and the religious authorities by three more enquiries. The other groups whose reactions were investigated were: international organizations of recognized standing representing commerce, labor, agriculture, transportation, women, sports, and tourism; national educational institutions, both higher and lower; and finally the national chambers of commerce—the latter enquiry being conducted through the International Chamber.

The rich documentary material thus collected was not conclusive. The governments had no agencies at their disposal who were competent to handle so complex a question. Moreover they had only been asked to present "remarks and suggestions," and the communication received from the Secretary General of the League expressly stated that these would not be considered as "binding." In some cases the governments had consulted several authorities, both religious and secular; in others they had simply asked the national observatory or academy of science to give an opinion. When several authorities within a country were consulted, it happened

*The Fixed Calendar League later moved its headquarters to London.

that their conclusions were at variance and were forwarded to the League, as they stood. It is interesting to note, however, that all the replies received from governments which were in favor of a perpetual calendar clearly stated that they preferred the 12-month plan. The majority were interested in the stabilization of Easter, and no country desired to change the beginning of the year, so as to make it coincide with the winter solstice, as this reform would not bring any practical advantage.

As regards the religious authorities their attitude was, in two important instances, less favorable to a reform than it had appeared at the preliminary consultation with the three representatives. Whereas the Protestant and the Orthodox Churches had no objection to the stabilization of Easter, provided an agreement of all Christian communions was reached, and the Oecumenical Patriarchate even went so far as to accept a perpetual calendar if it were accepted by the other Christian Churches as well; the Vatican made a new reservation: that it would not be prepared to consider the question of fixing Easter, *except on the advice of an Oecumenical Council.* Furthermore, the Reverend T. E. R. Phillips reported to the Special Committee that the Anglican Church would not oppose the stabilization of Easter, if an agreement between the Christian communions were reached, but that the Canterbury Convocation was not in favor of the introduction of supplementary days.

The international organizations consulted were generally favorable to both reforms, and preferred the 12-month perpetual calendar. The educational authorities, who were only invited to give an opinion on the desirability of stabilizing Easter, almost unanimously stressed the importance of such a measure from the point of view of the planning of the curriculum of the spring semester. The chambers of commerce also emphasized the importance of this reform.

The Special Committee, when drawing up its report, had before it documentary material showing a rather strong public interest in both reforms contemplated which on the other hand had given rise to opposition from certain religious quarters and from a secular pressure group (International Fixed Calendar League).

The Committee which was composed of very cautious and prudent people with the exception of one member, Professor Eginitis, a "reformer," therefore "did not see its way to pronounce in favor of any group of reform schemes." It considered that "public opinion was not yet prepared to press for immediate action," and recommended that the governments set up national committees composed of representatives of the different interests concerned to investigate the question further.

As regards the stabilization of Easter, the Committee stated that this reform was unanimously asked for by both governments, educational authorities, commercial groups and transportation enterprises. Because

of the attitude of the Vatican, it could not, however, make any further recommendations in the matter, having beforehand placed the decision in the hands of the religious authorities.

When the Communications and Transit Committee examined the result of the work of the Special Committee, one of the members of the former expressed an opinion which seems to the present writer very well founded. He said that all reforms of the same character as that of calendar reform, such as the introduction of the decimal system, the reform of spelling, etc., had always been the result of government action. If they had had to wait for public opinion to ask for them, they would never have been realized. This is all the more true where public opinion is confronted with several alternative solutions of an intricate problem of this nature.

It was decided, however, to forward the Special Committee's report, listing the respective advantages and disadvantages of three groups of reform schemes (the simple reform, consisting of a mere equalization of the quarters, and the 12- and the 13-month perpetual calendars) to the governments and to ask them to report to the League of Nations concerning the work of the National Committees, the creation of which was recommended in the report.

(In a following article it will be explained how the National Committees were formed and what part United States citizens played in the development of the League's work.)

ALL HOLIDAYS BUT THREE BANNED BY KENTUCKY

In *New York Herald Tribune*, March 13, 1942

FRANKFORT, KY., March 12—All legal holidays in Kentucky except Independence Day, Labor Day and Christmas were abolished for the duration of the war by a bill that Governor Keen Johnson signed today.

The bill was passed in the General Assembly as one designed to enable more work to be done. It becomes effective May 31.

THE MILWAUKEE SOCIETY OF ACCOUNTANTS APPROVES THE WORLD CALENDAR

THE MILWAUKEE SOCIETY OF ACCOUNTANTS at its regular meeting held at the LaSalle Hotel on November 11, 1941, after due consideration,

RESOLVES, that after a thorough discussion of the merits of the New World Calendar, it heartily endorses this plan and gives its full moral support to this change in our calendar and earnestly hopes for the complete success of the Association striving for this beneficial change.

MILWAUKEE SOCIETY OF ACCOUNTANTS
NORBERT N. FISCHER, Secretary
December 22, 1941

CALENDAR REFORM AND THE NATIONAL ACADEMY OF SCIENCES

By Dr. William E. Castle

University of California

(From *Science*, February 20, 1942)

MANY PERSONS think that our present calendar has certain defects which could easily be remedied. The chief ones are (1) that a particular day of the month occurs in successive years on a different day of the week, making necessary a wholly new calendar each year, and (2) that the length of the months is not uniform but varies from 28 to 31 days. These two defects make the arrangement of schedules for industry and education difficult and temporary only.

Defect (1) could be remedied in a very simple way. The solar year, as recognized in our present calendar, consists of 365 days, or in leap years of 366 days. Neither period is divisible exactly into seven-day weeks. Fifty-two seven-day weeks make 364 days. If the 365th day is not included in one of these 52 weeks, but is considered an *extra Saturday*, or simply a *Year Day*, a holiday, the new year will begin on Sunday always. The 366th day of leap years can be used in a similar way as an *extra Saturday*, or *Leap-Year Day*, a holiday in the middle of the year, without disturbing the occurrence of a particular day of the month always on the same day of the week.

Two different proposals for calendar reform which have been widely discussed in recent years remedy defect (1) in this same simple and sensible way. But they differ in the way they deal with defect (2).

A proposed 13-month calendar would have each month consist of exactly four weeks. An objection which has proved fatal to this proposal in popular esteem is that the year would not be divisible by months into quarters and the familiar 12 months would have to be abandoned.

A less radical proposal is known as The World Calendar of 12 months and four equal quarters. This retains the familiar month names but adjusts their lengths so as to make them as nearly equal as possible. Each quarter begins on Sunday and ends on Saturday. It contains 91 days. There are 30 days in each month except the first month of the quarter, which by reason of having a fifth (the initial) Sunday has 31 days. The number of weekdays is the same in every month, 26.

From a wish to ascertain the opinion of a body of eminent scientists upon the desirability and practicability of the proposed World Calendar, an informal post-card questionnaire was recently sent to each member of the National Academy of Sciences. Replies were received from 168 members, more than half of the entire membership.

One question was worded, "*Do you consider the adoption of a revised World Calendar of 12 months and equal quarters, as outlined by The World Calendar Association, to be desirable?*" The answers were "*Yes*," 128 (76 per cent), "*No*," 17 (10 per cent), "*Undecided*," 23 (14 per cent).

Another question was worded, "*Would you consider it practicable for the United States to begin the use of such a calendar on January 1, 1945* [which will be a Sunday in our present calendar] *in collaboration with other governments?*"

The answers of the 128 who favor The World Calendar were "*Yes*," 74 (58 per cent), "*No*," unless the war ends soon enough, 54 (42 per cent).

There can accordingly be no doubt about what would happen in calendar reform, if the scientists had their way.

A PERPETUAL CALENDAR

By Elisabeth Achelis

President of The World Calendar Association

(From *The Journal* of the Royal Astronomical Society of Canada, January, 1942)

IN the issue of this *Journal* [Royal Astronomical Society of Canada] for October, 1941, Mr. C. E. White has an interesting article on calendar reform, in which his conclusions are:

1. The World Calendar of 12 months and equal quarters is "much to be preferred" to the Eastman calendar of 13 months.
2. The World Calendar, however, should be modified so that the continuity of the seven-day week is not interrupted by the insertion of the World Holiday, December 31 (or *Y*), at the end of the year—in other words, the "perpetual" aspect of the calendar must be abandoned.

Mr. White's chief interest, of course, is in what he calls "mental calendars"—mathematical formulae that will calculate day and date for any year. These formulae are outside the sphere of the average layman, and at any rate would be simplified if the perpetual World Calendar were in use, so that I should like, in this article suggested by the editor, to dispose of Mr. White's objections to the intercalary World Holidays.

To obtain a better understanding, a brief review of early calendar history will shed light on the development of the week with its seventh day of rest. For it was only the Constantinian change in 321 A.D. that introduced the seven-day week into the Western civil calendar, transforming it from a stable one (every year the same) to one of instability (every year different). The new time-measurer, the week (familiar to the Semitic people from ancient times), is the reason for our calendar's inconsistencies. Yet, notwithstanding these vagaries, the week has brought to civilization many ethical, religious and sociological benefits.

Returning to the origin of the calendar, one reads in the first chapter of Lancelot Hogben's *Science for the Citizen:*

> The recognition of the passage of time now became a primary necessity of social life. In learning to record the passage of time man learned to measure things. He learned to keep account of past events. He made structures on a much vaster scale than any which he employed for purely domestic use. The arts of writing, architecture, numbering, and in particular geometry, which was the offspring of star lore and shadow reckoning, were all by-products of man's first organized achievement, the construction of the calendar.

Farther on is this significant statement:

> Science began when man started to plan ahead for the seasons, because planning ahead for the seasons demanded an organized body of continuous observations and a permanent record of their recurrence.

Everything that we know and all that we enjoy and use today had its beginning, then, with the calendar. The first constructive and orderly calendar, according to the late Professor James H. Breasted, was that of the Egyptians, introduced in 4236 B.C., which he claims "is not only the earliest fixed date in history, but also the earliest date in the intellectual history of mankind."

The solar calendar of the Egyptians was based on the 365-day year, arranged into a convenient division of 12 months, further subdivided into three groups of 10 days each. The remaining five days were added at the end of the year and these were zealously guarded by the priesthood. Although the Egyptians knew the solar year was actually a quarter of a day longer than 365 days, they did not put this knowledge into use.

Other calendar revisions in chronological order were the Julian, Augustan, Constantinian and Gregorian—all of them improvements based on the solar calendar of 12 months that contained a 365¼-day year with an accumulated 366th day inserted at intervals. The 12 months of the solar calendar are completely divorced from the earlier moon-months of 29 and 30 days. It was the total separation of moon-months in the earlier lunar calendars and the more conveniently arranged 12 months in the solar calendar, free from astronomical association, that were the outstanding features of the Egyptian reform.

The Julian change, based on the Egyptian system, made it necessary for 10 days to be distributed more or less evenly throughout the old lunar calendar of the Romans, whereby the latter was transformed into a solar one in harmony with the seasons. But the Julian calendar, like its predecessor, had no week, having instead Kalends, Nones and Ides. The added 10 days resulted in the irregular length of months that we have today.

The legend that Augustus lengthened his month, August, to 31 days, shortening February to 28 days, is proved to have no historical foundation if we read the historians, Macrobius and Censorinus.

Julius Caesar introduced the regular leap-year day (the accumulated one-quarter day) every four years, which rule, however, was misinterpreted by the priesthood. The subsequent Augustan reform was made, therefore, to amend the leap-year rule, which necessitated the abandoning of all leap years between 8 B.C. and 8 A.D. It was an interesting coincidence that this change should have occurred during the transitional years from pagan to Christian chronology although, of course, this fact was not known at the time.

The Julian reform, although it improved the previous Egyptian one by giving the calendar a better distribution of the five or six days at the end of the year, brought about new irregularities in the arrangement of the calendar, by which the smooth and regular order of its earlier

prototype was lost. The solar calendar with its leap-year day was now firmly established in Europe and marked a distinct epoch in the progress of the calendar. The Constantinian change, as already stated, added the week to the other units that already existed in the solar calendar.

The Gregorian revision of 1582 A.D., in general use today, further amended the leap-year rule. This was because in the intervening 1,600 years scientists had discovered that the year was 365 days, 5 hours, 48 minutes and 46 seconds long—somewhat short of 365¼ days. The correction resulted in a more scientifically accurate leap-year rule: every fourth year was to be a leap year but century years must be multiples of 400 in order to be leap years. To accomplish this end, 10 days were dropped from the calendar. Thus—theoretically—everyone became 10 days older according to date as Thursday, October 4, was followed by Friday, October 15.

In the new proposed calendar Mr. White fears that, under a perpetual calendar system (every year the same), certain sects, in their interpretation of the continuity of the week since creation, will discover that their seventh day of worship will fall not on a Sabbath or Sunday in The World Calendar but on a Tuesday or Wednesday. In this case, he warns, business will get a setback and even the wheels of the factory may stop. Does Mr. White realize that for many centuries Jewry has celebrated its New Year in September or October in our calendar instead of on January 1—and there has been no economic or business crisis? The Sabbatarian has closed his shop or remained away from work on Saturday for years, even in localities where ordinances forbid labor on Sunday which might compensate for a possible economic loss. No disastrous results followed. The civil world goes on notwithstanding specialized groups.

Civilization requires the civil calendar to be stable in its arrangement, more convenient, regular and harmonious than is the present Gregorian system which we are using. The insufficient revision suggested by Mr. White, wherein the calendar would still shift from year to year, is not one of progress.

Those who still advocate the shifting calendar do so on the assumption that the seven-day week from remote antiquity has continuously been an unbroken chain of seven days. It is indeed a bold assertion to make when one considers that there have been five great changes of the solar calendar. And when, in addition, one considers that the old Hebraic calendar also underwent changes* (ably described by Dr. Julian Morgenstern, who divides these reforms into Calendars I, II and III), it is reasonable to assume that these various changes were of a thorough-going

*Hebrew Union College *Annual*, 1924, and abstracted for *Journal of Calendar Reform*, Vol. 2, 1932, p. 111.

nature, from one system to the transition of the second and then to the third.

Another well-known scholar, Rabbi Martin M. Weitz, referring to the ancient Hebrew calendar, states the following:

> The Sabbath evolved from an *irregular* and fourfold monthly experience to a *regular* weekly event. . . . If it [The World Calendar] sanctifies the week additionally in that it can reintroduce an ancient Jewish practice—a *48 instead of 24 hour* "coverage" for major rest-days and festivals, it may well be time to lengthen again the one-day and one-week festivals by one day for each. Thus Passover would be celebrated by *all* for eight, not seven days, and New Year's, for two, not one days. Orthodox Jewry celebrates eight and not seven days for Tabernacles and Passover, and two not one, for New Year and Pentecost, in order that Jewry all over the world shall be able to celebrate these festivals simultaneously.*

It was Constantine the Great who changed the day of worship from a Saturday to a Sunday, and when the change was made from the seventh day of the week to the first day there must have occurred somewhere an eight-day week. No one, therefore, can maintain the argument of "Sabbath continuity." Christ said, in condemning a too rigorous observance, that "the Sabbath was made for man, and not man for the Sabbath."

The claim, then, of an unbroken continuity of the week since time immemorial is decidedly doubtful.

To meet the objection of an interruption of the continuity of the week, a leap-week calendar has been suggested, withholding the extra 365th and 366th days until these have reached a full week and then inserting the extra week into the calendar every five or six years, or two weeks in eleven years. Such a calendar, however, would have continuous short or long years and wandering seasons. The League of Nations reported that such a proposal is "inferior to the existing calendar and cannot be considered at all."

Of vital importance to modern calendar reformers who advocate a perpetual calendar are the one or two intercalary days conceived by the brilliant Italian scholar and priest, Abbé Mastrofini. It was he who introduced the idea of an extra day at the end of every year and another in leap years in a 364-day calendar-year. It was the only way our calendar could be made stable, and the Roman Catholic Church may well be proud of its brilliant son.

Calendar revision in our modern day is notably different from past reforms. The movement for a modern calendar has now expanded into a world calendar that embraces all groups, nations and peoples.

In early days the calendar was the prerogative of scientists and priests since these composed the cultural and intellectual world. The public at large was still ignorant. With the invention of the printing press, however, knowledge became available to the people, so that today the civil

Journal of Calendar Reform, Vol. 7, 1937, pp. 180, 187, 188.

calendar is no longer of moment only to one or two specialized groups.

The calendar revision for our age, then, which blends the best of the old with the best of the new, is the adoption of a perpetual civil calendar, the new World Calendar of 12 months and equal quarters. It is a simple plan indeed. It calls for no such complicated mathematics as appear in Mr. White's article. His complicated calculations are clear evidence of the unavoidable difficulties in any calendar that changes from year to year. It is impossible for it to be otherwise. How amazing that people are so patient and tolerant, clinging to a time-system that is so inadequate!

Common sense and reason call for a calendar that is every year the same. We certainly would not tolerate a clock that always changes. Why, then, be so tenacious of a changeable calendar?

The perpetual World Calendar of 12 months and equal quarters, which we are happy to learn Mr. White prefers much above any 13-month calendar, is arranged on a simple plan of 31, 30, 30-day months in every quarter, giving to each of these quarters an even 3 months, 13 weeks, 91 days. Each month has 26 week-days plus Sundays. Every first month in the quarters begins with Sunday, every middle month with Wednesday and the last month with Friday. Considering Sunday as the first day of the week, the *first* Sunday of each month in every quarter would always fall in order, on the 1st, 5th and 3d of the month; 1, 5, 3 would thus be key numbers. This would be unalterable—as reliable as are the 60 seconds, 60 minutes and one hour in our 12-hour clock, which repeated gives us the 24-hour day. I do not agree with Mr. White's proposal to begin the week with Monday, the customary second week-day, and I decidedly question its practical value. There is no reason to change the order of the week by beginning it with Monday thereby making Saturday the sixth and Sunday the seventh day of the week. This *would* create "confusion, worse confounded."

The one or two intercalary days, the 365th and 366th days—the new World Holidays—make it possible not only for the calendar-year to begin always on a Sunday, the first day of the year and week, but for the first Saturday as well to fall always on the seventh day in every new year. For the first time Saturday will be stabilized in its proper place; no longer will it fall on the first, second, fifth or sixth day in each new calendar-year as it does now.

The great advantage of this new time-plan, The World Calendar of 12 months and equal quarters, is that the various time-units are perfectly coordinated. The day, week, month, and to a large extent the season, all agree at the end of every quarter and, of course, at the finish of every year. It matters little on what particular time-unit any organization bases its accounts. The time-periods all agree. They are of the same value. And this can be accomplished with no drastic upheaval. There

are only one or two days' difference in only six months, between February 28 and September 1. Anniversaries may well retain their original dates as well as secure their week-days.

Now what about that moot question of the one or two extra days? It has within recent years been approved by the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, and the Universal Christian Council for Life and Work which counts among its members representatives of the non-Roman—Eastern Orthodox and Protestant—Churches. The Moslem Government in Turkey and for international purposes Moslem Afghanistan have given it their approval. And the Roman Catholic Church has frequently stated that there exists no dogmatic objection to calendar revision.

We consider the extra World Holidays, falling every year on an extra Saturday after December 30—the Year-End Day—and in leap years on another extra Saturday after June 30—the Leap-Year Day—as offering an unusual opportunity to bring together nations and peoples all over the world in greater harmony, amity and unity. And in our present war-torn world is this not of vital and tremendous importance?

The spiritual significance of uniting the whole world on the World Holiday every year (another in leap year) is of far greater value and benefit than the unbroken continuity of the seven-day week, which at best is a most questionable contention.

The new civil World Calendar is one complete and harmonious unit. It always begins with Sunday, the day of the Lord's Resurrection, and is rounded out by the Sabbath, the day of rest, with the Year-End Day "World Holiday," the day of world unity, linking the two together by a bridge of friendship.

Taking the Bible as our inspiration and guide, the World Holidays in their cumulative effect may well be likened to the symbolic leaves of the tree of life that are for the healing of nations. I fully believe that the uniting and healing World Holidays will become one of the greatest influences for increased good will and understanding among us all and with every one of us, irrespective of nation, creed, race or color.

THE CALENDAR RAISES MONEY

EDITOR'S NOTE: Here is an ingenious method of raising money for church work as submitted by Mrs. Meredith N. Stiles of Longmeadow, Massachusetts. Other churches please take notice.

THE WORLD CALENDAR with all its component parts is used as the basis for this plan. One woman is asked to contribute $10.00 and she represents the calendar year. The next four ladies approached give $5.00 each for the four quarters. Two dollars and 50 cents is next collected from 12 of the church women who are considered the months. Representing the weeks, the next 52 ladies are invited to send in $1.25 each. And if you still have 365 individuals left you request them to give but 75 cents each. And so on down through hours, minutes and seconds. In this way a pledged quota of say $500.00 could very easily be met without too much intensive work.

STUDY PROGRAM

The World Calendar as a Subject for Investigation and Discussion in High Schools and Colleges

By Dr. Clyde R. Miller

Associate Professor of Education, Teachers College, Columbia University

WITH the growing interest on the part of business, civic and religious groups in The World Calendar of 12 months and equal quarters, it would appear that this subject is one that could be used for profitable study and as a refreshing addition to the roster of discussion topics in secondary schools and colleges.

Certainly there is no question as to the importance of investigating The World Calendar. This improved method of reckoning time has warranted the advocacy of important bodies all the way from the governments of 14 nations through the American Association for the Advancement of Science, the National Education Association, General Federation of Women's Clubs, not to mention the support of such individuals as Dr. John Dewey, Dr. James Truslow Adams and Dr. James Rowland Angell.

Of the suitability of The World Calendar as a subject for study and discussion there can also be no question. This subject is part of a much broader problem, that of habit and the affirmation of usage on the one hand as against innovation and evolution on the other.

Quite aside from the matter of the superiority of The World Calendar over the Gregorian calendar is the fact that study of the arguments affirming this superiority has profound educational values. First, such study makes it necessary for students to survey the history of calendar making, and this involves to a surprising extent a survey of the history of the development of scientific method, as Lancelot Hogben so well reveals in his *Science for the Citizen.* In the second place, this study causes young people to employ in their own thinking the scientific method. In considering the history of calendar making and calendar improvements they make an objective non-controversial approach in a field once marked by high controversy. Thus they learn the value of this approach, learn to think scientifically, objectively about today's controversial issues which can be solved only by a combination of the scientific method and a passion for improving the conditions under which people live and work.

Of equal significance is the fact that The World Calendar is still another step toward understanding and cooperation among peoples. More than four years ago, when the degree of chaos into which the world was to be thrown was not yet clearly seen by many, this idea was developed in

an article by Mrs. Rowland Hill Latham which was reprinted in the *Journal of Calendar Reform*.* I can think of no way to improve upon her thought:

"The movement for a World Calendar has an importance beyond the calendar itself. . . . Many of us are disturbed . . . over animosities between nations, races, religions and cultural ideologies. The world needs an international sense—a commonsense—that will lessen these dangerous emotions. This commonsense within the commonwealth of mankind can only overcome enmities if it be constructive. Attention should be diverted from rivalries to mutual effort and cooperation, however simple is the objective in view, and the movement in favor of The World Calendar is drawing together leaders in church and state, who may differ from one another over many other affairs of life. A calendar that is convenient for all to use makes for reconciliation."

Specifically, the study of The World Calendar and calendar problems in general fits into several courses in both the secondary school and college curricula. Since so much of the record of past events is intertwined with calendar development, this study finds an appropriate place in history courses. Most persons know, of course, that February 22 is not the true anniversary of George Washington's birth, that it is only because of an adjustment made at the time of the adoption of the Gregorian calendar that it has come to be celebrated then. But there are much more significant relationships between the calendar and history. The calendar as we know it and live by it today is a direct descendent of the Egyptian calendar, devised some 6,000 years ago for an agricultural civilization dependent upon knowing the time when the Nile would flood. When Egypt declined and Rome ascended to a dominant position in the Western World, the Egyptian solar calendar was wedded, so to speak, to the lunar calendar with which Rome had started. The improvements made under the orderly Julius Caesar parallel closely the history of the time.

The importance of a rational, perpetual calendar in the field of commerce recommends The World Calendar for study in elementary and high school mathematics and college courses in business administration, economics, finance, statistics and government. Here its money, time and effort-saving features deserve examination. Its usefulness as a topic of discussion recommends it also for courses in public speaking.

Rich supplementary reading on this subject suggests itself. It may be found in every well-stocked library and The World Calendar Association stands ready to supply additional reading matter free of charge to interested teachers and students.

Besides study through supplementary reading, the subject can be used as the basis for individual papers, theses and speeches. The round-table

*Vol. 7, p. 154.

method of informal discussion may also be used. Various aspects of the subject—such as The History and Development of the Calendar, The Calendar and Economics, and The Means of Adopting a New Calendar—may be assigned to various individuals.

But whatever method of study is selected—classroom or round-table discussion, written paper or speech—the same general plan of investigation would be followed. First, of course, it is necessary to trace the calendar's frequently haphazard and unscientific development from its inception. Perhaps no better survey can be found within the covers of one book than that in P. W. Wilson's *The Romance of the Calendar* (W. W. Norton & Co., Inc.). Here the author sets forth the essential facts that bear on mankind's long struggle to understand and measure time. He traces the calendar we now use from its beginnings in Egypt to the present time and includes descriptions of other calendars as well—those of the American Indians, Mayans and certain South Seas cultures. Many phases of calendar development touched upon in *The Romance of the Calendar* have been made the subject of integrated studies which have appeared in the *Journal of Calendar Reform.* This has been published for the last 11 years. Copies and bound volumes are available in many college and public libraries.

Questions for which the student should attempt to find answers from his reading on the history of the calendar include these:

> For what purposes and for what types of civilization were the first calendars devised?
>
> How did the calendars of Egypt and Rome resemble the present calendar? How did they differ? How many months did they contain? Were they solar or lunar calendars? Why did they become unsatisfactory?
>
> What was the arrangement of the Julian calendar? How was this arrived at? What was it designed to accomplish?
>
> What happened to the interpretation of the Leap-Year Rule under Augustus?
>
> What effect did the introduction of the week into the calendar have upon it?
>
> Why were the Gregorian adjustments necessary? What was the nature of these adjustments?

Once the history of the present calendar has been traced, many of its shortcomings become obvious. These, as they affect business, labor, education, religion, government and science, have also been studied in detail by writers in the *Journal of Calendar Reform.* Another excellent source of material is *The World Calendar* (G. P. Putnam's Sons), which is a collection of addresses and dissertations by Miss Elisabeth Achelis, President of The World Calendar Association. A survey of calendar failings in elementary terms is contained in *The World Calendar . . . A New Calendar for a New World,* a booklet published recently by the Association. "Why Reform the Calendar?" is a symposium by many leaders in the various fields affected and throws additional light on the shortcomings of the calendar.

Questions that the student should ask in regard to the many and

varied difficulties produced by the present calendar include the following:

What effects do we feel today of the calendar changes made in the time of Pope Gregory XIII?

In what respects has the growth of commerce added to difficulties produced by the calendar?

What are some of the more important difficulties caused by the present calendar? What is the importance of the part played by its uneven quarters? By the lack of incidence between days and weeks and the month? By the wandering date of Easter? By months of unequal length? By holidays which fall on Sunday? By holidays and anniversaries which wander through the week? What is the effect of these things in the field of business? Government? Religion? Science? Education? Other fields?

What is the measure of calendar difficulties in personal living? Keeping and comparing of statistics? Paying of wages, dividends and interest? Lending and borrowing of money? Making and fulfilling of contracts?

Having traced the history of the present calendar and considered its inadequacies as well as any strong points which it may have, the student should next give thought to the various proposals for improving it. For the history and nature of these he should not only consult the sources mentioned heretofore, all of which explain the nature of The World Calendar and some of which describe other proposals for calendar reform, but also a complete work, *The Calendar and its Reform* (Gall and Inglis, London) by F. A. Black.

Questions that the student should ask about the various proposals for calendar reform should include the following:

What are the principal plans for calendar reform in existence today? What are their important features? In what respects do they differ? Which have gained and which have lost favor?

What are the principal criticisms that have been made of the so-called Thirteen-Month Calendar?

What are the principal criticisms that have been made of The World Calendar?

What are the advantages of a 12-month revised calendar over one containing 13 months? The advantages of a 13-month calendar over one containing 12 months?

By what means does The World Calendar overcome the handicaps of uneven quarters? Lack of incidence between days and weeks and the month? Wandering date of Easter? Months of unequal length? Holidays and anniversaries which fall on Sunday and wander through the week? How does the 13-month calendar attempt to solve these difficulties?

How is it proposed to put The World Calendar plan in effect?

Analysis of the material gathered by the method outlined cannot fail to lead to an understanding of the reasons advanced for calendar reform. An understanding of these will be accompanied by a growth, on the part of the student, of historical and scientific perspective. Only as such perspective develops can any scientific reform become sufficiently understood.

ARCHBISHOP RUIZ Y FLORES

By Dr. Joaquín Gallo

Chairman, Comité Mejicano del Calendario Mundial

WITH extreme regret I announce to the membership of The World Calendar Association the death in Morelia, Mexico, on December 12, 1941, of His Excellency, the Most Reverend Leopoldo Ruíz y Flores, Archbishop of Morelia, Apostolic Delegate and Primate of Mexico, and member of the Foreign Advisory Committee of The World Calendar Association. He was beloved by all who knew him.

Born in Amealco, in the State of Querétaro, November 3, 1875, he was early selected for the Church. His family was among the first Spanish settlers of Mexico. He obtained his Doctor of Theology degree at the Pio Latin College in Rome, and when he came back to Mexico was appointed head of Tacubaya parish. Later he became Bishop at León in the State of Guanajuato, and on January 12, 1912, he was elevated to the Archbishopric of Guadalajara. His Holiness, the Pope, appointed him his Delegate to Mexico in 1929, from which position he resigned in 1937.

Archbishop Ruíz was exiled from his country on several occasions during the difficulties between Church and State and he lived first in Chicago and later in San Antonio, Texas. From this vantage point he continued to carry on his duties, receiving reports and visitors from his native land and issuing pronouncements of Church policy to his Bishops. During the Presidency of Emilio Portes Gil, however, he returned to Morelia and on February 14, 1938, four thousand persons attended solemn pontifical mass in the famous, old Guadalupe Basilica to witness the investment of Archbishop Ruíz with the Pontifical Pallium. The Pallium, a band of white wool which has been blessed by the Pope, is worn over the shoulders. With the placing of the Pallium, the Archbishop was finally confirmed as head of the Catholic Church of Mexico.

It was most significant that the event should take place at Guadalupe for through his long ministry the Archbishop was particularly devoted to the Virgin of Guadalupe and his death occurred December 12, the day dedicated by the people of Mexico to the Virgin of Guadalupe.

Archbishop Ruíz became a member of the Foreign Advisory Committee of The World Calendar Association in 1938. In his letter of acceptance dated June 17, 1938, he wrote: "It is with great pleasure that I accept the high honor of member of the Foreign Advisory Committee, because as you know since I learned of your purpose conducted in such a proper way it has had my whole approval, and so I am glad to show with this acceptance my sympathy."

His knowledge of history permitted him to understand the problems of

the calendar and its need for reform, for he once said: ". . . your project and efforts for the establishment of the new World Calendar seems to me worthy of all sympathy. . . . It is a step for promoting a sane cosmopolitan union between all the nations of the world."

Commenting on the acceptance by the Most Reverend Ricardo Pittini, Primate of the Indies and Archbishop of Santo Domingo, of the chairmanship of The World Calendar Committee of the Dominican Republic, he said: ". . . it would be convenient if His Excellency the Archbishop of Santo Domingo would present to the Pope an official letter of The World Calendar Association explaining how many nations are ready to adopt and enforce the reform that it has proposed, asking His Holiness to give his approval.

"I think that this reform does not constrain the Catholic Church to change her liturgical feasts, though the fixed date for Easter would be very advantageous in many ways."

I have known His Excellency since 1898 when he was at work in his original parish of Tacubaya, changing the small old church into a large and beautiful building. His good work and his charity throughout his long life made him one of the most illustrious men of the Catholic Church in Mexico.

YOUR 1942 HOLIDAYS

New York (N. Y.) *Rockefeller Center Magazine*, January, 1942

HAVE you given any thought to when your 1942 holidays will fall? Are you going to have long week-ends, or will major holidays break in the middle of the week, as did the Christmas and New Year's just passed? The World Calendar Association in the International Building has dug up this information for us, and we hereby hand it on to you.

Lincoln's Birthday will come on a Thursday in 1942. That means a break in the week, and another loose-end Friday to be reckoned with. Washington's Birthday comes on a Sunday, which means we have to celebrate the holiday on the following day, February 23. That makes a nice long week-end, though—too bad it isn't the same every year! But this cannot be, under the present shifting calendar, the Association points out.

Memorial Day and Independence Day both come on Saturday, which is fine for those who don't usually have Saturday off (although most of them gain only a half-holiday), but it plays havoc with most retail businesses, which regard Saturday as their best day. Labor Day, which is always on a Monday, comes this year exactly a week later in September than it did in 1941, which illustrates how the holidays can jump about. (Incidentally, the early Labor Day in 1941 hurt business for the men who run resort hotels or depend on resort trade, because it cut the vacation season short.)

Columbus Day comes on a Monday in 1942; this is fine. Thanksgiving Day has been stabilized at last (we hope) as the fourth Thursday in the month, so it'll be on the 26th this year. And Christmas and New Year's come on Friday, which isn't so bad—unless you have to come in for a half-day on Saturday.

Now, under The World Calendar of 12 months and equal quarters things would be different, the Association points out. The holidays could be stabilized for all time on the same day of the week and date of the month.

TIME-SENSE

A Review by P. W. WILSON

TIME AND ITS MYSTERIES, *Series II: Four Lectures Given on the James Arthur Foundation. New York University Press, 1940*

ON March 24, 1938, James Arthur, the eminent horologist, died at the age of 88. He bequeathed a fine collection of time-pieces to New York University and founded a lectureship on "Time and Its Mysteries." The latest four of the lectures are included in this brief but fascinating volume.

The lecturers were the late Daniel Webster Hering, for many years curator of the James Arthur Collection, William Francis Gray Swann of the Bartol Research Foundation of the Franklin Institute, John Dewey of Columbia University and Arthur H. Compton of the University of Chicago. It will be agreed at once that here are authorities who have won the right to an opinion on the Universe.

The lectures are interesting, and for two reasons, negative and positive. On the one hand, these powerful minds fail to put some of what they want to say into words. On the other hand, what they can put into words is well worth saying.

Dr. Swann's theory that Time is a sort of fourth dimension is debatable. But what does it mean? If a person wishes to talk of color as a fifth dimension, and of sound as a sixth dimension, and of smell as a seventh dimension, so be it. But such a use of the term, dimension, destroys the accuracy of language. Dimension means a measurement of line in a certain direction —popularly called length, breadth and height, each at right angles to the other. In Time there is no such geometrical direction. Time is thus of significance as one concept—dimension is only significant because it suggests a different concept.

Some of the philosophers will retort that this is merely returning to Euclidean exactitudes and ignoring the relativities of Einstein and his school. Not at all. A letter of the alphabet is of use because it is just a letter and nothing else, but this does not deny us the right to combine letters into words. All that the mathematician and the physicist are studying—the movement of matter, its change as it moves, our perception of this movement and the fact that we who perceive are ourselves in motion—is to be regarded as language for which the older geometry wrote the vocabulary. A straight line is still the shortest distance between two points presumed to be at rest, and twice two are still four.

Defining Time is like the story of a school-girl told by Dr. Hering who was shown a familiar object by her teacher and asked to say in words what it was. She looked at it in silence and then replied, "That's a can'le-

stick," and that was all she could be persuaded to say about it. So with Time and its mysteries. Just as that girl knew what to do with the candlestick which she could not describe, so do we use Time as a factor that we cannot define. We know, for instance, that Time associated with distance results in what we call speed, and although there is little of astro-physics on the race track, they use watches to the split second.

Much of this book is devoted to the progress of the Time-sense in Man. Among primitive races there was little of tomorrow and little of yesterday. They had no knowledge of dated history and geology.

We cannot agree, however, that the significance of the calendar has been on that account overestimated. On the contrary, that significance is the more interesting because the calendar was the first beginning, and a very early beginning, in that progress towards a Time-sense which so greatly impresses these lecturers. Man watched the sun, moon and stars, the variations of light and darkness, heat and cold, the tides, and arrived at an idea of some kind of time-table in the universe. Thousands of years ago, his estimate, let us say, of the length of the year in terms of days and parts of days was amazingly accurate. The astronomers, at any rate, in Babylon were as intent on precision as the astronomers at Washington, and, considering the means at their disposal, they were as successful in attaining it.

Time has always been measured by Man, and in the essentials of this measurement there has been no difference from millennium to millennium. When the activity of Man was largely agricultural, measurement of Time was in units suitable to the seasons, the months and days. The calendar was a slow-moving camera. When Man wishes to catch a train, his calendar, including his clock, is adjusted to that necessity. The camera clicks more quickly.

The age of a pine in California is reckoned by the rings in the section of its wood and each ring represents a year. The speed of light is 186,000 miles a second and it is determined by mirrors revolving so quickly that the eye cannot follow them. But the growth and the speed are similar in essentials, and so are the ways of reckoning them.

What we are seeing is thus the necessity for smaller subdivisions in the reckoning of Time. We have in this book an interesting account of Galileo's clock. In its day, it was quite a marvel but no such clock was adequate for navigation. A modern chronometer is made to keep correct time within one second per day for a period of six months. For a month's voyage along the equator this would mean an error in the ship's position of less than eight nautical miles. For a day's run of 400 miles by a liner across the Atlantic, the error would be only about 130 feet. As Dr. Hering in his picturesque way put it, a gunner aiming a projectile at a range of 400 miles would be complimented if he got within 130 feet of his mark.

If the *Carpathia* was able to rescue survivors from the *Titanic,* it was due simply to the fact that on both vessels the chronometers were effective.

Mechanical means of ascertaining time are now applied even to cooking. Not only the old sandglass for determining how long an egg should be boiled, but thermostats of every kind that turn on and turn off the heat are in use. Naturally, the scientist in his laboratory uses such devices, refined to a scarcely believable exactitude. Average variations of these clocks are no more than a 500th of a second in a year. When we take into consideration the safeguards that have to be applied against atmospheric influences, this is indeed a marvelous result.

The philosophers discuss the age of the Earth. The Solar System furnishes no unit of time longer than the Precession of the Equinoxes and this is only 26,000 years. Dr. Compton describes what he calls the uranium clock. Here is a metal that gradually disintegrates into baser metals ending with lead. One per cent of uranium becomes lead in one hundred million years. Suppose, then, that a rock contains 10 per cent of lead to 90 per cent of uranium, it follows that disintegration must have been going on for a thousand million years. Apparently the limit of the Earth's age, so estimated, is ten billion years.

With regard to the future, Sir James Jeans allows Man an expectancy of life extending over a million million years. When we consider that the annals of civilization lie within a period of, say, ten thousand years, and that even the Neanderthal skull and similar remains only suggest that primitive Man flourished for a million or two years, we are led to realize what infants we are in the general scheme of things.

Some of this book is devoted to the spread of Time throughout the Universe. It is by Time that distance is measured, as it were, wholesale. One light-year is equal to nearly six millions of millions of miles. That is how far light travels within the year and Arcturus is 125 light-years distant from the Earth. When, therefore, we look at a star, it has always moved somewhere else and is not where it seems to be. Even when we look at one another, the direction of our vision is always changing.

The fact that nothing in the Universe is relatively at rest to anything else, that all of us are seeing things from the windows of moving trains, that movement is measured in terms of Time and distance, leads to many conclusions. Two people watch the same event and apparently at the same moment. Two other people watch this event apparently at different moments. One person sees two events that are apparently simultaneous. Another person sees these two events one after the other. It is bewildering, yet it has always been thus. Every gun has been sighted on such assumptions, and the Euclidean alphabet still holds.

Professor Dewey applies the factor of Time to Man himself. His argument is formidable but delightful. Take biography, and let us suppose

that somebody, dying before Lincoln, wrote his life without anticipating the assassination. Would that life be adequate, even so far as it went? Do not coming events cast their shadows before? Is not a person, whatever be his age, the same yesterday, today and forever? Was not Christ crucified even when He lay in His Mother's arms?

Here are elemental speculations, involving curiously the doctrine of predestination and leading us into Islamic fatalism. Enough that we draw the conclusion that affects calendar reform. If these are the discussions of Time that are proceeding among minds of the highest development in our generation, if the discussions are, as we have found them to be, in cosmic terms, if they are at once universal in range and precise in their adjustment to standards of measurement, it follows that we have passed out of the era when arguments for an anomalous calendar have any relevance. Such a calendar as we are using today may be quaint. Many things are quaint which arouse a smile. But it has become a museum piece.

OBITUARY NOTES

GENERAL EDUARDO HAY, Mexican soldier and diplomat, who was Secretary of Foreign Affairs from 1935 to 1940 during the administration of President Lazaro Cardenas, died in Mexico City, December 27, 1941, at the age of 64. For years, and particularly during the time he was Mexican Foreign Affairs Secretary, he was an enthusiastic calendar reformer.

It was his efforts, together with those of Dr. Joaquin Gallo, Director of the National Astronomical Observatory of Mexico, that made possible the study of calendar reform undertaken by the Executive Departments of the Mexican Government in 1937. The result of these studies which General Hay submitted to the President of Mexico disclosed an overwhelming support for The World Calendar. The President of the Republic then gave the Foreign Minister instructions to support The World Calendar at the League of Nations.

General Hay planned to call an international conference to meet in Mexico City to reform the calendar, but the sudden rush of world events failed to give him the opportunity. He had said that he wanted Mexico to have the honor of being the first country to place The World Calendar into operation.

JOHN R. SCHINDEL, district counsel for the Baltimore & Ohio Railroad, and counsel, director or trustee for more than a dozen other corporations, died in Cincinnati on October 29, 1941. He had been a member of The World Calendar Association since 1933.

Other deaths among the membership of The World Calendar Association include *Prof. L. M. Brandin,* University of London; *Rev. William P. Ladd,* Dean of Berkeley Divinity School, New Haven, Conn.; *Francis Cuttle,* President, Riverside Water Company, Riverside, Cal.; *Dr. Thomas H. Norton,* Chemist, American Cyanamid Co., New York City; *Dr. W. E. Kemmerich,* Consulting Chemist, Nyack, N. Y.; *Louis C. Hill,* Consulting Engineer for Boulder Dam, Los Angeles; *Rev. Oscar Joneson,* Redwood Falls, Minn.; *Rev. E. L. Conklin,* Derby Line, Vt.; *Marcus E. Cone,* City Clerk, Plant City, Fla.; *A. S. Burleson,* Austin, Tex.

CURRENT PRESS COMMENT

Getting More Up to Date

Johannesburg (South Africa) Sunday Times

A movement to replace the Gregorian calendar with something more modern and efficient is afoot. The reformers are members of the new World Calendar movement who, while admitting their affection for the old calendar with all its foibles, feel that as adults trying to build a new world we should begin with a sensible, logical background of days and months.

Man has been using and improving his calendars for 9,000 years, although the present calendar has been in use in English-speaking countries for less than 200 years. The present Gregorian calendar was the first to be planned on the basis of knowledge of the true length of the solar year. But the new knowledge had to tag along with many of the superstitions and habits which were the scientific barnacles of centuries, and the Gregorian calendar today still labors under their blight.

In the new calendar the same date of the month comes on the same day of the week every year—no more hopping about through the week. The national holidays of every country can then be arranged so that they come on Mondays—a fact which suggests that South Africa has already taken one step towards the new calendar by stabilizing as many public holidays as she could on Mondays.

Legislative Consideration

Waterbury (Conn.) Democrat

We still think that some serious consideration to calendar reform should be given by our legislators down at Washington. We don't know why they don't create a diversion from the war stuff by making some plans to do what a great many other nations would like to do—adopt The World Calendar system. Incidentally an opportune time for putting such a calendar reform into execution comes in a few years, due to the start of the new year at the beginning of the week. There should be some authority in Washington now engaged in studying the plan and educating us to the broad possibilities in its adoption.

A Good Idea

Ann Arbor (Mich.) News

Regularly, as befits an organization dealing with time, The World Calendar Association sends out publicity aimed at promoting its program of revising the calendar. Every year, the project seems more convincing and more worth while. Indeed, support for the program now includes chambers of commerce, attracted not by any abstract arguments of symmetry and design but by the belief that the revised calendar would facilitate business transactions. The World Calendar Association seems to have a pretty good idea, and a good idea is hard to keep down at any time, emergency or no emergency.

Commendable Persistence

Syracuse (N. Y.) Post-Standard

It takes real crusading spirit to attempt to distract attention from the unsettled affairs of the world in these days. Proponents of the so-called World Calendar are deserving of commendation for their persistence. They believe they have straightened out most of the objections and despite uncertainties of the future, have set January 1, 1945, as the date when their calendar will go into international operation.

Attention, Teachers

Darien (Conn.) The Grade Teacher

School administrators, teachers and students are among the most enthusiastic supporters of The World Calendar. Under such a calendar, each half of the school year could be exactly equal. Schedules would be easy to arrange. Dates for opening and closing would be the same year after year. Holidays would cease their "grasshopping" around from one end of the week to the other, and many of them could be stabilized on Mondays. Considerations like these have won endorsement for such a calendar from both the National Education Association and the World Federation of Education Associations.

EXCERPTS AND REVIEWS

Worthy of Study

By I. B. THINKEN

In Buenos Aires (Argentina) *Comments*, August, 1941

THERE must be something in this World Calendar business worthy of study if its sponsors in a short time have succeeded in setting up 33 cooperative associations throughout the world which are working hard on a well-planned campaign. The association in Argentina has no less a personage than Vice-Admiral José Guisasola, Navy Chief of Staff, as its Chairman, who has just returned from an official visit to the United States. As one enthusiast puts it in comparing the going and stopping of the Gregorian calendar with relation to holidays, etc., and the balanced World Calendar, "Mileage from too frequent starting and stopping is low, and costs from excessive speed and too long a run, high."

Georgia Banking Habits

In Atlanta (Ga.) *The Southern Banker*, September, 1941

IN Georgia the whole countryside does its odds and ends of banking business on Saturday. The average country bank waits on as many customers, or nearly as many, on Saturday as it does the other five business days of the week. You can travel from Virginia to Texas and every time you pass through a small town on Saturday it is boiling with people like a beehive and traffic conditions would try the patience of a saint. Most tourists being sinners, the air turns blue. There may be some town in the South where this is not the case, since the journey from Virginia to Texas covers a lot of territory, yet if there is such a town, it has never been our fortune to drive through it on a Saturday.

Independence Day in Georgia, with an extra holiday following on July 5, caused many vials of wrath to explode with reverberations that have not yet entirely ceased. The discomfort and inconvenience suffered by country banks were probably not confined to Georgia, but Georgia offered our best opportunity for close observation. Many banks ignored the holiday proclamation, though legally enunciated, and on Saturday did business as usual.

So the confluence of Monday and Labor Day has caused us to resurrect a buried treasure, sponsored by The World Calendar Association, whose chief end and aim is "a new calendar for a new world."

Time Belongs to Everybody

By MARGARET A. VANCE

In Newark (N. J.) *News*, August, 1941

THE calendar, like the weather, is one of those things we just complain about without any hope of bettering. Week-enders, wistful over holidays that don't come on Fridays and Mondays; bookkeepers browbeaten by the bugaboo of figuring February accounts; all of us jabbering the old jingle to learn when the month ends.

Nonsense! Said a group of energetic New Yorkers and started about 10 years ago a very serious and business-like organization to put a stop to all that. The World Calendar Association, it's called, and, if all goes well, it will be reporting not just progress but real success about four years from now. That is, four years by that cock-eyed calendar we use as of today, Wednesday the—er—27th.

Miss Elisabeth Achelis and her associates in an office in Rockefeller Center, Radio City, have worked out a painless plan for a sensible calendar with equal quarters, that would work around the globe—if the nations could agree for once. Miss Achelis says: "Only good can result out of the adoption of the new calendar. That is only natural from something on which the whole world can unite." Personally, she feels it would even be a factor for peace. She stresses the plan would be an aid to eliminating bottlenecks in defense and industry by permitting perfect coordination because of the equality of periods. Present production is based on and compared to the same period in the year previous.

Because the dates shift in days no two periods in two consecutive years are identical. An extra Saturday or holiday in one will make the number of workdays different from the other.

"It is important for national defense to function as smoothly as possible. A calendar which coordinates the day to the week to the month to the quarter will result in efficiency," she declares. The greatest enemy to the plan is apathy, but in spite of that, the Association feels certain the plan will be adopted in four years. There is no organized opposition, although occasionally individuals raise objections to the proposed change. "The calendar is not politics. It will be debated certainly, but we are confident there will be no difficulty in getting it adopted," the President explained. "It is not New Deal or old deal, Republican or Democratic. In fact, time belongs to everybody."

Just Because—

By Alyce Billings

In Birmingham (Ala.) *Post*, August, 1941

DID you know that our calendar was about to be streamlined? Fourteen nations have already endorsed the revisions and the matter awaits only international agreement. Frankly, after studying the proposed changes, we think it is an admirable plan. Under the new calendar dates of the month would always fall on the same day. Holidays would always come on Mondays, instead of jumping about through the week like grasshoppers. This would allow for a long weekend, and prevent interruption of the week, which is always a hardship on workers and employers. The calendar reckoned according to the sun is the oldest cultural institution in the world. But its present arrangement does have several annoying eccentricities which the new calendar purports to correct. It took many thousands of years for mankind to acquire the scientific knowledge to calculate the correct length of the solar seasonal calendar, and during the process many habits and superstitions were acquired which calendar-makers were unable to discard.

Today's calendar still carries these superstitions. For instance, February is an abnormally short month because the early Romans made it the last month and gave away its days to enrich other months of the year. Our calendar is really a conglomeration of 14 different ones and, therefore, presents innumerable difficulties. The first quarter of the year is two days shorter than either of the last two and the second quarter matches none of the others. You can appreciate how this would throw statistics off when you compare quarter with quarter. The new calendar doesn't sacrifice any of the progress made by calendar-makers in the past, but it eliminates its fallacies and difficulties.

An Old Easter Chant

(As told at a Bundles for Britain Luncheon, October, 1941)

When March the twenty-first has passed,
 Just watch the silv'ry moon.
And when you see it full and round,
 Know Easter'll be here soon.

After the moon has reached its height,
 Know Easter will be here
The very Sunday after
 In each and every year.

1945

By Professor Benjamin F. Yanney

In Wooster (O.) *Daily Record*, January, 1941

SINCE Sunday has been chosen for the starting day of the week of The World Calendar, the best year to select for the inauguration of this new calendar is, of course, one under the present system which itself begins on Sunday. Such a year was the year 1933. But the time did not seem ripe for choosing that year. The year 1939 was, however, selected as the first most suitable year for making the change. World conditions made it impossible to carry out the plan. The next year beginning on Sunday is 1950.

A kind of second-best year in which to begin the new style of calendar would be 1945, and this is now being officially advocated by The World Calendar Association. What is proposed is that the last day of 1944, which normally is Sunday, be regarded as an extra Saturday [the Year-End Day of The World Calendar], thus making it possible to begin the new year with Sunday. In other words, it is, in effect, simply treating the Gregorian calendar for 1945 precisely as it would be treated if The World Calendar had been inaugurated in 1939 as previously planned.

FROM THE MAIL BAG

I have always been in favor of adopting a standard calendar and the one outlined by The World Calendar Association seems to me to be the most practical of any that I have yet seen. A standard calendar would be a great help to business. Since the calendar has been changed so many times in past history, I see no real reason for its not being changed again.—L. H. Brown, Pres., Johns-Manville Corp.

May I take this opportunity to extend to you my wholehearted congratulations for your great work in the calendar reform movement.—His Grace, Archbishop Athenagoras, Greek Archdiocese of North and South America.

My interest in The World Calendar continues. I should think after it is conceded that Democracy can still have a place in the Sun that it would be a good thing to get a fresh start with The World Calendar. —A. J. Hills, Chairman, National Labor Supply Council, Ottawa, Canada.

I quite agree that the movement for The World Calendar should continue unabated its efforts, despite the war; in fact it might well become one of the marks of the new post-war world.

The free peoples are determined to build a better world out of the ruins of this one, and there could be no better time to modernize the calendar and make a start along the new lines that an ordered calendar would make possible.

All the world is now divided into two camps. The camp of the Free Peoples must inevitably prevail, and in the re-ordering of world affairs a world calendar would be one of the most easily inaugurated improvements.—Thomas Wayling, Press Gallery, House of Commons, Canada.

For the last two years I have been taking a deep interest in your activities. I am interested in becoming a member because I believe that we should reform the calendar, which knows no nationality.—Adeudato J. Agbayani, Manila, P. I.

We have, for some time, been familiar with the work of The World Calendar Association, Inc., and we fully appreciate the valuable service they are rendering to both world industry and the calendar-minded public at large. The tremendous advance in the plan of The World Calendar in the United States the last few years has attracted the attention of many people who are greatly interested in knowing more about it and how it may be applied to their particular requirements. One of the greatest difficulties in the world for manufacturers is the constant change in the calendar. In establishing The World Calendar and providing an excellent corps of instructors you are performing a service of great value to manufacturer and public. —P. R. Suarez Cabrero, Camaguey, Cuba.

There seems to be a greater need for this "stabilizing and unifying force" now than ever before. As an active proponent of The World Calendar, I have given several talks to local civic and educational groups, summarizing the advantages. Also I have distributed certain literature along with my professional correspondence.—Dr. Claude E. ZoBell, Scripps Institution of Oceanography, La Jolla, Cal.

Your *Journal* which comes to the local Chamber of Commerce is very interesting, and the idea has a great appeal to me personally.—C. Wilson, Rutland, Vt.

May The World Calendar be adopted for use beginning January 1, 1945.—Jay B. Allen, Sioux Falls, S. D.

My interest in the movement is keen. I speak often before groups of university women, luncheon clubs, etc., and use every opportunity to spread the information.— The Rev. Robert M. Pratt, Quincy, Ill.

Decidedly in favor of revision, and this time it would be "for good and all." I think that a majority of those who are opposed don't know any calendar history. They need some education. — Gertrude Day, Detroit.

Heartily in favor of this reformed calendar.—Charles E. Graves, Winthrop, Mass.

As far as a scientific and orderly division of the year is concerned, I cannot conceive of anything more practical than The World Calendar.—Franz Jacobson, New York City.

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INTERNATIONAL ORGANIZATIONS FOR REFORM OF THE CALENDAR

ARGENTINA: Comité Argentino del Calendario Mundial, Vice Admiral José Guisasola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Captain Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: National Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

CHILE: Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

COLOMBIA: Comité Colombiano del Calendario Mundial, Dr. Eduardo Posada, Chairman, Consulado General de Honduras, Apartado 42, Bogota.

COSTA RICA: Comité Costarricense del Calendario Mundial (Igualmente de Guatemala, Honduras, El Salvador y Nicaragua), Don Teodoro Picado, Chairman, San José.

CUBA: Comité Cubano del Calendario Mundial, R. P. Mariano Gutierrez Lanza, Chairman, Belén Observatory, Havana.

DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.

HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

MEXICO: Comité Mejicano del Calendario Mundial, Dr. Joaquin Gallo, Chairman, Observatorio Astronomico Nacional, Tacubaya, D. F.

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PERU: Comité Peruano del Calendario Mundial, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

POLAND: Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasiuskiego, 21 m. 27, Warsaw.

SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

SWITZERLAND: Swiss Committee on Calendar Reform, Prof. Emile Marchand, Secy., Mythenstrasse 2, Zurich 2.—Comité International de Coopération de l'Association Universelle du Calendrier, M. Raymond Mage, Secrétaire Général, Palais Wilson, Geneva.

TURKEY: Committee on Calendar Reform, Dr. M. I. Dereoglu, Secy., P. O. Box 1121, Hanhaym Han No. 10, Istanbul.

URUGUAY: Comité Uruguayo del Calendario Mundial, Prof. Alberto Reyes Thevenet, Chairman, Liceo de Ensenanza Secundaria Hector Miranda, Calle Sierra 2268, Montevideo.

VENEZUELA: Comité Venezolano del Calendario Mundial, Don Edgar J. Anzola, Chairman, Apartado de Correos No. 207, Caracas.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.

HOW EASY THE CHANGE

1944

GREGORIAN CALENDAR	THE WORLD CALENDAR
SATURDAY, DECEMBER 30	SATURDAY, DECEMBER 30
SUNDAY, DECEMBER 31	EXTRA SATURDAY, DECEMBER Y
	OR 31 (A World Holiday)

1945

THE WORLD CALENDAR

SUNDAY, JANUARY 1

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Journal of CALENDAR REFORM

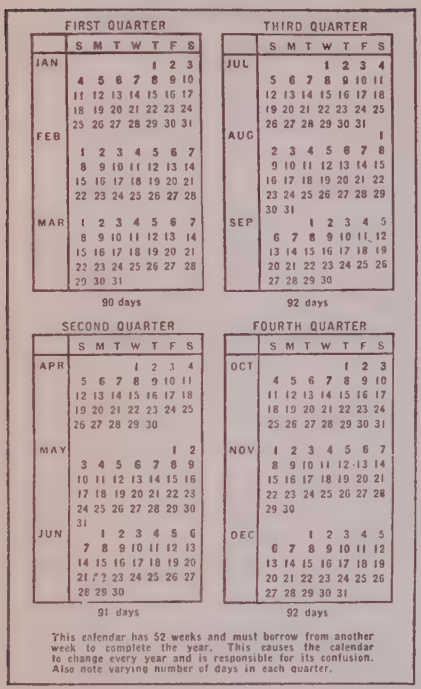
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by endorsing a
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SECOND QUARTER

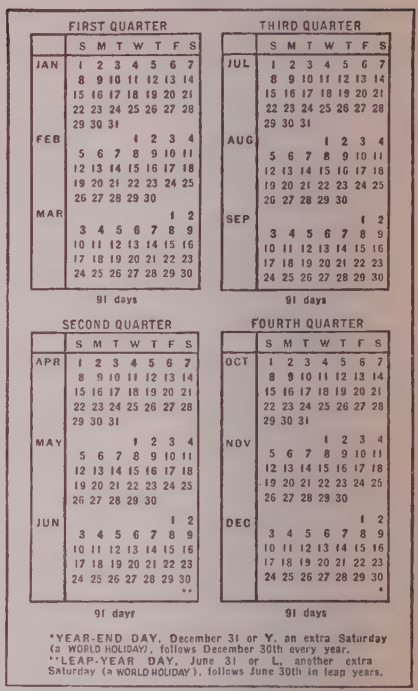
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PRESENT GREGORIAN CALENDAR



PROPOSED WORLD CALENDAR



EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is good for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

CHICAGO WOMEN ADVOCATE A NEW CALENDAR

Any women's organization that is planning to bring to its members a better knowledge of The World Calendar and the need for a new calendar in a new world might well take as its pattern the Chicago Woman's Club.

The excellent work on behalf of calendar revision that has been done in Chicago is due to the ability and the enthusiasm of The World Calendar Committee of the Club: Mrs. Katharine Knowles Robbins, Chairman, and Mrs. Una Howell Cook and Mrs. Alma K. Anderson, Vice-Chairmen. This committee, organized in 1939 before the General Federation of Women's Clubs endorsed The World Calendar, has actively sponsored a permanent calendar of 12 months and equal quarters from that day to this.

Luncheons, talks, plays and dialogs have been part of the committee's activities. Letters have been written to the press, and leaflets and other printed material have been distributed. One of the most impressive and beautiful performances in the Chicago Club's Theatre was "Kronos and His Maidens," presented in September 1939. This play, written and directed by Mrs. Cook, gave a review of calendar history as a processional.

Members of the Chicago Committee at various times have been host to Miss Elisabeth Achelis, President of The World Calendar Association. Last March they arranged a talk by her over the *Chicago Tribune's* radio station, WGN, and talks before the Chicago Woman's Club, the Conference of Club Presidents and Program Chairmen, the faculty and students of Principia College, the Central Eleanor Club and the Cordon Club.

Mrs. Robbins, in addition to her unflagging zeal for The World Calendar, is widely known for her interest in the French language and culture and for her activities in connection with better American speech. She has been decorated by the French Government with the Palmes Academiques; she organized the American speech committee in the General Federation of Women's Clubs, and for seven years was Chairman of the national committee, and took an active part in promoting "Better American Speech Week."

Mrs. Cook, a composer who has done extended musical research, is also a singer, a pianist, a musical critic, and a successful writer of plays, of children's verse and of songs.

Mrs. Anderson, herself a trained musician, is known as a promoter of artists and as a generous supporter of musical enterprises in Chicago. Ten years ago, at the time of her husband's death, she took over his manufacturing business which was in a critical condition. Since then the business has more than doubled in size and importance. Its new plant is considered an outstanding example of everything most progressive in building and equipment, particularly in the provision made for the well-being of employees.

With a committee of women like Mrs. Robbins, Mrs. Cook, and Mrs. Anderson, is it any wonder that Chicago appreciates the need for calendar revision now?



Miss Elisabeth Achelis, President of The World Calendar Association, discusses plans with The World Calendar Committee of the Chicago Woman's Club. Left to right: Mrs. Katharine Knowles Robbins, Chairman, Miss Achelis, Mrs. Alma K. Anderson and Mrs. Una Howell Cook, Vice-Chairmen.

A NEW CALENDAR FOR A NEW WORLD

VOL. XII SECOND QUARTER, 1942 No. 2

Win the War; Win the Peace

TO WIN the war and win the peace well-laid plans and adequate tools are essential. Without these, we shall win eventually but with greater sacrifice of time, of effort, of material, yes, and of lives.

Without some organization of our time, the best results are impossible. With an inadequate organization of our time—such as our present calendar offers—how can our country, our men, women and youths give their most effective efforts and accomplish the best results? Yet, today, when most effective efforts and best results are vital, we continue to use an inadequate and planless calendar. A new and better time-system based on an orderly plan, will prove a more adequate tool suitable to all our needs and conditions.

Not only the United Nations but the whole world is demanding in war as well as in peace a new order of time: a new order that has stability and is equal in arrangement, wherein each time-division is free to function within its own field yet all cooperate in forming one whole and complete calendar. It is thus possible to pattern a new calendar on the basic principle of Democracy.

We, as a people, have the proud distinction of having established a workable democracy. The voices of our forefathers rang strong and clear for a government composed of a federation of states under which citizens would be free and equal with opportunity for all. They initiated a new order of the ages—*Novus Ordo Seclorum.*

America took the world leadership for democracy in 1776 and has steadily developed that leadership. Today, the United States has the opportunity to expand that leadership in still another channel—to speak with a clear and united voice for a new order of time—*Novus Ordo Temporis.*

Calendar revision is a civil matter. And, being civil, it is a subject for governmental action. Let the United States in her unity adopt a new and better calendar which shall equally serve in war as in peace. Let her be in the vanguard with those other 14 countries that have already spoken for a new and better calendar—The World Calendar.

To the people of the United States we respectfully recommend with all the earnestness at our command that in these momentous days the cause of a new calendar should rank high in the list of important proposals for world betterment.

We, therefore, urge you to do all in your power for the cause of calendar revision in every possible way. If this Association, organized as it is for the purpose of furthering calendar revision, can be of assistance to you in your desire to cooperate and participate in this cause, it will deem this a privilege.

Journal of

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CHARLES C. SUTTER, Editor

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LEAGUE OF NATIONS AND CALENDAR REFORM

By ESSY KEY-RASMUSSEN

Formerly in Charge of Calendar Reform at the League Secretariat

PART II

IT IS doubtful whether the League's work in this field would have proceeded much further, if it had not been for the interest and enthusiasm which it aroused in the New World, and the energetic and substantial way in which that interest expressed itself.

In 1927—a year after the Special Committee's report had been published, distributed to all governments and made available to the public at large—the Secretariat in Geneva knew very little about the reaction of the various governments to the suggestion made by the Special Committee: that national committees on calendar reform composed of representatives of the different interests concerned, should be set up to investigate the matter further. The League of Nations kept government officials everywhere pretty busy in those days, answering requests for information or giving opinions on a variety of questions. It was hardly astonishing that the administrations in general did not jump at the rather complicated task of forming national committees on Calendar Reform.

The Communications and Transit Committee, itself, was not too eager to pursue the work. Its members had always considered Calendar Reform as a side issue about which most of them did not feel very strongly. It was only after some hesitation that the Committee agreed in 1927 to the Secretariat's proposal that a circular letter be sent to the Governments asking what action, if any, they had taken to give effect to the aforementioned suggestion of the Special Committee of Enquiry into Calendar Reform.

But meanwhile important interests in the New World had been set in motion. The indefatigable Mr. Cotsworth, enthusiastic advocate of the 13-month calendar plan, had been able to acquire for his International Fixed Calendar League the sponsorship of no less a personage than George Eastman. This well-known philanthropist and multimillionaire was the most outstanding but not the only supporter of the League. The 13-month plan with its 28-day months, containing four weeks each, had advantages which appealed to certain big businesses, where the week is the more important unit for statistical and accounting purposes. In these businesses an auxiliary 13-month calendar is frequently used.

George Eastman and his collaborators were accustomed to doing things

in a big way, and one day, in December 1930, the Secretary General of the League of Nations received a letter announcing that Mr. Eastman offered a donation of $10,000 for the preparatory work of the forthcoming Conference on Calendar Reform. The League Council accepted the gift with the understanding that the donor was to remain anonymous and that the funds were to be utilized without any bias whatsoever in favor of any given reform plan. In Europe the name was not disclosed to the press, but on December 14, 1930, *The New York Times* contained a notice in which Mr. Eastman had been "identified" as the donor and had, himself, confirmed the news.

The League Secretariat utilized the means, thus put at its disposal, to send impartial experts to various countries in order to promote the creation of national committees on Calendar Reform and to cover the expenses connected with the holding of a session of a Preparatory Committee. This Committee was composed of members from 14 different nations which were to analyze the results of the national committees' work and to report to the Diplomatic Conference.

The International Fixed Calendar League, which had also been largely endowed by Mr. Eastman, had organized a drive for its plan within the United States as well as in other parts of the world. It started on the home front: Mr. Eastman became President of the unofficial United States National Committee on Calendar Simplification; a press campaign was launched calling upon the President of the United States to convene a World Conference on Calendar Reform; and a resolution to that effect, through the preamble of which America pledged herself to the 13-month plan, was introduced in the House of Representatives by Congressman Stephen G. Porter toward the end of 1928. It was referred for consideration to the Congress Committee on Foreign Affairs of which Mr. Porter was Chairman.

But one of the members of that Committee, Congressman Sol Bloom of New York (who was aware of the stand taken by Orthodox Jewry) insisted that public hearings be given to all those affected by the resolution. Consequently Dr. Moses Hyamson of New York and other Rabbis were given the opportunity to state their objections. As a result of their vivid statements of the hardships which would befall Sabbath-observing Jews if the proposed calendar were introduced, the resolution came to nothing.

The International Fixed Calendar League extended its propaganda drive to South America, Asia and Europe. Its Director, Mr. Cotsworth, visited an incredible number of countries advocating the 13-month plan and stimulating various groups to act through their respective national committees of which more and more were set up.

But additional "opposition" mobilized in its turn. Only a few weeks after

the acceptance of Mr. Eastman's donation, the League Secretariat received another gift of $10,000, from Miss Elizabeth Achelis, as President of The World Calendar Association of New York, an organization which advocates a 12-month perpetual calendar plan. In the letter which she wrote to the acting Secretary General of the League, December 26, 1930, Miss Achelis explained why The World Calendar Association offered an equal sum to that provided by Mr. Eastman. "It is extremely important," wrote Miss Achelis, "that in approaching the study of a matter so vital to the welfare of the peoples of all nations . . . its [the League's] deliberations be not affected by the fact that a more complete consideration of the subject is made possible through the generosity of an advocate of any one plan. For this reason and not in any spirit of competition this Association has given the League a sum equal to that given by Mr. Eastman" The President of The World Calendar Association also asked that publicity be given to the action of the Association and that her letter be published so that the purpose of the gift be understood.

In his cabled answer the Secretary General of the League pointed out that the acceptance of Mr. Eastman's donation did "not imply any inclination to favor any given plan of calendar reform," and that no publicity as to the donor's name had been given by the League Secretariat. As the Secretary General had to apply the same ruling to both donors and as it was not the policy of The World Calendar Association to publish letters or give donations anonymously, Miss Achelis "regretfully" withdrew the donation.

This communication between the League Secretariat and the distinguished President of The World Calendar Association, who later appeared in person on the Geneva stage, aroused respect and curiosity through the dignified manner in which she made—and withdrew—her offer. Later we were going to realize that she had other unusual personality traits besides dignity and high ethical standards.

Thus the International Fixed Calendar League and The World Calendar Association, both essentially American although very different in character, were organizing their forces for the battle in Geneva. The former had several years' start for it was only in the fall of 1930 that Miss Achelis founded The World Calendar Association after having attended a lecture on the merits of the 13-month plan, but having instead been struck by its drawbacks.

Leaving Miss Achelis as well as the Fixed Calendar League for a while, we shall now glance at the activities of those who opposed either plan, be it of 12 or 13 months. Ever since the coming into being of the Special Committee of Enquiry in 1924, apprehension had reigned in Orthodox Jewish quarters. News of the Eastman campaign had increased the anxiety, and in 1929 the Rabbis set up a "standing vigilance commit-

tee," later enlarged to an "Executive." The latter organized "resolutions of protest" among a large number of Jewish communities throughout the world. These resolutions kept pouring into the League Archives in Geneva. The Chief Rabbi, Dr. J. H. Hertz of London, became President of the "Executive" and leader of the Jewish opposition to Calendar Reform. The point of view of the Seventh-Day Adventists was in this case the same as that of the Hebrews, inasmuch as their Sabbath coincides with that of the latter, and is an equally important factor in their religion. The Adventists, too, were preparing for the defense of their interests.

The Preparatory Committee

A body composed of experts from 14 different countries held a five-day session in Geneva, June 1931. Its purpose was to analyze, classify and supplement the material contained in the reports of the national committees so as to facilitate the work of the forthcoming Diplomatic Conference, which should examine "the expediency from an economic and social standpoint of fixing movable feasts and of simplifying the Gregorian Calendar."

The members of the Preparatory Committee, one of whom was an American, Dr. Charles F. Marvin of the United States Weather Bureau, were of various professions and backgrounds. Among them were astronomers, statisticians, educators, representatives of industry and commerce, as well as specialists on transportation questions and on social problems.

The Committee stressed in its report that "neither it nor the Conference had any authority to consider whether any particular proposed reform was incompatible with any particular religious belief."

But hearings were granted to several Rabbis—among whom were the eloquent Dr. Moses Hyamson of New York and two representatives of the General Conference of Seventh-Day Adventists. They all developed, with renewed energy, the arguments which they had already sustained before the Special Committee of Enquiry at Geneva in 1926.

Three groups advocating different reform plans also gave evidence before the Preparatory Committee. The most important were the International Fixed Calendar League which advocated the 13-month plan, represented by its Director, Mr. Moses B. Cotsworth, and The World Calendar Association whose President, Miss Elisabeth Achelis, personally explained the structure and merits of the 12-month equal-quarter plan.

Once Miss Achelis had embraced the cause of the 12-month calendar versus the 13-month plan of Mr. Eastman and his big business group (which incidentally included General Motors and United States Steel), she accomplished wonders in a comparatively short time. With the assistance of Mr. Charles D. Morris, a former foreign correspondent of the Associated Press, whom Mis Achelis engaged as a tactical adviser, she

organized a large-scale campaign in the United States. Several thousand people had joined The World Calendar Association and Miss Achelis had started the *Journal of Calendar Reform*, which contained articles favoring calendar revision written by prominent people in the intellectual field.

When Miss Achelis appeared in Geneva we did not know a great deal about her, nor did she build herself up, but she nevertheless made a very strong impression. In an interesting article which appeared several years later, in the *New Yorker* of December 30, 1939, Mr. Geoffrey T. Hellman says that the League delegates were impressed by the realization that Miss Achelis, herself, was both wealthy and well-bred. Everybody certainly realized these obvious facts—and yet it was something of a different nature that distinguished Miss Achelis from most other calendar reformers who had appeared in Geneva. It was her disinterestedness and her absolute faith in her cause. We all realized that here was somebody who would never give up—who possessed that rare faith which removes mountains.

But she was going to need all her patience. Things did not look too bright for The World Calendar at the time. The Eastman campaign had borne its fruits. Out of 16 national reports received, 13 were in favor of a perpetual calendar and the majority preferred the 13-month plan. The national committees did not, however, represent the official opinions of governments, and, as we shall see in the following, the latter had less definite ideas on the matter.

The Preparatory Committee did not make any recommendations to the Conference on the "expediency" of a reform. It merely classified and analyzed the information at its disposal and made suggestions concerning the procedure to be followed.

As regards the second question on the agenda of the forthcoming Conference—the fixing of movable feasts—the opinion was unanimously favorable to the stabilization. The majority was agreeable to the date proposed: the Sunday following the second Saturday in April. But the Holy See had declared that even if the "general good" demanded such a change in the "immemorial tradition" of the Church it would not be prepared to consider the question except on the advice of an Oecumenical Council.

The Preparatory Committee expressed the opinion that the object of the forthcoming Conference would be to "ascertain whether the Governments represented consider, from a purely civil point of view, that the stabilization of Easter is or is not demanded by the general good." The Committee terminated its work on June 13, 1931, and the Fourth General Conference on Communications and Transit met in October of the same year.

When Miss Achelis left Geneva, in June, she went to England and helped organize a British Parliamentary Committee on Calendar Reform and in Paris a Bureau d'Etudes pour la Reforme du Calendrier, both of which advocated The World Calendar.

The Jewish "Executive," the anxiety of which grew stronger as a result of the June deliberations at Geneva, had continued its campaign against the adoption of any perpetual calendar with supplementary days. Its strongest efforts were made in England which succeeded in arousing the interest of influential people, both Jewish and non-Jewish. The conservatism of the English people, which accounts for the non-acceptance of the metrical system and for the fact that the Gregorian calendar was adopted in England nearly 200 years later than in most other European countries, made it easier to counteract reform tendencies in the British Isles than elsewhere. On the other hand the stabilization of Easter strongly appealed to public opinion in Great Britain, where holidays are very popular and an early Easter is most undesirable for climatic reasons. The British Parliament had in 1928 passed an Act concerning the stabilization of Easter, as proposed by the Special Committee of the League of Nations. This Act was suspensive, however, having been made dependent upon the agreement of all Christian Churches.

The Fourth* General Conference

The Conference was attended by a United States delegation and by representatives of 41 other nations of both Hemispheres, among which were seven Latin-American countries. The session opened on October 12, 1931, and the Conference devoted half of its meetings (or an entire week) to the examination of the two calendar problems referred to above.

On the first day it granted hearings to a number of representatives of religious and lay groups. The Jewish and Adventist opposition reached their climax. Dr. Hertz quoted a letter from "distinguished Jewish laymen," according to which a "blank day scheme" would be "little short of a renewed persecution of Jewry," and Dr. Nussbaum (representing the Seventh-Day Adventists) spoke of "persecution and molestation." Each group representative was given 15 minutes to make a statement and could only speak once.

The President of The World Calendar Association calmly and clearly set forth the advantages of the 12-month equal-quarter plan and suggested April 8 or 22 for a fixed Easter since "the Sunday following the second Saturday in April" coming on April 15, a mid-month date, was too closely associated with business. Miss Achelis indicated that the world might not be ready for a reform but considered that the Conference could go far to clarify the situation by making a definite announcement in support of a perpetual calendar.

This time the spokesmen of the 13-month scheme were in a more favorable position, for they were not subjected to any time restrictions. Mr.

* This conference was the fourth in a series of General Conferences on matters of Communications and Transit.

Cotsworth was a member of the Canadian delegation. Colonel Oscar N. Solbert and Mr. Meredith N. Stiles, advocates of the International Fixed Calendar, represented the unofficial United States Committee on Calendar Simplification and attended the session on an equal footing with the delegates. Although these gentlemen could speak at any length—and did take advantage of this privilege—it soon became evident that the Conference would not take any conclusive action as regards the simplification of the Gregorian calendar. This became clear from the voting as only four delegates voted for a definite plan, two for the 13-month revision—Canada and Yugoslavia—and two for the 12-month revision of equal quarters—Switzerland and Greece. It was a tie. When asked to define the attitudes of their respective governments, most of the delegates stated that their national administrations had not yet been able to form a definite opinion. It was the impression produced on the delegates by the strongly emotional appeal made by the representatives of religious minorities, together with the clear cut anti-reform stand taken by the representative of His Majesty's Government, Sir John Baldwin, which accounted for the inclusive attitude of the Conference. With truly British pathos Sir John Baldwin made himself the defender of "religious scruples" against "statistics," as he put it.

In these circumstances the Conference could only stress the fact that the Communications and Transit Organization's work had not been in vain, since it had provided government departments with the necessary material for "a considered decision." The Conference also instructed the Communications and Transit Committee to "follow the efforts which will doubtless continue to be made for the purpose of enlightening public opinion as to the advantages and difficulties of a reform."

In summarizing the discussion, the President of the Conference, Mr. Vasconcellos (Portugal) pointed out that "as far as a reform was desired the preference appeared to be for a perpetual calendar rather than for regularization of the quarters." (The regularization of the quarters referred to, was the so-called simple reform consisting of taking the last day of August and giving it to February, without making the calendar perpetual.)

The Conference did not, however, finish its work on an entirely negative note. It adopted a Declaration recommending the stabilization of Easter on the Sunday following the second Saturday in April, and asked the League Council to convey this Declaration to the religious authorities concerned, i.e.: all Christian Churches. The Conference expressed the hope that these authorities would "consider it in the most favorable spirit, with a view to such action, as they were prepared to take in the matter."

The second chapter about the League and the Calendar was thus closed. There was going to be a third chapter in which The World Calendar Association played a leading role. This will be the subject of our last article.

MOTOR VEHICLE TRAFFIC AND THE CALENDAR

By L. E. PEABODY

Senior Highway Economist, Public Roads Administration

MANY writers for the *Journal of Calendar Reform* have stressed the results of defects in the present calendar upon the scheduling of school vacations and holidays; the difficulties of statistical comparisons, of car-loadings, bank clearings, retail expenditures, etc.; and the troubles involved in the planning of future activities—either social or business—due to the wandering of holidays over the various days of the week or even months of the year. The international confusions have also been dealt with by a number of writers, and the advantages of unity throughout the world in our measurement of the passage of time have been adequately stressed.

One additional and considerable advantage in adoption of The World Calendar lies in the field of traffic engineering. During 1940, motor cars of the United States traveled a total of 293 billions of miles within the continental portion of that country. Some of these vehicle-miles were generated by busses, some by trucks, and most of them by the private passenger car. Since the use of the motor vehicle is so widespread, and since it affects the lives of every one of us so seriously, it is important that as much as possible should be done to facilitate its use.

This vast travel by motor vehicle is not distributed uniformly throughout the year. In most of the Northern States the month of maximum traffic is August, with averages for that month running from 30 to 60 per cent, and of course in certain areas much in excess of these figures, above the average month of the year. Nor does this movement occur with uniformity throughout the week. Sunday is ordinarily the heaviest day, with volumes ranging from 20 to 60 per cent in excess of those on the average day of the week. In certain areas, particularly suburban areas, Sunday traffic may be more than twice that of the average day of the week. The absolute daily traffic peaks ordinarily come upon the holidays of July Fourth and Labor Day. Special events—such as football games, fairs, pugilistic bouts, etc.—frequently result in very high volumes of motor traffic.

In planning the facilities to accommodate comfortably such traffic volumes, it is necessary to study the uses of present facilities and to forecast the reasonable probable future use. Roads with an annual average of about 4,000 vehicles per day have from 6,000 to 18,000 vehicles on the peak day. On an average, the maximum 24-hour traffic volume is 2.45,

2.20, and 2.34 times the annual average 24-hour volume for locations with annual averages below 2,000, between 2,000 and 4,000, and over 4,000 vehicles, respectively.

With such variation in traffic, such large numbers of vehicles to be accommodated, and the fact that some of the facilities that must be provided involve expenditures of several millions of dollars (for example, large bridges, overpasses, or entirely new bypasses), there would be distinct advantages in the analysis of use and probable future use if all of the holidays occur in a regular order each year in accordance with The World Calendar. Comparisons of traffic volumes in one year with the traffic of preceding years would not require allowances for the shifting holidays and the accuracy of the measurement of traffic at a given point (frequently based on "samples" taken throughout several periods of the year) would be greatly increased. These disadvantages of our present calendar can, it is true, be largely compensated for by analytical methods. However, some of the disadvantages may not be so disposed of, and there are unquestionable advantages to this field in the adoption of The World Calendar.

OBITUARY NOTES

HIS EMINENCE, ALFRED CARDINAL BAUDRILLART, Rector of the Catholic Institute of Paris and a member of the French Academy, died in Paris on May 18, 1942. His Eminence had long been interested in calendar reform. In 1936 he wrote The World Calendar Association: "I took great interest in reading them [*Journals of Calendar Reform*] and I am very grateful to you for your promise to continue sending me your publication."

In an interview with Hubert Forestier, published in the *Paris-Soir* in April 1936, he said of Easter Stabilization: "The problem is not new. It has existed since the origin of the Church. . . .

"A few years ago, Pius XI was inclined to admit the proposition. This question is, besides, absolutely free from the dogmatic point of view. The Sovereign Pontiff realized the inconveniences of the present system, especially for industry, commerce and the vacation of the children, who generally have to suffer the inclemency of the temperature. Faced with the difficulties of economic life, the Pope is of the opinion that the thing can be done and that there would be great advantages. . . ."

DR. PETER SANDIFORD, Director of the Department of Educational Research, University of Toronto, died in Toronto on October 12, 1941. In 1938, when he joined The World Calendar Association, he said: "This is a subject which has engaged my attention for a number of years. Formerly, I was in favor of the 13-month calendar, but now recognize the difficulty of getting it accepted."

Other deaths among the membership of The World Calendar Association include *August Heckscher*, Real Estate Operator and Philanthropist, New York City; *The Rt. Hon. Lord Amulree*, former Minister for Air, London, England; *Frank M. America*, Editor, *Erie Railroad Magazine*, Cleveland, Ohio.

YEAR TO YEAR

By Dr. C. H. Cleminshaw

Assistant Director, Griffith Observatory, Los Angeles

(From *The Griffith Observer*, December, 1940)

WE HAVE all noticed how Christmas occurs on different days of the week from year to year. The ordinary year consists of 365 days, or 52 weeks and one day. Because of this additional day, Christmas in an ordinary year falls one day later in the week than it did in the previous year. Every fourth year (with exceptions to be noted later) consists of 366 days, or 52 weeks and two days, the extra day being added at the end of February. It is called leap year, because this extra day causes any date after February in that year to leap over a day in the week and to fall two days later in the week than it did the previous year. For example, Christmas fell on Sunday in 1938 and on Monday in 1939. Since 1940 is a leap year, Christmas leaps over Tuesday and falls on Wednesday.

By withdrawing one day from an ordinary year and two days from a leap year, the drifting week would be avoided. The year would consist of 364 days, or exactly 52 weeks. Every year would be like every other year. The 365th day would, of course, have to be included in the calendar, but it would not be a part of any week. It could be placed at the end of the year and called "Year-End Day." It would not be a Sunday or a Monday or any other day of the week. The extra day in leap year would also not be a day of the week. It could be inserted at the end of June and called "Leap-Year Day."* Such a scheme has been included in the two plans which have been seriously considered for reforming the calendar. One is the 13-month calendar, in which each month contains 28 days or exactly four full weeks. The other is The World Calendar, which retains 12 months, but arranges them symmetrically. The quarters are identical, each one containing 13 weeks. The first month of each quarter contains 31 days and begins on Sunday. Each of the other eight months has 30 days. The second month of each quarter begins on Wednesday, and the third month of each quarter begins on Friday.

The Year

It will be of interest to see if we can find a simple method of determining the day of the week on which any date falls. First, we should examine the units which make up our calendar. The year is the period of revolution of the earth around the sun, during which we are all carried on a journey of nearly 600 million miles. While the earth is making one trip

* Editor's Note: Year-End Day and Leap-Year Day in The World Calendar are called extra Saturdays.

around the sun, it makes about 365¼ rotations on its axis with respect to the sun. In 45 B. C. Julius Caesar started the Julian calendar, which is essentially the one we have today. Three out of four years he made 365 days in length, while the fourth contained 366. The average year was thus made exactly 365¼ days long. However, the length of the year of the seasons from one spring equinox to the next is only 365 days, 5 hours, 48 minutes, 46 seconds. Thus the year in the Julian calendar was 11 minutes and 14 seconds too long. This small quantity constantly accumulates and amounts to a whole day in 128 years, and to three days in 384 years. In the Julian calendar, there were too many leap years. During each 384 years, three days were added which were not needed. This error was very nearly corrected by Pope Gregory XIII in 1582. To make a simple rule, the Pope ordained that in every four centuries three years which are leap years in the Julian calendar should thereafter be ordinary years. The leap years to be made ordinary years are the century years which are not evenly divisible by 400. Thus in the Gregorian calendar, 1600 and 2000 are leap years, but 1700, 1800, and 1900 are ordinary years. This rule makes the average length of the Gregorian year only 26 seconds too long. More than 3000 years will pass before this calendar will be in error by one day.

The Month

With its cycle of the seasons, the year was of great importance to the ancient peoples in setting agricultural dates. However, they were distracted by the changing appearance of the moon. And so the lunar month came into the calendar. It is the average interval from one full moon to the next, and contains about 29½ days. There are about 12⅓ lunar months in a year. Attempts were made to keep the sun and the moon in step with each other by putting 13 months in some years. However, in the Julian calendar the sun was made the standard of measurement of the year, and the moon was disregarded. The month was retained as a convenient period of time, denoting an arbitrary number of days approaching to the twelfth part of the year. The details as to how the months came to have their present lengths are somewhat in dispute. The Roman belief that there was luck in odd numbers probably was an important factor. February is so short because it was the twelfth month of the old Roman year, which began with March, the first month of spring. When days were needed to make other months lucky, it seemed logical to take them from the end of the year. December is now the twelfth month, but its name tells us that at one time it was the tenth, from the Latin *decem*. Likewise September, October, and November were originally the seventh, eighth, and ninth months, respectively. The fifth month of the old calendar, Quintilis, was renamed July, after Julius Caesar. The sixth month, Sextilis, was renamed August, after Augustus Caesar.

The Week

The week is a unit of time made by man. Its length has varied from five to ten days. The number seven has always seemed to man to be a symbol of perfection. A good reason for applying it to the week was that the phases of the moon (new moon, first quarter, full moon, last quarter) occur at intervals of about seven days. There were also seven celestial bodies. They were the sun, the moon, and five planets. The days of the week received names from the seven wanderers in the sky. Saturday was named after Saturn, Sunday after the sun, and Monday after the moon. Tuesday comes from Tiw, the Saxon god corresponding to Mars. The French word for Tuesday is *mardi*. Wednesday is from Woden (Mercury), Thursday from Thor (Jupiter), and Friday from Friga (Venus).

The Weekday For Any Date

And now let us consider the problem of finding the day of the week for any date. By referring to an old calendar, we find that January 1, 1899, was the first day of the week, Sunday. The other Sundays occurred, of course, on January 8, 15, 22, and 29. By dividing any one of those numbers by 7, we find that the remainder is 1, which is our number for Sunday. Our number for Monday, the second day in the week, is 2. Thus, if a date such as January 23 is divided by 7, the remainder of 2 tells us that that day was a Monday. Since Saturday is the seventh day of the week, any date in January, 1899, exactly divisible by 7 is a Saturday. In this case, the remainder is 0. Therefore, the numbers assigned to the days of the week are as follows:

1. Sunday	3. Tuesday	5. Thursday	0. Saturday
2. Monday	4. Wednesday	6. Friday	

Since January contains three more days than four weeks, February begins three days later in the week than January does. We must add 3 to any date in February, before dividing it by 7. To find the day on which Washington's birthday occurred in 1899, we add 3 to 22, which gives us 25. Dividing by 7, we get a remainder of 4. The day was Wednesday. Since February contains exactly four weeks, the dates in March fall on the same days of the week as in February. So our number to be added to dates in March is also 3. The number for April is 6, because of the three extra days over the four weeks in March. Two extra days in April would give us the number 8 for May, but since we are interested only in the remainder above 7, we subtract 7 from 8 and have 1 for May. This method is used for the other months and gives us the following complete list:

January	0 (6)	May	1	September	5
February	3 (2)	June	4	October	0
March	3	July	6	November	3
April	6	August	2	December	5

The figures in parentheses after January and February are to be used only in leap years, as will be explained later.

Since 1899 began on Sunday, 1900 began on Monday. Any date in 1900 occurred one day later in the week than the same date in 1899. By adding a 1 to the day of the month and the month symbol, we can find the day for any date in 1900. For 1901 we add 1 more, and for 1902 we add 2 more. The symbol for all years from 1900 to 1999 inclusive is 1. To that is added a number from 0 to 99, corresponding to the year of that century. An extra day must be added for each leap year that occurs after 1900. This is taken care of by dividing the year of the century by 4, neglecting the remainder. Since dates in January and February of a leap year are not affected by the addition of February 29 in that year, the symbols for these months in a leap year are 1 less than in an ordinary year. Thus the symbol for January in an ordinary year is 0, and in a leap year is 6. Adding 6 has the same effect as subtracting 1.

An Example

As an example, let us check this method by finding the day of the week on which Christmas occurs this year (1940). We know that our answer should be Wednesday.

Day of the month	25
Symbol for December	5
Year in the century	40
Number of leap years (¼ of 40)	10
Century symbol	1
	81

When 81 is divided by 7, the remainder is 4, corresponding to Wednesday. The same century symbol, 1, is used for the years 1500-1599. The century symbols and the way they repeat are shown as follows:

1500-1599	1	1800-1899	3
1600-1699	0	1900-1999	1
1700-1799	5		

In looking up the history of Thanksgiving, we learn that in 1789 Washington appointed Thursday, November 26, as the "National Thanksgiving Day." Let us see if that date was a Thursday.

Day of the month	26
Symbol for November	3
Year in the century	89
Number of leap years (¼ of 89)	22
Century symbol	5
	145

When 145 is divided by 7, the remainder is 5, which corresponds to Thursday. Thus one can find the day of the week for any date.

BETTER HEALTH FROM A NEW CALENDAR

By CLARKE IRVINE

Publisher "Health News," Hollywood

ONE of the prime requisites of perfect health is perfect rhythm. Sound hearts beat steadily. Normal brains shoot forth their waves in distinct patterns. Order is always linked with normality, disorder with disease and pain. The new World Calendar that measures time and times for the daily life regularly harmonizes with a basic law of well-being.

Mentally, everyone, including the housewife, the farmer, the factory man, the storekeeper, the office force, is affected by time and its measurement. First, they will not have to do so much extraneous and unnecessary thinking in connection with timing their respective daily events, chores, duties, operations. Figuring, worrying and annoyances over dates and hours, months and years, will disappear and events can more smoothly pass across the face of time, easing mankind's burden of figures and figuring.

"Be orderly," physicians reiterate. Experience confirms the many benefits in orderly living, meals at specified times, certain hours for sleep and relaxation; definite opportunities for elimination and all modern hygienic practices. The evidence is clear. The well-planned and easily worked timing of our days, avoids waste of energy, assists correct function of all organs. Calendar reform that in a larger way allots time for work, sleep, recreation and worship, aids in conserving human energy on a world scale. How desirable, how necessary, how pleasant will be that era of convalescence when the nations finish this present cataclysmic war!

The physical benefits of even timing are untold—uniform holidays arranged so the people can get more time to plan outdoor trips and real holidays without the worry and disappointment of having to return for a split Saturday or a one-day session of toil. The world's work can be done more easily, smoothly, and perhaps faster and more efficiently when the new calendar comes in. Overhead, fuel, labor, materials and time will all be saved, reducing costs materially.

"You need a vacation" insists the physician. Alive and active today are many who would have "gone to pieces" had it not been for such advice, and the invigorating spree away from punching clocks, alarm clocks and what-not of time measurement. The new calendar, with more frequent long week-ends, offers even busiest executives more opportunity to really

relax, play, become refreshed and recuperate—and it will go better with their "better halves" and their families.

How many professional bookkeepers do you know? How many engaged in such work, accounting, calculating, interest figuring, and so on, are calm, poised, relaxed—inwardly as well as on the surface? Watch them in action. Note their movements. Listen to their voices. Unscientific methods of figuring time on the present wacky calendar aggravate their difficulties. We indeed applaud a mayor who bans needless noise and eases nerves in his progressive city; how much more applause is due a scientific calendar that would do even more to protect the nerves of all in such occupations!

Economically the new World Calendar would aid health in more ways than we can mention. Budgets could be easily worked up. Just the cost to man of calendar changing each year is no small item of expense. A perpetual calendar would save millions of dollars! Printing a new calendar each year is plainly money wasted, effort and materials, and in this defense era when paper and chemicals are scarce the new calendar would be a great aid without any doubt. Thus money used in such costly materials and effort could be turned into channels to better the public health, build rest-homes, hospitals and numerous things for better living. And yet all this saving will not take bread and butter from the calendar-makers, as annual diaries, engagement pads, and notebooks are necessary to the smooth flowing of our many engagements and activities. The less unnecessary labor man has to do, the longer he lives, and can devote his time to health and culture.

In every-day business all computations are always being readjusted. A smooth calendar will eliminate work and ease mental strain. Interest and figures, rent costs, averages, statistics will at once relieve strain on clerks, executives, even housewives and farmers. Governmental activities involving figuring time will save taxes, and that is important in these stressing times of squeezing the dollar till it gasps!

In school, teaching will assume an easier and smoother routine under an ordered year. Likewise the Church and other bodies dealing in the exasperating movable dates and events will find their health improved when time is measured scientifically and rhythmically. No doubt better citizens and a better world will evolve faster with a time measured by the new calendar.

Yes, the new World Calendar will help our health, for ever increasing is the list of ailments directly or indirectly due to nerve-depletion or exhaustion, mental quirks and breakdowns, due to our strenuous and time-budgeting race for money. Anything that conserves the nerve vitality of the world population *en masse* contributes generously to the public health.

INTERVIEW FOR RADIO

Text of a Recording by Miss Elisabeth Achelis, President of The World Calendar Association, and Mr. P. A. Waxman, on September 12, 1941, for Radio News Reel. A similar talk was broadcast on September 7, 1941, over Station WINS when Dr. Hamilton Cameron interviewed Miss Achelis.

WAXMAN: Miss Achelis, what kind of calendar do you propose we use?

ACHELIS: We propose a perpetual calendar, The World Calendar of 12 months and equal quarters, every year the same.

W.: But isn't that what we have now—12 months and equal quarters?

A.: No, no—we have 12 months, but the quarters are far from equal. Perhaps you have never realized it, but the first quarter of the year has 90 days, the second 91, and the last two have 92 days each.

W.: Let's see—January has 31, February has 28, March has 31—that's 90 days—that is right.

A.: And October, 31, November, 30, December, 31—that is 92.

W.: That's right, and how does that make a difference?

A.: If you were to borrow money for half a year, you would like to have the use of it for 184 days instead of 181, wouldn't you? But it is not really fair, is it, for a man to pay the same interest when he has the use of the money for only 181 days, because he happened to borrow it in January.

W.: I see; no, it isn't fair.

A.: However, that isn't the only thing wrong with our present calendar. There is something else that bothers every one of us—the shifting weekdays.

W.: What do you mean by shifting weekdays?

A.: I mean that under the present calendar, a particular month-date never comes on the same day of the week in successive years. For instance, take a date like Monday, December 1, 1941. There won't be any date like that next year; there wasn't any last year. Next year there will a December 1, but it will be a Tuesday. December 1 last year came on a Sunday. And so December 1 will go skipping through the week, and it won't fall on a Monday again until 1947.

W.: That is right again, you never do get the same weekday and month-date in successive years, do you? And that not only makes dates harder to remember, but makes it harder to plan for holidays and special occasions.

A.: That is it exactly—the "grasshopping" of holidays through the week causes a tremendous amount of inconvenience to everybody. Employers do not like it because it interrupts their regular production schedules, and the workers do not like it because they have to plan for their holidays differently each year. And of course, right now, with national defense produc-

tion so supremely important, anything that interferes with maximum efficiency shuld be eliminated if possible.

W.: How does the calendar interfere with national defense?

A.: Here's one instance—when a holiday comes in the middle of the week, it is a known fact that production on the day before and the day after the holiday is adversely affected. It is like suddenly stopping and starting your car in the middle of a trip. It costs time and gas for the slow-down, and again to get under way once more. Now if holidays were always on the same day of the week, and especially if that day were Monday, we would have no halt in the smooth flow of production from the start to the end of the week.

W.: But Labor Day, of course, would not be included in that category because it always comes on a Monday.

A.: Always on a Monday, yes, but never twice in succession on the same month-date. And that jumping around causes still another set of headaches for another set of people. Labor Day is the end of the summer vacation season for most people. Now if it comes early, as it did this year, that certainly hurts the business of the man who runs a resort hotel and all the people who make their living out of summer vacation business. "Grasshopping" holidays introduce an element of uncertainty into business that causes a lot of trouble.

W.: Well, not only do the men who run the hotels dislike an early Labor Day, but so do their guests—I know I disliked having a summer vacation cut short as early as it was this year.

A.: There's another point to be considered in connection with Labor Day. Labor Day, you know, is a sort of point of departure for schools. When it shifts back and forth within the range of a week it plays havoc with the educational schedule. Every school date has to be rearranged each year because of the shifting calendar. Annual events like Class Day, Ivy Day, Commencement, Alumni Day, the day of the Big Game—you never know just when they are due each year because for the most part they are linked to a day of the week with the date of the month always shifting.

W.: I can testify to that too—I wanted to attend a commencement this year, but because I didn't know the date—only that it was a Wednesday—I found I had made a previous appointment for that date which made it impossible to attend.

A.: There—you now know how inconvenient is all this jumping around of days and dates. We aim to change all that, so that the calendar will be balanced, shifting holidays will be eliminated, and everybody made happier.

W.: By The World Calendar?

A.: By The World Calendar.

W.: Now just how will The World Calendar do this? How will it make

holidays stay put in the week, so to speak?

A: The World Calendar is a *perpetual* calendar; every year the same. Every year will start on a Sunday, and every year the month-dates will come always on the same weekday. That is one big change. The other important change is that the lengths of the months are rearranged so that every quarter has 91 days; the first month in each quarter has 31 days, the other two, 30 each—31-30-30. That means that every month would have exactly 26 week-days, plus four or five Sundays.

W.: I see. But—let me see—four quarters of 91 days each make 364 days, and there are 365 days in the year. What happens to that extra day?

A.: Before I answer that let me explain why we have that extra day. It takes the earth 365 plus not quite one-quarter days to complete its annual journey around the sun. Therefore, we cannot ignore that 365th day, or the additional leap-year day that accumulates every four years, because if we did we would be losing coordination with the solar year. We would find, for instance, that the first year, our spring equinox came on March 22d instead of the 21st, and the year following on the 23d, and so on, and there would be no end of confusion. It would not be long before spring would come in the summer, according to the calendar. So we have to reckon with 365 days.

W.: Well, then, since we can't just lose that extra day, where do you suggest we put it, Miss Achelis?

A.: The proposal of The World Calendar Association is that it should be placed after the calendar year as a Year-End Day, corresponding to the present December 31, and be designated a World Holiday.

W.: Why is that necessary?

A.: Because under The World Calendar, December 30 would be a Saturday, and in order for the New Year to begin again on a Sunday (thus making the calendar perpetual) the Year-End Day is designated as an extra Saturday.

W.: That doesn't sound like such a hardship.

A.: No, of course not. It makes a pleasant long holiday at the end of the year, and provides for all the peoples of the world an occasion to observe together in unity—a World Holiday. In these days such an international observance should be most welcome.

W.: And what about Leap-Year Day? Is it still going to be tagged on to February?

A.: No, the proper place for Leap-Year Day is the middle of the year, the day after June 30, end of the second quarter. This would be another World Holiday, another extra Saturday, whereby the second half of the year would always begin with Sunday, July 1.

W.: Well! I must say it sounds like a logical plan to me. The changes aren't very drastic, are they?

A.: No, they are not. The 12 months are retained; the week is retained; all the regular time-units are retained. They are arranged in a more convenient, logical and just way, that is all.

W.: What effect would that have upon birthdays?

A.: A very good effect. Just think, under the present calendar most of us have no idea on what day of the week we were born. And our birth-*day* changes every year! But under The World Calendar a Monday's child would be a Monday's child every year. Thus his birthday would become a complete anniversary—an anniversary not only of month and date and year, but also of the actual weekday.

W.: That sounds like a pretty good idea, too. Now what about Easter Sunday? I don't believe that is set either as to its month-date. What does The World Calendar propose to do about that?

A.: The stabilization of Easter, of course, is strictly a matter for churches to decide. Certainly the wanderings of Easter cause a great deal of inconvenience to everybody, inside the Church and out of it. There are churches on record in favor of the stabilization of Easter, in conjunction with The World Calendar. However, the Association confines itself to pointing out that Easter cannot be stabilized until we have a perpetual calendar. If it is to be stabilized under The World Calendar, the best date would be April 8, the nearest Sunday to the original date of the Resurrection.

W.: One more word. Can you tell us what support your Association has enlisted so far, and what chance do you think there is of getting the new calendar adopted?

A.: I would need many more hours to tell you of the support we have already enlisted. Fourteen nations are on record in favor of The World Calendar; churches have endorsed it; chambers of commerce have endorsed it; business groups, women's clubs, farmers' organizations, labor leaders, lawyers, editors, scientists, educators (I wish I had time to tell you about the advantages to education!), bankers, legislators and government officials, industrialists—we have a long roster of endorsers in each category. Some of our supporters are listed in our newest publication, *The World Calendar, a New Calendar for a New World.* If you desire a copy of this pamphlet or any other material, kindly send your request to The World Calendar Association, Rockefeller Center, New York City.

W.: That is certainly a breathtaking summary, Miss Achelis. With all that backing I can withdraw the second half of my question, about what chance there is of getting The World Calendar adopted. There seems to be a very good chance. Tell me this, though. I know you have designated 1945 as the year to make the change. Why did you pick 1945 as the year to put The World Calendar into effect?

A.: Because December 30, 1944, falls on a Saturday in both the old

and the new calendars. By designating the next day as the first World Holiday, an extra Saturday, the new year, 1945, in the new calendar can begin on a Sunday. Our plan is to make the change with as little trouble as possible. Many people will not be aware of the difference, and all will enjoy its many advantages.

W.: Well, we've had the Julian calendar named after Julius Caesar, and we have now the Gregorian calendar, named after Pope Gregory. Here's hoping that it won't be very long before we're all living under the modern, up-to-date, Achelis calendar!

A.: No, *never* the Achelis calendar; it is *always* The World Calendar for everybody to use and enjoy.

EPOCHS AND ERAS

By Professor William H. Barton, Jr.
Curator, Hayden Planetarium
(From *The Sky*, November, 1939)

ERA OF NABONASSAR

The *U. S. Nautical Almanac* says "the year 2687 of the era of Nabonassar begins on April 26, 1938, Julian." This era was used by the Chaldeans and Egyptians and commemorates the advances made in astronomical studies in Chaldea during the reign of Nabonassar, King of Babylon about 747 B. C. The Babylonians celebrated this era because it was Nabonassar who delivered them from the subjection of the Medes.

The years are vague but contain 365 days, with no intercalation. Consequently each Nabonassarean year following a Julian leap year appears to have begun one day later than the date of the Julian calendar to which the Nabonassarean new year day had corresponded in the previous year. That is each four years would see the new year day in the era creep forward a day in the Julian calendar.

The epoch of the era corresponds to noon of February 26, 747 B. C. We can then make up a table of corresponding dates:

Nab. year		1—747	B. C.	
"	"	2—746	"	
"	"	747—	1	"
"	"	748—	1	A. D.
		2685	1938	

This does not seem correct—and it is not. That quarter-day accumulates in 2,687 years to 672 days. That is one year and 307 days, or 2 years less 58 days. From February 26, the epoch, to April 26, the new year day, this year is just 58 days.

Ptolemy used this era in his writings and from certain astronomical data that he gives us it is possible to check the date of Nabonassar's ascending the throne, and thus establish the epoch.

BUSINESS NEEDS CONSIDERED

By CHARLES C. SUTTER

Director, The World Calendar Association

(From *The Accountants Digest*, December, 1941)

FOR most of the 9,000 years or more during which mankind has been trying to devise a satisfactory calendar, the chief problem has been an astronomical one. It has been perhaps only for the past 20 years that the convenience of the citizenry in general has been mentioned in the same breath with calendar revision.

Previous revisions of the calendar—and there have been many of them—have been devoted to trying to make the calendar agree with the earth's course around the sun, so that a given date will fall in the same part of the same season, year after year. That task seems reasonably well taken care of, now that our 365-day calendar gives us an extra day every four years, except three times in any 400-year period.

We are, therefore, at the point where business, labor, education, religion, and the home—among others—can have their needs considered. Granted that we have a calendar that is adjusted to the seasons, further improvements would be:

1. A perpetual calendar, so that any date, once set, thereafter would always come on the same month date and the same weekday. A perpetual calendar also would give stimulus, subject to church authorities, to fixing the date of Easter and other movable feasts.
2. Equal quarters and equal half-years.
3. The same number of business days in every month.
4. Valid comparisons between corresponding periods in successive years.
5. A larger number of long week-ends by celebrating as many holidays as possible on Mondays.

The World Calendar which has been endorsed by 14 nations, scores of learned societies and educational, religious, business and labor groups, and by thousands of distinguished individuals, provides such a calendar. The World Calendar divides the present 12-month year into four equal quarters. The first month of each quarter has 31 days; each of the other two, 30 days. The 31-day months are the only ones to have five Sundays, so that each month contains precisely 26 weekdays. To make up the 365 days needed in ordinary years, The World Calendar has an extra or double Saturday—proposed as a world-wide holiday—at the end of each year, between December 30 and January 1. Leap-Year Day is inserted in the same way—an extra Saturday—between June and July.

Accountants, actuaries, and statisticians are quick to see the advantages of The World Calendar. Some years ago when a committee of the American

Statistical Association had reported as its opinion: "In some fields of interest there is a negative attitude to a change in the calendar: This is true of such fields as insurance," the United Press made an investigation, and sent questionnaires to all members of the three important actuarial associations.

The returns showed 76.1 per cent of those replying favored calendar revision. Legislative action for revision within five years was favored by 74.4 per cent. The World Calendar, with its 12 months and equal quarters, was favored over a 13-month plan by 88.7 per cent.

The World Calendar Association, 630 Fifth Avenue, New York City, is working to have the new calendar go into effect by 1945 since both the new calendar and the old would coincide on Saturday, December 30, 1944. Considering the following day as the new World Holiday, The World Calendar could go into actual effect Sunday, January 1, 1945. Efforts are being directed to enlist the interest of the President and of Congress in seeing that the matter is included for consideration by an international or an inter-American assembly. Toward this end your support is essential. If The World Calendar is backed by the United States and by the nations of South and Central America, there is little doubt that other nations will follow.

Membership in The World Calendar Association is free, and there is no charge for various publications of the Association that contain futher information about The World Calendar and reasons for its adoption.

DOGGERELS

By Dr. Henry Pleasants, Jr.

BIRTHDAY

They tell me I once had a birthday;
They say it was Thursday at first,
Next year it was Friday, this year it is Wednesday,
But that is not even the worst.
I was born in a Leap Year, I'm saying,
Second month, twenty-ninth was the date;
So every fourth year I've a birthday, that's clear,
But between times no presents I rate.
World Calendar plans quite intrigue me,
For at least I'll belong to one day.
I was born on a Thursday—and like it,
And I'd much rather have things that way.

WEEK-END OR PLAY-DAY

We'd have a real week-end to play
If we lived the New Calendar way:
A holiday Monday, instead of on Sunday,
Or Wednesday, or any old day.

ALL THE TIME THERE IS

By Marion Clyde McCarroll

THE two smartly-dressed young women who sat together in the bus were chatting busily about their respective interests, and so audibly that eavesdropping was unavoidable.

Said one to the other: "I wish you'd give us a hand at the Red Cross workrooms a couple of mornings a week. We need all the help we can get down there these days."

"Darling!" cried the second young woman in a tone of shock and pain, "I couldn't possibly! I simply haven't the time to do another thing!"

To which her friend replied, her voice a little aggrieved: "You have just as much time as anyone else."

As one of the involuntary eavesdroppers, I was reminded yet once again of a remark made to me years ago by my grandmother. A remark which periodically, and most inconveniently, returns to haunt me at moments when I am busily engaged in putting up the same sort of alibi as that just described.

As the old lady chided me gently one day for rushing off to school leaving my bedroom in a state of fine chaos, I burst out impatiently: "Grandma, I can't pick up everything before I go out in the morning! I don't have time!"

"My dear," said my grandmother mildly, "you have all the time there is."

And proceeding to make this clear to me, she finally had me admitting, though reluctantly, that she was undoubtedly right. In common with all the rest of the world, I had all the time there was. The trouble came about because of the way I was dividing that time, stealing 15 minutes for an extra cat-nap, instead of allotting them where they rightfully belonged—to the period between getting up and going down to breakfast, which would have given me ample time to make my bed and leave my room tidy.

And so, again, did the young woman in the bus have just as much time as anybody else. The question was, what was she doing with it? What was the difference in the way she was dividing the same number of hours, days and weeks that everybody else has? Each instance, obviously, involved the matter of organizing Time.

There is a common saying that it is the busiest people who can always find time to lend a helping hand where it is needed, to take on one more responsibility. Scan the lists of those who compose the boards of most civic, cultural or philanthropic enterprises and you will find that the

majority of names will be familiar ones—those of men and women who have become well known for the active part they take in many different activities. Do they have more time than other people? Not at all. The secret of their success in apparently finding 26 or 28 hours in a day from which the rest of us just barely manage to squeeze out 24 lies in the fact that they have learned how to organize their time.

For the organization of Time is the prime essential of the efficient life, which is the basic reason why The World Calendar, with its completely systematic arrangement of the time-units that make up the year, should recommend itself to every thinking person. Just as intelligent, competent men and women divide each of their days into time-units which enable them to make the most effective disposition of their numerous duties and interests, so the proposed new calendar organizes the year into orderly periods to allow most effectively for all the activities—industrial, business, social, economic, religious and philanthropic—which make up life as modern peoples have come to live it.

Today, as never before in the history of the world, events so crowd upon the average person that one is hard put to it to find a place in the daily routine for all the things that so insistently clamor for attention. So that today, more urgently than ever before, there is a crying need for a reorganization of Time.

We have, in other words, all the time there is. The great problem is, what to do with it; how best to dispose it; how to make Time serve us most efficiently in order that we, in turn, may most effectively serve the needs of our time.

Given, then, all the time there is to work with, what does The World Calendar do with it, and in what way does it enable the individual to organize his routine to better advantage from one year's end to another?

For one thing, by providing the individual with a perpetual, unchanging arrangement of days, weeks and months, the proposed World Calendar will very literally save him time. It will do so because it automatically eliminates the necessity of figuring out what days will fall on which dates; how periods of the business year are divided; what holidays will come when; what vacations will begin exactly where during the year; and how many week-ends there will be within a given period. Add up the minutes everyone now spends in the course of a year making just such calculations as these, in order to be able to lay his plans for work and play, and you have a sizable slice of time being used up in what the economists call "non-productive activity."

With The World Calendar in operation, everyone will know, in the same way they know two and two invariably equal four, just exactly when all the days by which society regulates its important goings and comings will occur, and the time now devoted to the non-productive activity

of figuring all these out will then be released for more significant use.

This is far from being an idle jest. Stop one moment to think how often, in the course of a single week, you interrupt whatever you may be doing to reach for a calendar to check the future before you can continue your work or make your plan, and you begin to get an idea of what it would mean in the total number of saved minutes and seconds if all such interruptions could be done away with.

In the second place, besides actually saving him time, The World Calendar will make it a much more simple matter than it is today for the individual to keep track of those special occasions that are important to him in his personal and family life. If a birthday, or an anniversary, falls on the same day of the same week every year, it becomes far easier to keep it in mind than when it jumps about erratically from spot to spot in the calendar, turning up unexpectedly on a Monday when you'd been thinking all along it didn't come till Tuesday, or unaccountably skipping to Thursday when you thought it was Wednesday because you'd forgotten it was leap year. Many a disappointment and hurt, caused by someone's failure to remember a significant date, will be avoided when The World Calendar, with its fixed system, goes into effect.

Simpler, too, will be the matter of remembering other important dates besides those concerned solely with sentiment. Once one knows that the fatal 15th of March, June, September and December—Income Tax Payment Day—always falls on a Friday, there will be less of that breathless last-minute scrambling to get in under the wire, fewer luckless ones who make the painful discovery that Time waits for no man. For the subconscious reaction to the stealthy approach of Friday the 15th will become as automatic, as reliable, as the subconscious warning that one's accustomed lunch hour or bedtime is drawing near. In the same manner, due dates for all sorts of other obligations and events will lose that disconcerting tendency to sneak up on one unobserved, when dates and days are in unfailing agreement year after year.

Still another advantage for the individual citizen in a society organized under the orderly World Calendar is that every kind of planning where time is a factor becomes less complicated. With industry operating on uniformly timed schedules; with holidays coming almost entirely on Mondays, providing long week-ends; with school terms opening and closing at the same regular dates each year, every one, no matter which phase of community activity is his major concern, will be able to organize his program of living more successfully than ever before, and have more time for fun left over. The business man, who knows that fiscal years, inventory seasons, quarterly statements and all the other important periods of his working life will come at the same time in each 12 months, and, perhaps, simultaneously with those of every other business man, has many of his

worst headaches cured in a moment. The mother, relieved of the irksome business of having Christmas or Easter holidays strung out to unmanageable lengths because the school vacation of no one child coincides with that of any other, can, for the first time, make holiday plans in the comfortable assurance that the whole family will be able to take part in them as a unit, and that the holiday period will not be punctured full of holes by intermittent arrivals and departures. She will find household budgets less unpredictable, in the course of a year where all months have the same number of days, and with a calendar in which every year is the same.

Indeed, if all the inequalities that characterize our present calendar were to be evened out in our calendar of the future, it seems scarcely too much to believe that some, at least, of the pressure of modern life would be eased. Uncertainty and insecurity, say the psychiatrists, are responsible for much of the nervous strain under which the individual labors today, and constant change in anyone's pattern of living is surely one of the elements in the build-up of such feelings. Obviously, then, the substitution of any fixed factor for a constantly shifting one in any part of the pattern of living must make for greater stability of the whole, and the perpetual World Calendar, replacing the variable Gregorian calendar, would have a stabilizing influence upon the march of events throughout all organized society.

THE BACK YARD

By Paul Talbot

In Boston (Mass.) *United Business Service*, May, 1942

LAST week there came to my desk the current issue of the *Journal of Calendar Reform*, and I was a bit surprised to see how the movement toward *calendar reform* has been stimulated by world war conditions. I suppose the underlying philosophy is that in a time of universal and cataclysmic change, the calendar may well be included.

Seriously—our Gregorian calendar *should be changed*. It is completely out of step with present-day needs and makes close statistical comparisons almost impossible. But "calendar reform" is one of those things that most everyone agrees with "in principle," but few do much about.

Of the various calendar revisions suggested over the past few decades, the so-called *World Calendar* has emerged as the almost unanimous choice of business men, religious leaders, scientists, statisticians, and the general public. This calendar continues the *12-month year*, and has *4 equal quarters* of 91 days each. Every month has *26 weekdays* (exclusive of Sundays) and "month dates" always fall on the same "weekdays." Every year, and every quarter, begins on Sunday and ends on Saturday.

The annual "odd day" falls *between* December 30 and January 1 and is called *Year-End Day*. The plan is to make this a world-wide Holiday. Similarly, every fourth year, a *Leap-Year Day* would fall between June 30 and July 1 and would also be a Holiday.

This *World Calendar* seems the most logical and practical solution for our time recording problems, and the ideal point to *make the change* is January 1, 1945, because on that date the Gregorian and The World Calendar coincide. Plan now to *start the new World Calendar on January 1, 1945!*

CURRENT PRESS COMMENT

Idea of the Month

New York (N. Y.) Forbes

For many years there has been a mounting tide of criticism of the present-day calendar, but The World Calendar Association now announces that the days of the present calendar are numbered. "In its present form, the calendar is an obvious bottleneck that is hampering the defense program," declares the Association. Revision of the calendar so that pay-rolls, accounts, bills, purchases, working days, reports and schedules no longer must be constantly adjusted to one another to make up for the deficiencies of the calendar is strongly recommended. Solution: A world calendar, of 12 months and equal quarters from the viewpoint of industry, labor, government, law, retailing, *everybody*. Under this calendar, income-tax payment days would always come on Friday. Holidays would no longer "grasshop" through the week from year to year. Each of the four quarters in the proposed calendar consists of 91 days, each begins on Sunday, ends on Saturday. Each month has exactly 26 business weekdays, plus Sundays.

A Minimum of Reshuffling

Baltimore (Md.) Evening Sun

Far from being discouraged by the distracting events of the moment, in its campaign to reform the calendar, The World Calendar Association is redoubling its efforts, adding to its arguments the claim that reform is essential to national defense. According to the Association, munitions factories and all the rest are seriously retarded in their efforts by having to plug along with the old-fashioned calendar and its anachronisms.

Why, they ask, put up with a faulty calendar and consider it sacred when, as a matter of fact, it has been in use in the English-speaking countries a mere 200 years and in some other countries less than 20 years, whereas man has been using and improving calendars for nearly 9,000 years? There should, thinks the Association, be progress in calendars as in other things.

Crazy Calendar Needs Fixing

Des Moines (Ia.) Tribune

The year 1939 began on Sunday. That was why The World Calendar people had worked so hard to get international agreement on a new calendar system before that time. If they had succeeded, the equal-quarter calendar could have taken effect without shifting dates at all at the start. Now The World Calendar people are plugging for the new system in 1945.

Habits like a calendar system, even though they are inefficient and unnecessarily confusing, are pretty hard to "crack." It takes time and talk and reasoning before tradition gives way to common sense. But we haven't the slightest doubt—not the slightest—that sometime in the not TOO distant future our calendar will be ironed out and made to fit the modern world. Nowadays we know EXACTLY how long the solar year is, and there isn't any very good reason for not making our calendar fit it, in as orderly and helpful a way as possible.

Some Day We'll Get It

Joplin (Mo.) News-Herald

The first world war gave us daylight-saving time and The World Calendar Association is hopeful that the present war will bring us a new world calendar. When the Gregorian calendar was created, it was impossible to discard all the ancient foibles and superstitions which are represented in it. February is an extremely short month because the early Romans made it the last month, and gave its days away to enrich other months.

The proposed World Calendar would do away with these and other drawbacks of the present calendar.

Some day we are going to get this new calendar because it is a common-sense improvement over the calendar we have now. The World Calendar Association is trying to bring about its adoption and is making progress.

It is barely possible that the next great concourse of nations to work out a new peace will order its adoption.

EXCERPTS AND REVIEWS

Not All Alone

By JOHN KIERAN

In New York (N. Y.) *Times*, April, 1942

BUT as proof that this observer and the Amateur Athletic Union, which bravely holds to metric measurements for its outdoor championship, are not alone in the effort to strike the shackles of folklore systems of accountancy from a long-suffering populace, there is the following cheerful support to offer:

"Dear Sir: I am grateful for your column 'putting the clock ahead.' That lines up with two or three reforms that I long have urged.

"The problem of the 24-hour clock is even simpler than you suggest, for most of the watches and many of the clocks marked in that fashion do not change the works at all, but merely place two sets of hour figures concentrically on the dial.

"As president of the Winter Olympic games, Lake Placid, in 1932, I took an active part in the fight to bring the A.A.U. to the standard metric measurements that were required by the international Olympic committee and used by most of the rest of the world. I, too, was disgusted with the relapse of the I.C.4-A. [A college group, experimenting with the metric system.] I hope you will ride them occasionally until their position becomes untenable.

"As for calendar reform, I have long been for it, preferring the 13-month calendar in the abstract but plugging for the 12-month proposal of The World Calendar Association as the only one that has a chance of adoption. I think the next date when this might be established without too much disturbance is only about three years off. I hope you will keep the pot boiling on this.

"Sincerely yours,

"(Signed) Godfrey Dewey."

As a matter of fact, January 1, 1945, is the date mentioned by The World Calendar Association as one on which the switch to an improved calendar could be made with a minimum of inconvenience to all concerned.

To Men of Good Will

In New York (N. Y.) *Arrow*, March, 1942

Published by the Girls Service Club

THE World Calendar offers for the first time in human history a calendar that correlates all different time units into a definite and ordered pattern. Men of industry, law, education, economics and science are working for its adoption. To men of good will, it also offers a plan for world unity. Here is another way in which we can serve by spreading information about this great world project. We hope all members will do their part.

War Began on Monday in Japan, Sunday in the United States

In New York (N. Y.) *Herald Tribune*, December 8, 1941 (Monday)

JAPANESE announcement of the attack on Hawaii gave the time as 7:35 a.m. yesterday, Hawaiian time. The clock was at the following time in these cities:

New York, 1:05 p.m.
Chicago, 12:05 p.m.
San Francisco, 10:05 a.m.
London, 7:05 p.m.
Honolulu, 7:35 a.m.
Manila, 2:05 a.m. Monday.
Tokio, 3:05 a.m. Monday.
Singapore, 1:05 a.m. Monday.

The difference of a day in the time at Manila and Tokio is accounted for by the International Date-Line. The Pacific battle area is cut from north to south by this line, which runs roughly on the 180th meridian through the Pacific Ocean.

When crossing this time line in a westerly direction, from San Francisco to Tokio, the date must be advanced one day. Crossing in the opposite, or easterly direction, the date must be set back one day.

The International Date-Line is west of the Hawaiian Islands, but east of the Philippines and Japan. Thus, while it is Monday today in New York and Hawaii, it is Tuesday in Manila and Tokio.

In comparison with New York time, it is five and a half hours earlier in the

Hawaiian Islands. In the Philippines it is 13 hours later than in New York, and in Japan 14 hours later. At noon in New York, it is 9 a.m. in San Francisco; 6:30 a.m. in Honolulu; 2 a.m. the *following* day in Tokio; 1 a.m. the following day in the Philippines; and midnight in Singapore.

The Origin and Meaning of Easter

By The Reverend Vern Sizemore

In Los Angeles (Cal.) *Lemurian Ambassador*, Spring Issue, 1941

EASTER is believed by historians to have been of Chaldean origin, the word being derived from the name Astarte, one of the titles of the Queen of Heaven. As inscribed on the Assyrian monuments it was translated by Layard as Ishtar, a word similar to Easter.

The observance of the festival of Easter was very early introduced into Britain and became a part of the Druidical worship. The Druids were a very ancient fraternity of religious teachers. Evidences of their existence have been found in Germany, Scandinavia, and in Oregon in the United States.

The Druids were adepts in the magic arts and were well versed in certain mysterious powers. Their religious concepts were of a very high order, which may be why Britain was one of the first and easiest fields of Christian conquest.

In the Christian Church, the festival now known as Easter, was not so called until about the fourth century of the Christian Era. Previous to that time a festival was observed by the Church called Pasch, or the Passover, and although not instituted with apostolic sanction, was early observed in commemoration of the death and Resurrection of Christ. Later it was merged with forms and practices derived from contact with other countries.

Scientific Basis

By Edith Alderman Guedry

In Fort Worth (Tex.) *Press*, August, 1941

THERE are hundreds of improvements that could be made possible by a change in the calendar. Now we might ask what causes so much of the confusion of the present calendar.

This calendar is really a conglomeration of 14 different calendars. February is an abnormally short month, because the early Romans made it the last month, the step-child of the year, so to speak, and gave away its days to enrich other months. Consequently today February is more than 10 per cent shorter than January or March. Another confusion recorded is when Constantine the Great, in 321 A. D., introduced the seven-day week. The calendar immediately lost its stability.

The new World Calendar is planned on a more scientific basis and is as much of an improvement over our present calendar as the diesel engine is over the mule-drawn coach.

Needs of Mankind

By Mrs. W. C. Higgins

In Bradford (Pa.) *Herald*, August, 1941

REFORM in the method of keeping the accounts of time has been much discussed for long years, and efforts have been made to accomplish a change. We are fortunate, indeed, that up to now the calendar has remained in its fairly workable form rather than to have accepted a new one which would continue to irritate, and so delay the real object of reform, which is the adoption of a perfect calendar for world-wide use. Scientists offer a solution in The World Calendar, sponsored by The World Calendar Association, which takes care of the divisions of time for as long as the earth and the sun continue their present relationship. Excess time is taken up, as it is now, by the use of an extra day every fourth year, but which, in the course of time, will reverse to a shortage of one day. In the year 4904 the extra leap-year day can be omitted. A calendar figured to such accuracy can serve the needs of mankind.

The generation which has produced the great Mount Palomar mirror is the one which should adopt a time schedule in keeping with the work accomplished by the use of such delicate instruments of precision as will be the big mirror.

FROM THE MAIL BAG

Sounds good.—George M. Verity, Chairman, American Rolling Mill Co.

I find myself in complete agreement with the aims and objectives of your World Calendar Association. Every step we take toward international harmony is a step toward peace—and a world calendar is one such basic step.—Dr. Krishnalal Shridharani, New York City.

I entirely agree that no constructive aims must be weakened as a result of the war. We in Great Britain feel, in fact, that the war is being fought only to make it possible for human beings in every country to have a better life.—Sir William Francis Leggett, C.B., Chief Industrial Commissioner, Ministry of Labor and National Service, London.

I so sincerely admire your unflinching perseverance in the cause of reforming the present calendar.—The Mt. Rev. Ricardo Pittini, Archbishop of Santo Domingo.

I am glad to know that The World Calendar Association is continuing its endeavors, so far as it is possible, to give the world a better, more ordered, harmonious and workable calendar.—Joseph A. Bucher, Guaranty Trust Co. of New York.

For some years I received the *Journal of Calendar Reform* in my position of Deputy Commissioner, Royal Canadian Mounted Police. I have enjoyed many of the articles and subscribe wholly to a change in our present cumbrous calendar. I believe the system advocated by you to be the very best yet evolved. If there is any way in which I can enhance the interests of the Association and their object, in Canada, I will be glad to do so.—G. L. Jennings, former Deputy Commissioner, Royal Canadian Mounted Police.

It not alone seems but is incongruous that an effort to benefit the world should be so difficult of achievement, but I have an abiding faith that success will, in the not too distant future, crown your unselfish effort.—J. F. Stone, Columbus, Ohio.

Glad to see that you are keeping up your determined work for calendar reform. —L. J. Taber, Past Master, Natl. Grange.

As I willingly wish to cooperate with you and also increase and strengthen the intellectual and cultural ties, therefore I hereby ask you to accept me as a member and testify the close bond of friendship. —The Hon. Nassrollah Taqavi, Pres., Court of Cassation, Teheran, Iran.

Briefly, it is my belief that The World Calendar should be adopted. The 13-month calendar, coinciding almost precisely with the lunar year and accurately with the lunar months, would seem the ideal; but the impossibility of natural divisions into quarters and half-years without dividing months makes it impractical. The fixed date for Easter and the additional Year-End Day and the quadrennial Leap-Year Day, I consider most desirable.—Gen. C. P. Summerall, Pres., The Citadel, Charleston.

I would be very much interested in obtaining information regarding The World Calendar Association, as the number of days in a month affects the wages paid to members of our union.—F. C. Smith, Natl. Secy., National Maritime Union (CIO).

I've personally received your magazine for several years and wholly approve of your objectives. As a past President of the Syracuse Rotary Club I'm really interested in the action of the Chelsea, Massachusetts, Rotary Club, as it seems to me calendar reform is one subject that Rotary "round the world" might properly be interested in.—W. W. Nicholson, Vice-Chair., Commissioners, State Commission of Correction, Albany.

I have not considered calendar reform as a whole, but if you can get Easter and Whitsuntide pinned down, you will have secured a sweeping reform. These wandering festivals cannot be defended. They are wasteful of much time and money and generally chaotic.—The Rt. Hon. A. B. Bakington, Belfast.

I am constantly talking of the subject [The World Calendar], whenever an opening is possible in any conversation, and am ready to cooperate with the work of The World Calendar Association all of the time.—The late Dr. James F. Morton, Curator, Paterson (N. J.) Museum.

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AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Captain Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

CHILE: Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

COLOMBIA: Comité Colombiano del Calendario Mundial, Dr. Eduardo Posada, Chairman, Consulado General de Honduras, Apartado 42, Bogota.

COSTA RICA: Comité Costarricense del Calendario Mundial (Igualmente de Guatemala, Honduras, El Salvador y Nicaragua), Don Teodoro Picado, Chairman, San José.

CUBA: Comité Cubano del Calendario Mundial, R. P. Mariano Gutierrez Lanza, Chairman, Belén Observatory, Havana.

DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.

HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

MEXICO: Comité Mejicano del Calendario Mundial, Dr. Joaquin Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronomicos y Geofisicos, Av. Observatorio No. 192, Tacubaya, D. F.

PANAMA: Comité Panameno del Calendario Mundial, Juan Rivera Reyes, Chairman, Panama City.

PARAGUAY: Comité Paraguayano del Calendario Mundial, H. E. Senor Ministro Coronel don Luis Irrazabal, Chairman, Calle Moneda 1938, Santiago, Chile.

PERU: Comité Peruano del Calendario Mundial, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

POLAND: Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasiuskiego, 21 m. 27, Warsaw.

SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

SWITZERLAND: Swiss Committee on Calendar Reform, Prof. Emile Marchand, Secy., Mythenstrasse 2, Zurich 2.—Comité International de Coopération de l'Association Universelle du Calendrier, M. Raymond Mage, Secrétaire Général, palais Wilson, Geneva.

TURKEY: Committee on Calendar Reform, Dr. M. I. Dereoglu, Secy., P. O. Box 1121, Hanhayn Han No. 1o, Istanbul.

URUGUAY: Comité Uruguayo del Calendario Mundial, Prof. Alberto Reyes Thevenet, Chairman, Liceo de Ensenanza Secundaria Hector Miranda, Calle Sierra 2268, Montevideo.

VENEZUELA: Comité Venezolano del Calendario Mundial, Don Edgar J. Anzola, Chairman, Apartado de Correos No. 207, Caracas.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.

HOW EASY THE CHANGE

1944

GREGORIAN CALENDAR	THE WORLD CALENDAR
SATURDAY, DECEMBER 30	SATURDAY, DECEMBER 30
SUNDAY, DECEMBER 31	EXTRA SATURDAY, DECEMBER Y OR 31 (A World Holiday)

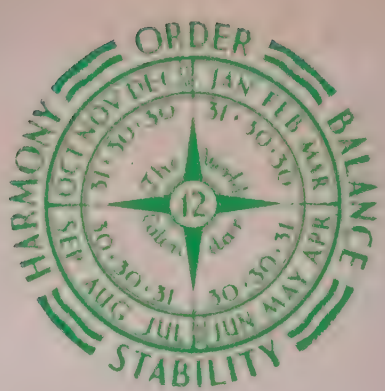
1945

THE WORLD CALENDAR

SUNDAY, JANUARY 1

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Journal of CALENDAR REFORM

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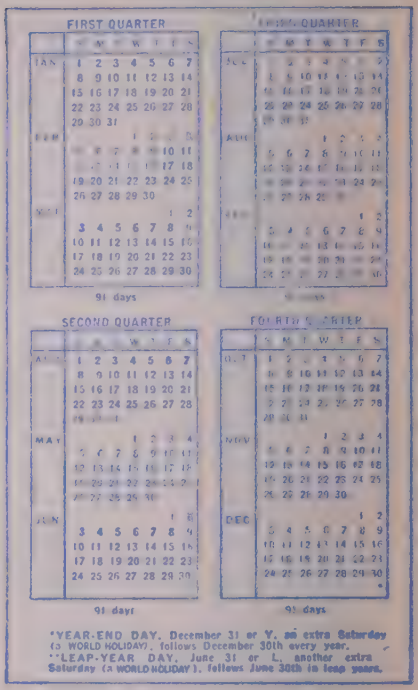
THIRD QUARTER
1942

1942

PRESENT GREGORIAN CALENDAR



PROPOSED WORLD CALENDAR



EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE USING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

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The Calendar • PAST, PRESENT AND FUTURE

The system by which we measure our years was begun in the dim light of dawning civilization when our ancestors first sensed the rhythm of the sun, the moon and the stars. Countless generations of men of science, religion and art have contributed to our knowledge of the calendar, yet the story is as modern as it is ancient.

Originally the calendar was used for agricultural guidance. Later it included the keeping of religious festivals and the men of the church charged themselves with the task of keeping the record of the days of the year. Many systems were used. The ancient Egyptians counted their years from the risings of the River Nile. The Babylonians based their count on the moon cycles. Eventually it was found that the natural divisions of time—the day, the month and the seasons — did not fit together and come out even with the stars. There was a constantly accumulated error, and numerous corrections had to be made in compensation.

By the time Julius Caesar established himself as dictator, the Roman calendar was three months off the true season. By edict, he put a new calendar into effect. In substance it is the system used today. Mathematical errors in the Roman calculations were adjusted finally by Pope Gregory XIII in 1582. So accurate were these computations that they have served ever since, and the present calendar will not show an appreciable error for several thousands of years to come.

But in spite of its mathematical accuracy, the calendar in its present form is full of inconsistencies and is a source of some confusion in the conduct of business. Who can tell, for instance, on what day of the week any given date will fall without consulting the calendar? Each year begins on a different weekday. Each quarter begins and ends on a different day of the week, as does each month. The quarters themselves are unequal in length.

Some day in the future,* when peace has been restored to our troubled world, we will have a final reformation of our calendar in which these faults will be eliminated. It can be accomplished by an extremely simple revision, with all of the familiar elements retained. It will be perpetual in form and balanced in structure. The plan was formulated years ago but the campaign to bring about its universal acceptance is being waged by The World Calendar Association. Progress is being made. A substantial number of nations have already stated their willingness to place it in operation and it may be a matter of only a few years before the "New World Calendar" will be in use throughout the world.

Will its adoption eliminate the annual production of new calendar designs? Not so long as calendars can be made objects of beauty as well as of utility. From the most ancient times the calendar has intrigued the artist as a medium of decorative and artistic expression. As in other forms of art and printing, it passed through a stage of degeneration in its commercial application. Modern designers have restored its beauty. More and more the calendar has come to be recognized as a potentially excellent medium of advertising for it can be made to express clearly the personality of a business institution and become a powerful builder of good will when designed with restraint and in good taste.

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(In AD, December-January, 1941-1942)

** We believe the new calendar is as timely now as "some day in the future"—The Editor.*



"Calendars can be made objects of beauty as well as of utility"
in the new perpetual as well as in the old shifting calendar

A NEW CALENDAR FOR A NEW WORLD

VOL. XII THIRD QUARTER, 1942 No. 3

America Awake, Act, Achieve

"The Committee recognizes the desirability of a separate, regular and perpetual calendar and believes that the 12 months' calendar proposed by The World Calendar Association is probably the most desirable of the various plans which have been proposed. . . ."—*Committee on Scope and Program of the National Conference of Commissioners on Uniform State Laws.*

This important and significant opinion was expressed at the annual meeting of the Conference held at Detroit in August. (See pages 69-72 in this issue.)

As to action taken for the adoption of the new time-plan, the Committee said:

"It felt that the matter was wholly outside of anything that the National Conference on Uniform State Laws could consider as it would be a matter for National or International action and on which, by necessity, the arrangements would have to be made by the Government of the United States through Treaty arrangements or otherwise."

These opinions are valuable, coming from a group of distinguished lawyers appointed by their respective Governors to serve as delegates.

The World Calendar Association conveys herewith these opinions to the Government of the United States for its earnest and urgent consideration for action. The Association believes that a real opportunity is open to our Government to deal with the subject now, and to cooperate with the six Latin-American countries which have officially endorsed The World Calendar.

Our Government can well take the lead in adopting a new and better time-plan which would materially facilitate our war efforts and establish a more just and durable time-measurement for peace than is possible under our present time-system. Such adoption would certainly have a world-wide influence for international cooperation and world unity.

It will be a sixth time in over six thousand years that the calendar will have been changed: the first, in Northern Africa; the others, in Southern Europe. It is logical and fitting, then, that the newly revised civil calendar of today should be given to civilization through the newer and Western Hemisphere.

As America showed the way in establishing a new form of government for freedom and the inalienable rights of man, so she can likewise show the way in a new form of time—for order, balance and stability. Both of these new forms are epochal and global. Both are history-making. The new civil World Calendar would contribute immeasurably to our civilization that moves ever forward in the march of time toward greater progress. There can be no progress without change.

The time is short—1945; there must be no delay.

America awake, act, and achieve!

Journal of

CALENDAR REFORM

July, August, September
1942

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CHARLES C. SUTTER, Editor
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NATIONAL CONFERENCE ON UNIFORM STATE LAWS

Detroit, August 18-22, 1942

COMPOSED of delegates officially designated by the Governors of the 48 States, the District of Columbia, Hawaii, Alaska, Puerto Rico, and the Philippines, the NATIONAL CONFERENCE OF COMMISSIONERS ON UNIFORM STATE LAWS meets each year in conjunction with the American Bar Association, of which they are an *ex officio* committee.

An invitation to attend the Conference was extended to Miss Elisabeth Achelis, President of The World Calendar Association, by Mr. Joseph O'Connell of Boston, Chairman of the Commissioners on Uniform State Laws from the Commonwealth of Massachusetts. Mr. O'Connell wrote The World Calendar Association that the object of the Conference, as stated in its constitution is, "to promote uniformity in State laws of subjects where uniformity is deemed desirable and practicable . . . to draft Model Acts on subjects suitable for Interstate Compacts and subjects in which uniformity will make more effective the exercise of stated powers and promote interstate cooperation."

General Nathan William MacChesney, Chairman of the Conference's Committee on Scope and Program, extended Miss Achelis an invitation to appear at a hearing of that committee, Tuesday evening, August 18, on the subject of The World Calendar. Miss Achelis delivered the following brief address:

ADDRESS

Your conference has a noteworthy purpose: To unify State laws and thereby bring about a greater unity and coordination among the States. You are then in a strategic position to evaluate coordination in other proposals as well as the legal. I refer to the proposal of a more efficient organization of our time-measurement, the civil calendar.

Faced as we are today with the most urgent crisis of our history, time has become a most vital possession. Time may win or lose the war for us—and there is no question that it will be equally important in the peace that will follow.

Our present measuring rod is everything it should not be. It is in its way as unsatisfactory as is the lack of uniformity in the laws among the different States which your conference is striving to correct. Our present calendar is causing similar confusion, overlapping and disagreement. Days and dates never agree; months are irregular; weeks are vagrant; quarter and half-years are unequal in length; and every year changes.

Let us draw a parallel.

Consider the United States the calendar and the States the various time-units. Although the "United States" is an entity, the "States" are wholly disorganized. There is no uniformity in their function, law or purpose. The "Day-States" have no definite place; the "Week-States" go on their own initiative, regardless of all else; the "Month-States" vary unceasingly; the "Quarter-Year-States" lack conformity and the "Half-Year-States" are never the same. The "Year-State" constantly poaches on a neighboring "Week-State" to complete itself; by this, I mean the day that the year must borrow from the following week of the new year. The "country" internally is in a chaotic state of confusion and uncertainty. And why? Because there exists no coordination and cooperation among these "States"; they have no joint plan, order, equality or unity.

Our seemingly harmless and innocuous calendar is really a detriment to our united effort for more permanent cooperation.

In contrast, gentlemen, the new World Calendar of 12 months and equal quarters has a well-laid plan of order, coordination, unity and stability. Mathematically it is a masterly plan wherein every time-unit fits and functions equitably with every other.

Now let us parallel the new World Calendar with the United States:

The United States once again is the calendar and the States the various time-units of which it is composed. But note the difference. The "Day-States" have their regular place in this new "United States"; the "Week-States" have been adjusted to cooperate and are now helpful "States" among the others; the "Month-States" meet their requirements and capabilities; the "Quarter-Year-States" and the "Half-Year-States" have become uniform in purpose and action; and the "Year-State" with its new World Holiday no longer poaches upon a neighboring "State." All these "States" function to their fullest capacity within their own law yet they all contribute to the uniformity of law. Although they are each an individual part they all help form the "United States of America."

The new World Calendar like the United States has become a model of *E Pluribus Unum*. There is established a new order of time as there was established approximately a century and a half ago a new order of government in the United States. In brief this explains the new World Calendar.

Allow me to recall that Standard clock time was effected November 18, 1883, by the American Railway Association and that Congress on March 19, 1918, during the World War, and this is pertinent, requested the Interstate Commerce Commission to establish the time zones in this country. Thus was our clock time made uniform and stabilized and became the standard pattern for the United States and for the entire world. And more recently Congress has approved War Time throughout our entire country, making our clock time more uniform according to the necessary time

zones. [There are four time zones in our country.—Ed.]

What the Railway Association and the Interstate Commerce Commission successfully achieved in the past your Conference on Uniform State laws can accomplish with our present unsatisfactory calendar. It can be made a time-measurement as uniform, stable and ordered as is our clock time. We, therefore, request that your Conference seriously take under consideration this new civil calendar, The World Calendar of 12 months and equal quarters, and become a pioneer as did the Railway Association and the Interstate Commerce Commission with respect to the establishment of Standard Time.

We hope a study will be made by a Committee so that at the earliest opportunity its findings may be presented and receive whole-hearted endorsement. For the time for action is here and now if we are to use it by 1945 and to profit by its many advantages.

May we refer you for more detailed information to the pamphlet, *The World Calendar . . . A New Calendar for a New World,*—especially calling your attention to pages 15, 16, and 17; also page 6 which explains 1945 as the logical year for the adoption of the new civil calendar—The World Calendar.

Correspondence

The exchange of communications between General Nathan William MacChesney, Chairman of the Committee on Scope and Program, and the President of The World Calendar Association on the subject of Calendar Reform follows:

August 19, 1942

General Nathan William MacChesney
Hotel Statler
Detroit, Michigan

My dear General MacChesney:

In regard to calendar reform:

Were the States, such as New York, Michigan, Illinois, California and others to go on record in favor of The World Calendar, not putting it into operation; and

Were they to request the President or Congress or both to call an International or a Pan-American Conference on the subject; and

Were the President and Congress to know that the States are in favor of this; then

An International or Pan-American Conference could be called by the United States and probably be held in Washington, D.C., within 1942 or 1943, with the assurance that the States favor this, and the conference would meet with success. The new World Calendar could then go into effect on December 30, 1944, and January 1, 1945, would see the new time-plan in operation.

For the States to *favor* the new calendar seems to me to be the important thing *now.*

Will you kindly show this letter to Mr. O'Connell and Mr. Llewellyn?

With sincere appreciation of your courtesy in inviting me to a hearing yesterday evening and confident of its being productive, I remain

Very sincerely,

(*Signed*) Elisabeth Achelis

August 20, 1942

Miss Elisabeth Achelis, President
The World Calendar Association
630 Fifth Avenue
New York, New York

My dear Miss Achelis:

In Re: N.C.C.U.S.L.—Committee on Scope and Program—World Calendar.

Following your appearance before the Committee on Scope and Program, the matter of The World Calendar was thoroughly discussed and a report was made to the Executive Committee.

While the Committee recognizes the desirability of a separate, regular and perpetual calendar and believes that the twelve months calendar proposed by The World Calendar Association is probably the most desirable of the various plans which have been proposed, it felt that the matter was wholly outside of anything that the National Conference on Uniform State Laws could consider as it would be a matter for National or International action and on which, by necessity, the arrangements would have to be made by the Government of the United States through Treaty arrangements or otherwise.

The National Conference of Commissioners on Uniform State Laws is an official body set up by the various states and supported by them. It does not undertake to act as a reform organization or to make any recommendations with regard to Federal legislature and inasmuch as this is a matter capable of being handled by the State legislature as such, it is outside the scope of the National Conference.

Regretting that we cannot cooperate with you but wishing you success in promoting the calendar, I beg to remain

Very truly yours,
(*Signed*) Nathan William MacChesney
Chairman

To this reply, which General MacChesney kindly handed in person to Miss Achelis with the remark "I am sorry," she wrote to him expressing her sincere gratitude to Mr. O'Connell in placing The World Calendar before the Committee and appreciating the courtesy of the Chairman of the Committee on Scope and Program in giving her a hearing on the subject. She also voiced her gratification at the Committee's favorable opinion of The World Calendar, which she assumed could be made public. She expressed her opinion that in one respect there had been success. Even though no action was taken, The World Calendar plan had now become a subject better known and understood by the Committee members and the National Conference. Miss Achelis stated her confidence that the interest of members would continue "with an ever increasing desire for seeing the new and better time-plan approved and adopted by the United States at the earliest opportunity"—as well as by other nations.

Throughout the conversations and talks that came to her knowledge no objection was raised to the plan. Its adoption was considered inevitable, and frequent expressions of regret were heard that, because it lay outside the scope of the Conference, no immediate action could be taken.

A DESIRABLE REFORM

By Jules I. Bogen

Editor, "The Journal of Commerce"
Professor of Finance, New York University

THE year 1943 begins on a Friday. Shall we issue the annual review of our newspaper on Saturday, January 2, when most businessmen who are our readers will probably be away from their offices to take advantage of a long week-end? Or should we issue the review on Monday, January 4, when more than half of the first week of the year will already have elapsed?

Lincoln's Birthday, next year, falls on Friday. How many people will go to work the following Saturday, which thus rudely interrupts what would otherwise be a pleasantly extended week-end? Once again, editors will face a situation in which an ordinary date, February 13, 1943, takes on the character of a holiday because of the accidents of the Gregorian calendar.

The World Calendar will eliminate such problems for the publisher and the businessman. January 2 will always fall on Monday. The first business week of the year will always begin on the first business day. It will be possible to plan ahead from year to year. No longer will a New Year's Day late in the week produce an extended week-end which may make the first actual business day of the year January 4 or January 5, as a practical matter.

Complicated Comparisons

Great progress has been made during recent years in measuring business phenomena. We have regular statistics on railroad car-loadings, on production of nearly all types of goods, on distribution, on building, on foreign trade. It is the duty of the business journalist to report such statistics regularly, and to interpret them for business readers.

Interpretation is made unnecessarily complicated and difficult, however, by the changing length of the business periods compared. Car-loadings in January of one year are 10 per cent higher than they were in the corresponding period last year. Is this significant? We cannot tell unless we first know how many Saturdays and Sundays there were in the two Januaries. If January 1 fell on Sunday, Monday, January 2, was not a business day, and car-loadings were reduced for that day as a result. If January 1 came on Monday, there was no such additional day of curtailed railway traffic due to the holiday.

Again, as weekly statistics of business make their appearance, we make comparisons with a year ago. With holidays turning up in different weeks, however, such comparisons at times are worse than useless. In the week

ending November 21, we may find, the railroads loaded 6 per cent more traffic than a year ago. But last year the week included the Thanksgiving holiday, whereas this year it did not. Were loadings really 6 per cent higher? Of course not, but there is no way of measuring with accuracy how much larger they really were. If we make the comparison with the pre-holiday or the post-holiday week last year, other seasonal factors enter in to upset the validity of any conclusions we might draw.

When some states celebrated one Thanksgiving and other states another "Franksgiving," as happened in 1939, 1940, and 1941, confusion became worse confounded.* All one could do then would be to present the statistics, point out that they were not comparable with a year ago, and let it go at that. Businessmen trying to interpret current statistics, and guide their operations intelligently by their light, are left hopelessly in the dark under these circumstances.

Car-loadings are only one group of statistics whose interpretation is thus made extremely difficult or impossible at times by holidays that wander through the calendar from year to year. Production data from various industries, wholesale and retail trade statistics and a host of other business figures are similarly affected.

The Rearrangement of Holidays

Journalists, businessmen and educators would welcome a rearrangement of holidays in connection with the inauguration of the ingeniously simple, uniform 12-month World Calendar sponsored by The World Calendar Association. New Year's Day is anchored under this calendar, as a matter of course, on Sunday, January 1. Lincoln's Birthday, Armistice Day and Christmas, as well as the new Year-End Day, fall on week-ends. If the proposal to move Washington's Birthday, Independence Day, Election Day and Thanksgiving Day to Mondays were adopted, very many problems produced by present-day mid-week holidays would be eliminated automatically.

The mid-week holiday complicates greatly the operation of newspapers. Business concerns find that such a holiday inevitably disrupts work both before and after the holiday itself. The same applies to schools, and in addition such holidays make it very difficult to plan a semester's work where holidays fall on different days from year to year. A course scheduled to meet on Thursdays, for example, in some years may have three or four holidays and in others but one. Yet the same amount of instruction is required theoretically and the same ground must be covered in both.

Adoption of The World Calendar, along with a shift of as many holidays as possible to Saturdays or Mondays, would be a boon not only to

*Recognizing this confusion, Congress fortunately clarified the situation by making Thanksgiving a legal holiday and placing it on the fourth Thursday of November.

newspapers, businessmen and educational institutions, but also to their employees and students. They would know in advance when holidays would fall. Above all, they would enjoy a larger number of extended week-ends, instead of mid-week days off which give altogether inadequate opportunity for short vacations and recreation.

When Calendar Reform?

It has long been recognized that calendar reform is highly desirable. Should it be attempted now, in the midst of a war for survival, or should it be postponed to the indefinite future?

A strong case can be made for immediate action. True, such changes may create some immediate problems of a minor character, for plants and agencies that have based their plans upon the Gregorian calendar. Against such problems must be balanced, however, the facilitation of industrial operations that would come from a uniform calendar in which every half-year, every quarter, every month and even individual weeks, days and dates, would be stabilized and coordinated.

Daylight saving was ushered in as a practical reform by the first World War. If it is found that the immediate adoption of The World Calendar would add to industrial and business efficiency, this reform should be put into practice forthwith, so that the benefits can be realized to the full at a time when the nation is engaged in war to the death with the most powerful and ruthless adversaries it has ever faced.

OBITUARY NOTES

DANIEL WILLARD, for three decades President of the Baltimore and Ohio Railroad, died in Baltimore, on July 6, at the age of 81. In 1935 when he became interested in calendar reform, he said: "Our present calendar has many objectionable features which might be corrected. I am in favor of calendar reform."

Other deaths among the membership of The World Calendar Association include: *John M. Laird,* Executive, Hartford, Conn.; *B. A. Bourgeois,* Treasurer, Canadian National Railways, Moncton, N. B.; *Dr. J. N. Baker,* State Health Officer, Montgomery, Ala.; *Mrs. Alice M. David,* Oklahoma City; *The Rev. J. Santillana, S.J.,* Colegio del Sagrado Corazon, Montevideo, Uruguay; *Salvador Correas Perez,* Camagüey, Cuba; *The Rev. Emery L. Bradford,* Boxford, Mass.; *The Rev. Carl Shoemaker,* Philadelphia.

LEAGUE OF NATIONS AND CALENDAR REFORM

By Essy Key-Rasmussen

Formerly in charge of Calendar Reform at the League Secretariat

PART III

THE first decade of the League of Nations' existence, the 1920's, had been a period of expansion and enthusiasm, of numerous initiatives and of—now almost forgotten—successes, political as well as technical. That decade was characterized by relative political calm and world prosperity which contributed to enhance the prestige of the League and made the national governments of the States Members favorably inclined toward devoting energy and money to the working out, through League bodies, of international solutions of a series of technical problems in the realm of economics, health, communications, etc. The Calendar Reform was one of these problems.

But in 1929-30 the world economic and financial crisis set in, and the political horizon began to darken and continued steadily and increasingly to do so. As the League's efforts to stem the tide were not successful—because of lack of governmental backing—the prestige of the Geneva institution gradually declined. The government delegates, pressed for economy by their domestic parliaments and realizing that the League was not as effective an instrument for settling political conflicts as they had assumed, made repeated demands for reductions in the League budget. A curtailment of League activities was the inevitable result of the budgetary shrinkage and a general slow-down took place in Geneva. It is against this background of restrictions and reductions that all subsequent efforts to realize a reform of the calendar should be seen and judged.

It will then appear all the more remarkable that its supporters succeeded in bringing a definite proposal to put into force a perpetual 12-month calendar before the Council of the League of Nations in 1937.

During the period 1923-31 the advocates of the 13-month plan had been in the foreground, because of their earlier start and of the considerable material resources at their disposal. Subsequently the tables were turned, and it was the 12-month, equal-quarter plan versus the Gregorian calendar that led the field during the latest stage of the League's deliberations on the subject.

George Eastman died in 1932, and although he had donated funds to the University of Rochester, New York, some of which were allocated to the continuation of the work for the promotion of the 13-month plan,

the campaign organized by the International Fixed Calendar League lost considerably in impetus and momentum after the death of its chief supporter. During the last phase of the calendar discussions at Geneva it had practically ceased.

The World Calendar Association on the other hand maintained and developed its activities and its President made new contacts and gained fresh support, especially among the Latin-American nations. In 1934, Miss Achelis visited eleven European countries in ten weeks and flew across the Ægean from Athens to Constantinople. Among the numerous persons she contacted in the Old World were influential civil and religious leaders. While in London, previous to the international conference in 1931, she had met Mahatma Gandhi who in a signed statement, declared that he approved a perpetual calendar on a 12-month basis, pointing out that as most Indian calendars were so arranged, it would be easier of acceptance in his country.

The question of procedure was one of the obstacles to be overcome. The Fourth General Conference had given the Committee for Communications and Transit the somewhat vague mandate to "follow the efforts which would doubtless continue to be made for the purpose of enlightening opinion as to the advantages and disadvantages of a reform"; a mandate which did not necessarily imply any other action than the collection of information.

As regards Easter, the Declaration whereby the Fourth General Conference had recommended the stabilization of the movable feasts had been communicated to the religious authorities concerned and had been favorably received by the Protestant and Orthodox Churches, provided a general consent of all Christian communions could be reached. The Vatican, however, declared that it was unable to agree to the stabilization, unless it had been approved by an Oecumenical Council. The replies received from the Churches were published and communicated to the Governments in 1934. The League Secretariat endeavored to ascertain when the next Oecumenical Council would meet, and received the answer that the sessions were not periodical, and that the date of the forthcoming meeting had not even been discussed so far. The hope of arriving at a stabilization of the popular Easter holiday, therefore, appeared remote.

A Fresh Initiative

With regard to the adoption of a perpetual calendar, there was one important group which had always shown a particular interest in the reform—Labor—and significantly enough it was in the New World that a fresh initiative was again taken. At a Labor Conference of the American States Members of the International Labor Organization which met at Santiago, Chile—a country where The World Calendar movement had

gained strong support—in January 1936, a resolution proposed by the Chilean delegate and seconded by the representatives of ten other American states, i.e., the United States, Argentina, Brazil, Bolivia, Colombia, Costa Rica, Mexico, Panama, Peru and Uruguay, was adopted. The resolution underlined the interest that the reform of the calendar presents for the workers "because of its relation to the problems of the improvement of working conditions and industrial statistics, stabilization of employment and regularization of holidays." The Conference recommended the approval of the perpetual 12-month, equal-quarter plan. It also asked the Governing Body of the International Labor Organization in Geneva to send copies of its resolutions to the Secretary General of the League and to all American States. Subsequently the International Labor Conference itself resolved—on the proposal of the Chilean delegation—to ask the Council of the League to "recommend the Committee on Communications and Transit to continue to study the whole of this question very closely. . . ."

Action by League Council

At its January session in 1937, where the League Council examined the request made by the International Labor Conference, the Chilean representative on the Council communicated to it a draft international Convention whereby the contracting States would agree to the adoption of the "perpetual calendar of 12 months and equal quarters, known as The World Calendar."

On the advice of its rapporteur, the future Ambassador to the United States, Mr. Maxim Litvinoff, the Council decided to refer the draft Convention, along with the request of the Labor Conference, to the Communications and Transit Committee which was to make an inquiry among governments and report to the Council. At the meeting, the Chilean representative, H. E. Don Agustin Edwards, Ambassador to Great Britain, made a long statement motivating his country's proposal and explaining among other things, that the nearest convenient date for putting the calendar into operation would be January 1, 1939, since that date fell on a Sunday and The World Calendar year begins with the first day of the week. The transition would thus be simplified.

The Transit Organization set to work without delay. The text of the draft Convention was sent to all governments in March, 1937, together with a letter asking them to send in their observations regarding the proposal, if possible before August 1, 1937.

The time limit was short, and when the Communications and Transit Committee met, in the beginning of September 1937, only 32 governments out of the 69 approached had forwarded their observations. The replies received indicated that only five states were opposed, ten accepted

the reform in principle, six had no observations to make, four considered that the adoption of the proposal would be premature and seven stated that they were not ready to reply. After the Committee's meeting, 13 additional replies were received which brought the total to 45 replies:— six states opposed, fourteen accepted, nine had no observations, seven considered the proposal premature, and nine were not ready to reply.

Attitude of Governments

An analysis of these governmental statements reveals several points of interest: In the first place there was not a single vote cast in favor of the 13-month plan which on previous occasions, up to and including the General Conference in 1931, had a certain support; secondly, six of the fourteen countries in favor of the proposal were Latin-American Republics (The United States' answer being non-committal); thirdly, a certain influence running counter to the adoption of a reformed calendar had been exercised by the Vatican. The latter had addressed notes to the governments of certain countries expressing the opinion that the stabilization of movable feasts must form an integral part of the reform of the calendar, and that the former should be subject to the approval of an Oecumenical Council.

The interlocking of the two problems was an additional reservation made by the Holy See which had gradually increased its conditions for the approval of a reform since 1924. The intervention of the Vatican undoubtedly accounted for the fact that several replies indicated that it was too early to contemplate a change, or that the Stabilization of Easter —to which no reference was made in the draft Convention—ought to precede the general reform. There was no technical reason, as had been pointed out by the Committee of Enquiry in its report of 1925, why either reform could not be carried out independently of the other.

As it was generally recognized to be undesirable to put a new calendar into effect, unless a large majority of nations declared their willingness to introduce it simultaneously,* the Communications and Transit Committee could not, considering the tenor of the aforementioned replies, take upon itself to recommend the convocation of a diplomatic Conference on Calendar Reform.

Opinion of Communications and Transit Committee

The Committee, therefore, expressed the opinion that "for the moment it is not opportune to contemplate the convocation of a Calendar Reform Conference which, in present circumstances, would not appear to have any prospect of achieving its object." In the

* Of interest is the historical fact that the Gregorian reform was adopted in the first place only by the Roman Catholic countries; it did not receive simultaneous approval among all nations.

considerations preceding its conclusion, the Committee spoke of "the incontestable advantages from the social and economic point of view, presented alike by the simplification of the Gregorian calendar and the stabilization of movable feasts." The Committee further paid tribute to the Chilean proposal (i.e., The World Calendar) by stating that it was "not the least interesting" of those which had been brought to its notice. (This indirect qualifier, typical of League phraseology, in reality meant "the most interesting" proposal.) The Communications and Transit Committee finally referred to the attitude of the Holy See as an obstacle to the realization of the Chilean plan, having been informed by some of its members of the Vatican intervention with certain governments for the purpose of preventing them from committing themselves in favor of a reform.

It appears from its records that the Committee did not consider the inconclusive attitude which it had felt bound to adopt, nor the stand taken by the Vatican, as final. It expressed the hope that the national committees would continue to collate the necessary material which would enable it to make useful suggestions at a later date.

The League Council in its turn, following the suggestions of the Communications and Transit Committee, refrained from convening a Conference and withdrew the item from its agenda. It stated, however, that it could "take up the question again if circumstances should, at a later date, be more favorable."

As we know, circumstances did not grow more propitious during the two years which separated that Council session from the outbreak of World War II. There have, therefore, not been any further developments of the League's work in this field.

Recapitulation

Thus 14 years of study, negotiation and deliberation on the part of the League of Nations' Communications and Transit Organization regarding the "expediency of fixing movable feasts and of simplifying the Gregorian Calendar" had come to an end—or in any case to a standstill. The outcome may appear rather modest. But to those who, like the writer, closely followed the history of the question through its different stages and who know the "inside story," as well as the outside obstacles, the headway made is quite astonishing. It must be remembered that the forces working against any proposed action in the matter were powerful; the strongest being the apathy, conservatism and lack of imagination of the general public and of most government officials, including League delegates, experts and members of the Secretariat. Moreover, the latter, who were disappointed by the lack of success and loss of prestige of the Geneva institution during the second decade, considered that a reform of the calen-

dar by the League would attract attention to other failures. (People would say: "The League has shown itself incapable of preventing aggression and war—its biggest success is the reform of the calendar.") This argument is open to question. It might be said with equal justice that a League success with regard to calendar reform might have led to further successes.

There was also strong opposition on the part of such different religious quarters as the Vatican on one side and Orthodox Jewry on the other. But whereas the Orthodox Jewish attitude was absolute and unconditional, the Vatican repeatedly underlined that it would not oppose a reform demanded "by the common good." It had not, so far, apparently been convinced that such a demand really existed.

It is worthy of recalling that during the pontificate of Pope Pius X the International Congress of Chambers of Commerce received, in 1912, the following statement: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts." Here was a wise and statesmanlike understanding of the entire question, namely, that reform of the civil calendar and stabilization of religious feasts are separate subjects.

But in spite of all this, the calendar reform movement continued to progress. Who then were the allies of its promoters? They were to be found among people in all walks of life, among all classes, professional groups and religious faiths. If certain categories should be singled out, it may be said that the idea of the perpetual calendar appealed to many scientists, scholars and ecclesiastics; it also appealed, presumably for different reasons, to industry, business and labor.

It was likewise noted from the outset that the interest for a reform was much stronger in the New World than in the Old where the force of tradition is more powerful. It is significant that both the International Fixed Calendar League and The World Calendar Association were born and sustained in the United States of America. It is also worth noticing that the Latin-American countries became the staunchest supporters of the reform, although they are all Catholic and the Vatican had taken a rather negative stand.

As regards the procedure followed by the League in dealing with the problem, it has already been said that, in the writer's opinion, it was not justified to subordinate the entire question of calendar reform to the approval of the Christian Churches which had, themselves, declared that there were no dogmatic obstacles in its way; moreover, a clear separation had been made by the Vatican in 1912 between the reform of the calendar and the stabilization of religious feasts. Further it was not practical to leave the question of whether the calendar should have 12 or 13 months und-

cided, as was done by the League Committee of Enquiry in 1925. On the other hand it cannot be denied that the struggle between the advocates of the two main plans enlivened the discussion and focused the interest of press and public on the different angles of the problem.

Curiously enough the calendar question—although of secondary importance compared to many other issues in which the League was engaged during the two decades between the two World Wars—evoked more continuous interest on the part of press and public than almost any other. It was the only example, to our knowledge, of the establishment of two forceful international organizations—the International Fixed Calendar League and The World Calendar Association—for the sole purpose of promoting a question under consideration by the League of Nations. The relative slowness of the progress made was due, as has already been pointed out, partly to the somewhat abstruse character of the problem itself and partly to the political and economic situation of the world in the 1930's referred to in the beginning of this article—which was unfavorable to interstate action for the solution of technical problems.

Present Prospect

What are the prospects for introducing a new civil perpetual calendar?

In the gigantic struggle now going on radical changes are being introduced into many fields and the need for rationalization and unity are the maxims of today. The atmosphere is thus favorable to reforms such as that of a revised Gregorian calendar—which is essentially rational, bringing greater unity and order into our time-measurement.

The World Calendar Association, which has steadily gained in prestige and support since its foundation, *advocates the only calendar plan with which to reckon.* If The World Calendar is put into effect—which in widespread opinion it stands a good chance of being—it will be largely due to the perseverance, faith, tact and skill of an outstanding American woman whose name is Elisabeth Achelis.

HISTORICAL CONFUSION

By Adeudato J. Agbayani, Editor and Publisher, *Ilocos Times,* Manila, Philippine Islands

THE use of the New Style (Gregorian calendar) and the Old Style (Julian calendar) of reckoning time caused unnecessary confusion and misunderstanding in fixing historical dates. The average student of world history may still remember the historical Battle of Blenheim between England and France some two centuries ago. The English Army recorded that bloody event as having occurred on August 2, 1704, but the French soldiers, using another system of reckoning dates on time, insisted that the battle in question was fought on August 13, 1704. Well, it was the result of the war that counted far more than the date. In this connection it is interesting to recall the observation of Voltaire that "the Roman generals always triumphed, but they never knew on what day they triumphed."

CONTRIBUTION TO A NEW WORLD

By James L. C. Ford

Department of Journalism, University of California

"A NEW Calendar for a New World."

And right now this phrase which The World Calendar Association uses to describe the new civil calendar is particularly fitting and of greater significance than ever before.

In these troublous days of war with its suffering and grief and privation throughout the world there is no one who does not recognize the need for a new and better world. For months, even before the last gust of the war-wind spread the conflagration throughout the world and finally to our own shores, thoughtful people were considering the problem of world reconstruction and the building of a world of peace after this war.

Adoption of The World Calendar would be a real and potent force in the establishment of such a world. This uniform calendar would help to bring together a world which has been torn asunder by greed, strife, and misunderstanding. All peoples of the world—of all races, nationalities, and creeds—would share the same calendar after having worked together to secure its adoption. It could prove a vital factor in healing wounds and bringing about understanding. This civil calendar is based on mutual agreement—the essence of peace. It would belong to all people.

This idea was well expressed by Elisabeth Achelis, President of The World Calendar Association, in a recent issue of the *Journal of Calendar Reform.* She writes:

> I like to think of The World Calendar as a bridge of friendship over which peoples cross to converse with one another in the same orderly and reliable time-language: a bridge, spanning the chasm of confusion and enmity, by which they may reach greater perfection and beauty.

She goes on to say:

> The moment is here and NOW to reshape the calendar so that it may be a potent aid and, perhaps, a forerunner of other changes so essential for world recovery and peace. For assuredly one of the foundation stones upon which to build a better world is to establish a better bond of Time.

We need only survey the different eras of the various calendars of the world now in use to realize that the world is in need of a "better bond of Time." Today the calendar still is reckoned on a basis of different ages, according to faiths or nationalities. The Christians begin their reckoning from the birth of Christ in the Bethlehem manger, making their year now 1942 A.D. The Moslems begin with the time of the Hegira, and their present year is 1361. The Jews start from the date of Creation so their

year is now 5703. The Egyptian calendar, on which ours is based, started in 4236 B.C. More recent events have left their mark on the calendar in Italy where a XX is added to show twenty years of the Fascist state and in Germany where a V indicates the age of Hitler's regime. By Japanese reckoning this is the year 2602, the era dating from the mythical foundation of the Japanese Empire in 660 B.C. by the Emperor Jimmu.

In China, on the other hand, after 163 B.C., a year was dated from the accession of the reigning emperor. When a new emperor ascended the throne, the years of his reign received his name. Time is recorded in terms of *Nien-hao* (year-name) and to accurately fix the time of an event in history, it is necessary to consult the *Nien-hao* in relation to the years of the emperor's reign according to our time reckoning. Also China's calendar is based on the lunar month which makes its time reckoning device out of step with that used in most of the rest of the world.*

To talk of The World Calendar in terms of world acceptance and usage is not to put any sudden or new development to the activities of The World Calendar Association. Though the Association is incorporated in New York its work has long been international in scope. Its organization includes an American advisory committee and a foreign advisory committee on which representatives of 21 different nations are included. There are 34 calendar committees and almost every nation in the world has members listed in the Association, many of whom are serving on its committees. The international phase of The World Calendar has, however, passed the stage where it need be measured in terms of interest alone, for already it has been given the approval of 14 nations. These 14 nations are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, and Uruguay. Eleven years ago, in 1931, only the two nations of Greece and Switzerland had approved The World Calendar.

The steady growth in popularity of The World Calendar is easy to understand. People like the way this civil calendar corrects the flagrant disadvantages of the present one without deviating from the 12-month pattern for the year, retaining the familiar structure.

The World Calendar offers advantages to people in every field of endeavor throughout the world. All the main religious groups of the world have recognized the benefits to be obtained in this calendar. It has been endorsed by the Council of Bishops of the Methodist Church, the Protestant Episcopal Church, The Universal Christian Council for Life and Work at Geneva, many rabbis, and a number of the Roman Catholic clergy. China favors this calendar, the countries of Islam faith, Turkey and Afghanistan, give it their support, while in India Gandhi favors it.

* EDITOR'S NOTE: Officially China uses the Gregorian calendar, having accepted it in 1912.

An outstanding benefit of The World Calendar to the Christian world is that it would make possible, *but only with Church initiative and approval*, the establishment of a fixed date for Easter and would eliminate the wide variation of the observance of this important religious day from year to year.

Scientists always have been interested in a calendar as perfect as possible. Astronomers and mathematicians planned the changes that have been introduced to make each calendar more accurate than its predecessor. Now they back The World Calendar as a means of correcting the irregularities of months and arranging time-periods in a more orderly way.

Every branch of business and industry stands to benefit greatly by calendar revision. Businesses carrying on operations throughout the world will find it simpler to supervise their activities with a common calendar in use. Companies will find it easier to lay their plans when each year consists of four equal quarters. And this is of special importance in our present intense war activities.

And now when industry is mobilizing every resource in a great victory effort it is unfortunate that time cannot be efficiently and effectively drafted to do its part in the speed-up of production of war materials and munitions. The present civil calendar with its unequal quarters and its hit and miss holidays causes much needless loss of time and so slows up dangerously the manufacture of our vital war needs.

Most large plants are now running the clock around producing war equipment but they are dependent on raw materials and parts for the completion of their goods. These materials and parts usually come from smaller plants which are entirely dependent on our antiquated calendar. When they have to supply a needed part to the assembly line of a large plant in a quarter period that is shorter than average or that has several mid-week holidays, they fall behind schedule. And the finished product of the large war industry plant of necessity rolls off the assembly line behind schedule.

It is time that we adopted The World Calendar and added time itself to the many workers in our war effort.

Labor feels that it, too, will gain by the stability of a constant calendar of equal quarters with holidays always falling at the same time in succeeding years. The Labor Conference of the American States recommended approval of The World Calendar when it met in Chile in 1936. Also in 1936 the International Labor Organization meeting in Geneva felt "that the present calendar is very unsatisfactory from economic, social and religious standpoints."

Throughout the field of government the advantages of the new World Calendar will be felt. All records kept will have more meaning when they

can always represent the same length of time as with equal quarters. With increasing taxation that includes more and more of our entire population, the exact timing of taxes on definite dates would simplify, what is at best, an arduous duty though willingly accepted for patriotic reasons.

The cause of The World Calendar should be furthered NOW when governments as well as individual people are thinking and planning not only for out-and-out war efforts but also for post-war reconstruction. Everyone hopes that a sound, just peace will be made at the end of this conflict and that from the fighting and chaos will arise a world of brotherhood and cooperation. And it is impossible to picture such a world without a world-wide governing body of some kind. Surely a calendar commonly observed and used in every part of the globe would help the functioning of such a body, facilitate the carrying on of its governing duties, and cement peoples together through the common bond of time and the observance of world-wide holidays.

Everybody would be the better for the observance of the two World Holidays, one ending every year and the other coming in the middle of every leap year, since they could be dedicated to the brotherhood of man and celebrated by each sect with the freedom so essential to real peace.

The most logical time in which to put The World Calendar into effect is in the year 1945. In both the new and our calendar of today, December 30, 1944, falls on Saturday. If the following day is made an extra Saturday for the first World Holiday, we all would be ready to begin the new year with our new World Calendar on Sunday, January 1, 1945.

EPOCHS AND ERAS

By Professor William H. Barton, Jr.
Curator, Hayden Planetarium
(From *The Sky*, November, 1939)

THE GRECIAN ERA

The statement in the *Almanac* [*United States Nautical Almanac*] for 1938 is that the year 2250 of the Grecian era, or the era of Seleucidae, begins in the present-day usage of the Syrians on September 1, 1938, or on October 1, 1938 Julian Calendar, according to different sects; but in the ancient usage of Damascus and Arabia Petraea the year began with the vernal equinox.

The era dates from the reign of Seleucus Nicanor in 311 B.C. The calendar is simply a Julian year with Syrian names substituted for the months. The Syrian Greeks began the year about the commencement of September. The other Syrians began it in October, while the Jews who used this era began their civil year with the autumnal equinox. It is believed by some that the Jews did not discontinue the use of this era for the one they use at present until about 400 years ago.

To change the date in our present era to the era of Seleucidae add 312. Thus, 1938 plus 312 gives 2250 as the year of that era.

TAKING TIME BY THE FORELOCK

By FRANK HOPE-JONES

M.I.E.E., F. R. A. S.

Reprinted from the *Horological Journal*, June, 1942

The following interesting letter was received recently by The World Calendar Association from Dr. Hope-Jones, of Esher, Surrey, England:

"Thanks to my friend Dr. Spencer-Jones, the Astronomer Royal, I have seen your pamphlet with green cover and note that 'additional copies can be had on request.'

"I don't know how many to ask for but I hope you can spare at least a dozen.

"I am keenly enthusiastic for your scheme and I am able to offer considerable influence in its adoption.

"I was William Willet's 'right hand' in his Daylight Saving campaign and used to speak at his meetings and write it up in the Press.

"I originated the six dot seconds Radio Time Signals and travelled round the world just before the war to coordinate them in H. M. Dominions over the seas.

"Captain J. F. Hellweg of the U. S. Naval Observatory who is on your Advisory Committee is an old friend of mine and he will probably tell you that I can give you good service on this side of the Atlantic."

HAVE you ever considered what a jumble our calendar is, how clumsily its days of the week are arranged to fit into a year, and why the months are of different lengths?

We should think it a nuisance if we had not become so used to it. We know it to be old; custom has endowed it with an odor of sanctity. It has certainly a respectable ancestry since it was devised for Julius Caesar and improved by Pope Gregory XIII in 1582. The first Julian year was 46 B.C.*

But should this antiquity protect it from criticism? I think not. Is it not remarkable that a mere man, however brilliant, should have succeeded in imposing anything, however good, upon the human race for 2,000 years? It is not to be wondered at if a scheme devised in those leisurely days should be criticized and found capable of improvement in this industrial age. So let us play some tricks with it and see what minimum of alterations will give us the maximum of simplification.

Most of the difficulties arise from the fact that the figure seven, representing the number of days in the week, does not go without remainder into the figure 365, representing the number of days in most years. Fifty-two times seven is 364, not 365.

We divide the 52 weeks into 12 so-called months but in a most illogical and happy-go-lucky way, and no wonder, since August was given 31 days for no better reason than to gratify the vanity of Augustus who demanded

* EDITOR'S NOTE: This year came to be known as the "Year of Confusion" preceding the first real Julian year 45 B.C.

as many days in his month as Julius had in July. The day was stolen from February,* who had no defender, hence the rhyme:

Thirty days hath September,
April, June and November,
All the rest have thirty-one
Excepting February alone.

One result of this is that we have 90 days in the first quarter, 91 in the second and 92 in the third and fourth.

What a boon it would be to those engaged in the compilation and comparison of statistics, if every quarter contained the same number of days and weeks and always ended on a Saturday night!

Because of that remainder of one in the division of 365 by seven, there is a progression of one weekday in each ordinary year; thus if January 1 falls on a Sunday in one year, it will fall on Monday in the next. The intervals between these years would be seven but that the leap years 1928, 1932, and 1936 interfere with them.

If we could get rid of that extra day and that extra leap-year day, we could begin each year on a Sunday and equalize the quarters. Why not? All we have to do is to add two days to February permanently and part with the 31sts of March, August and December. This will give us 91 days in each quarter and make a net reduction of one day in the year.

What shall we do with this 365th day? We have driven it into its proper place at the end of the year and it is suggested that we use it as a bank holiday. The popular world would call it the "Year-End" holiday, but the legal and business world would keep its old title of December 31.

What a day of days for a holiday! To relax, care-free with the happy sense of a year's work done. I experienced a similar feeling when crossing the date-line in the Pacific, saying to myself "no one can call me to account for my use of this day—it doesn't exist." So we will celebrate the end of the year by letting the earth spin another revolution without notching it up against us and leaving us free to enjoy a real Saturnalia.

Thus we shall end the year with an eight-day week. (December 24-31, inclusive) embracing the whole of our festal season—Christmas Eve, Christmas Day, Boxing Day and New Year's Eve.

If our pastors and masters condemn us for frivolity, the balance can be redressed by dropping the celebration of Boxing Day which never of recent times had any particular claim to such distinction.

Our Easter and Whitsuntide go sliding up and down the year over a range of 35 days and if they continue to carry the Bank holidays with them they should be fixed. They are purely religious anniversaries and it should be left to the Ecclesiastical Authorities to settle them.

The early Churches invariably based their calculations on "the moon,

* EDITOR'S NOTE: This popular myth has little basis in historical fact. See *Journal of Calendar Reform*, Vol. IX, pp. 10-13.

the inconstant moon," which has proved a fatal bar to conformity with any calendar based upon the motion of the earth relatively to the sun. Efforts to fix Easter have raised fierce controversies since the dawn of Christendom but the layman is not concerned with them.

So long as our four holidays are reasonably spaced, we shall be content. The first Monday in August will no doubt be retained (it will always fall on the 6th) and I have proposed December 31 for Boxing Day.

And what about leap year?

I suggest that in every fourth year (less three years out of every 400) we repeat the merry experience of December 31 and celebrate leap year's day by an extra holiday when there is plenty of mistletoe about and when our maidens are much more likely to exercise their privilege than in February, which has nothing particular to recommend it. True, the housewives will need more pre-vision and provision for a two-day festival, but it will always be followed by a Sunday in which to sober up.

But though a Civil holiday, legally, it is still a day. It represents a rotation of the earth on its axis and it must have a name. "The 32d of December" may sound ridiculous at first, but no more absurd than the 29th of February when it was first introduced by Pope Gregory XIII.

The year 1945 could begin on a Sunday. Shall we be ready to inaugurate the new calendar then? Mr. Greenwood, in reply to a question in the House, has already said he is prepared to investigate a reform on these lines, but it seems to be too much to hope that the cumbersome machinery of Parliament can be set in motion in time. Publishers of Almanacs and Diaries would require reasonable notice as these are printed in advance.

But if the scheme is pushed forward the year 1945 and all future years will begin on a Sunday and end with a Saturday holiday and we shall enjoy a large measure of order instead of the present muddle.

The essentials can be expressed very briefly: Begin each year on a Sunday. Give February a day from March and a day from August. Put the 365th day in its proper place (December 31) and use it as a holiday. Let leap-year day follow it.

The proposal is so simple and its advantages so great that it has probably been made by others with variations in detail. In the history of inventions it is often remarked that an idea originates in many minds almost simultaneously when the world is ripe for it. But some will say that the world has something more important in hand at the moment!

AUTHOR'S NOTE—Since writing the above, at Easter, I have met with the expected anticipation. There is a Calendar Association in New York advocating an almost identical scheme, but they put the extra leap-year day at the end of June, which I admit is better, and they make May give a day to April for the sake of symmetrical quarters so that each may begin with a month of 31 days followed by two of 30 days.

If world-wide support can be secured, they propose to inaugurate the change at the end of 1944 by making its December 31 an extra Saturday instead of a Sunday, thus inserting a Year-End holiday as a send-off for the new Calendar on the following Sunday, January 1, 1945.

May, 1942. F. Hope-Jones.

WAR AND POST-WAR PLANNING

By CHARLES C. SUTTER

Director of The World Calendar Association

ALL the world looks forward to the day when peace will return. In the interim it is imperative that each nation employ its energies and abilities in the planning and rebuilding of a new and better world, a society in which man can develop to his fullest. With the elimination of other impediments and obstructions that have so far prevented this full development, the elimination of the inadequate Gregorian calendar and the adoption of the new World Calendar is constructive. Here, as the world moves toward a new conception of peace, is a cause that can be taken in world-stride.

It is gratifying that men and women and organizations, who are thinking of the problems which reconstruction presents, already know about The World Calendar and, officially or unofficially, have stated approval of it as a sensible means to a greatly desired end.

From Dr. Lewis Mumford, author, lecturer, and professor of Stanford University's School of Humanities, comes this expression:

"I have long known of The World Calendar proposal; and I look upon it as so rational and so useful as to admit of no opposition. The only arguments against it are inertia, superstition, and temporary inconvenience. . . ."

In Washington stands the white marble home of the Pan American Union, an organization that for more than fifty years has promoted peace and commerce and friendship among the republics on the American continent.

From the Union's director general, Dr. L. S. Rowe, we learn, that:

"I believe that you are well advised to bring this idea"—The World Calendar—"forward now, and hope that it will meet with careful consideration."

Washington is the home, also, of the National Research Council, a cooperative organization of American scientists and businessmen interested in engineering and industry. Through the years since the Civil War, the Council's parent body, the National Academy of Sciences, has served as an adviser to the Government on a wide variety of subjects.

From the Council's chairman, Dr. Ross G. Harrison, come these words:

"Personally, I am strongly in favor of the adoption of The World Calendar. Apparently the membership of the National Academy of Sciences, which is the parent organization of the National Research Council, is of the same opinion."

A similar expression comes from an executive of the Institute of International Education, an organization that, founded immediately after World War I, has developed rapidly during World War II.

Outlining its program and purposes, the Institute explains that it "was originally planned as a peacetime organization to help prevent wars through the stimulation of international understanding," and that it "has recently become a wartime agency as well, dedicated to constructive progress toward world peace by promoting cultural appreciation among all peoples."

From the Institute's assistant director, Edgar J. Fisher, comes this expression:

"Personally, I believe that the new calendar for a new world would be of great benefit."

S. Shepard Jones, director of the World Peace Foundation, which focuses its activities "upon the task of making facts of international relations available in clear and undistorted form," comments:

"My general impression is favorable to your proposal."

Indicative of the wide variety of organizations and agencies that look with interest upon The World Calendar is an opinion from Gordon R. Clapp, general manager of the Tennessee Valley Authority. Regional, of course, in its physical scope, the TVA, now mainly a wartime agency, looks upon post-war reconstruction as a problem, at least partially, of economic adjustment.

Writes Mr. Clapp:

"Thank you for sending me a copy of the pamphlet, 'The World Calendar, A New Calendar for a New World.' The case for calendar revision is well stated, and is, I am sure, worthy of serious consideration along with other plans for the post-war world."

From Pitman B. Potter, director of the Geneva Research Center of the Brookings Institution, comes this:

"I personally agree entirely with the aims of your Association."

The former dean of the law school at the University of Missouri, Dr. William E. Masterson, now professor of law at Temple University and, through membership in various committees of state and national law associations, a prominent figure in international law, declares:

"I heartily endorse the movement for a new world calendar; and I trust that your efforts will be successful."

Mr. N. B. Foot, general secretary, The New Commonwealth, a Society for the promotion of International Law and Order, writes from London:

"My Executive Committee have, of course, known for some time past of the work which is carried on by your Association. Generally speaking, I imagine that most of our members would be in favor of your proposals. . . ."

For practical reasons, of course, any movement toward the international adoption of The World Calendar, as an approach toward the establishment of a new world order and as a means of facilitating that establishment, may well start with our own Nation and the other nations of North, Central and South America. This practical consideration of post-war method, Secretary Hull, in his broadcast on July 23, clearly and explicitly recognized.

"To make full use of our opportunity," the Secretary said, "we must be resolved not alone to proclaim the blessings and benefits which we all alike desire for humanity, but to find the mechanisms by which they may be most fully and most speedily attained and be most effectively safeguarded.

"The manifold tasks that lie ahead will not be accomplished over night. There will be need for plans, developed with careful consideration and carried forward boldly and vigorously. The vision, the resolution, and the skill with which the conditions of peace will be established and developed after the war will be as much a measure of man's capacity for freedom and progress as the fervor and the determination which men show in winning victory."

Of the need for well-laid plans, boldly and vigorously carried forward, so well set forth by Secretary Hull and so clearly stated and approved by the foregoing opinions, we of The World Calendar Association offer a plan that is available and has already received the approval of 14 nations; one that would indeed proclaim a new world era in the realm of time.

On the practical side, The World Calendar's adoption would undoubtedly save valuable time and energy that in the present and future might be better used for other tasks that confront us. Thus war and post-war planning should wisely consider the adoption of this new and better civil calendar, the revised 12-months of equal quarters.

CHARLES C. SUTTER

Mr. Charles C. Sutter, Director of The World Calendar Association, has been called to the service of his country as First Lieutenant in the Army Air Forces. For nine years he has ably served The World Calendar Association and has edited the *Journal of Calendar Reform*. The Association and all its members and friends take this opportunity of expressing their warmest regards and good wishes. Although he will be greatly missed, we willingly forego his valuable service and are proud to know that he is responding to our country's need.

THE LOST MONTHS OF 1751

By Thomas Wayling

Parliamentary Press Gallery, Ottawa, Canada

THE present New Year's Day has been the beginning of the New Year for so long that it is curious to realize there was a time when New Year's Day was not January 1 but varied in different countries. In England, up to 1752 it was Lady Day, March 25.

In England, therefore, leases were commenced and determined by Lady Day and rents became due on Lady Day and Michaelmas Day.

The adoption of the Gregorian calendar in England in 1752 was delayed because England was Protestant and the Gregorian calendar originated with the Papal authorities. Pope Gregory XIII decreed the exact date of the calendar reform at October 5, 1582, which day was to be October 15. In France the change was adopted on the 10th of December, 1582, which was called December 20. In the Catholic States of Germany it was adopted in 1583. The Protestant German States and Denmark resisted the reform until 1700; Sweden followed later. In Poland the new calendar was adopted in 1582 after considerable opposition including serious rioting in Riga.

In England the opposition was not overcome until 1752 when September 3 was declared to be September 14. The populace was exasperated at the loss of 11 days and pursued members of the Government (including Lord Chesterfield) with cries and imprecations, demanding the 11 days be given back.

One stout old Christian, scandalized at the change which moved Good Friday to a new day, continued with his wife to observe the old Good Friday. They solemnly dressed for Church and paraded to the Church door, knocking and demanding admission. The door being kept closed, they returned home and there read the Church Service appointed for Good Friday.

The beginning of 1752 was changed from March 25 to the 1st of January immediately preceding it, thus depriving the year 1751 of the months of January, February and 24 days of March, which had been the last three months of 1751. Under the old system the 24th and 25th of March, 1751, were called March 24, 1750, and March 25, 1751. Thus 24 days of March belonged to 1750 and seven days to 1751.

The superstitious populace of that period believed that at the moment of midnight when Christmas Day began, the cattle always fell on their knees in the stalls. Under the new calendar the people watched the cattle and claimed they still fell on their knees at midnight ushering in the old Christmas Day. There were those who said England's Protestant cattle were protesting against the new Popish law.

Catholic authorities had reported otherwise. Riccioli, the great astronomer, declared that the blood of St. Januarius which previously used to liquefy punctually on September 19, immediately changed the day of its miraculous liquefaction to September 19 of the new calendar. The miracle had gone back ten days in obedience to the Papal Bull. Riccioli also asserted that a certain supernatural twig, which put forth miraculous buds on Christmas Day, was found to bud on the new Christmas Day.

When England changed her New Year's Day from March 25 to January 1, it caused some confusion in dating legal documents, so that documents and printed works for some years after 1753 bore both the new and the old dates. For instance, June 19, 1753, Old Style, became June 30, 1753, and was written $\frac{19}{30}$ June 1753. Where the month was also changed this also was noted; $\frac{\text{30th June}}{\text{11th July}}$ 1753. Sometimes the year changed as well as the month, and 23d February, 1753, Old Style, became 6th March, 1754, and was written $\frac{\text{23 Feb. 1753}}{\text{6th March 1754.}}$

Opponents of the new World Calendar cry confusion, but there would be no such confusion as followed the Gregorian Reform, particularly as the ill-informed populace in England at the time of 1752 could not understand where the lost months had gone to, nor the missing 11 days.

The change is so slight in the new reform that people will hardly be aware of it: February receives two new days, February 29 and 30. March gives its 31st day to April; whereas May and August lose their 31st day. So obviously it is simple, easy and practical.

MORE OBITUARY NOTES

THE REVEREND THEODORE E. R. PHILLIPS, former President of the International Astronomical Union, died in Epsom, England, on May 13 at the age of 74.

Dr. Phillips was an internationally known astronomer, particularly for his studies of planets, double stars and variable stars. An outstanding student on the calendar, he had been a member of The World Calendar Association since September, 1935.

Several years ago the *Journal of Calendar Reform* published an extract from *Splendour of the Heavens*, in which he said: "A far more serious defect in our existing calendar is the inequality in the division of the year into months, quarters and half-years. The inconvenience is felt in commercial and business affairs such as the arrangement of accounts and the calculation of salaries, interest, pensions, rent and so forth."

ALDEN C. NOBLE, Chairman of the Board of the Merchants Fire Assurance Corporation of New York, died on June 13 at the age of 62. Mr. Noble became a member of The World Calendar Association in September, 1935, and long had been an advocate of The World Calendar.

An example of his interest in The World Calendar was indicated several years ago when he gave a detailed interview on the subject to the Editor of the Scarsdale *Weekly Inquirer*. At the time of the interview he said: "The reason I gave the interview to our local paper was that the editor seemed to be interested in the matter and to know virtually nothing about it, and I thought perhaps the same condition of ignorance applied to the readers of the *Inquirer*. I suppose that every little helps."

CURRENT PRESS COMMENT

Sensible and Practical

St. Louis (Mo.) St. Louisan

Not only is The World Calendar sensible from a practical point of view, but it offers an extra day of rest, meditation, thanksgiving or penitence, as the case may be. Why the nations of the world should hesitate to adopt so simple and useful a device is one of those inscrutable problems in human nature that apparently is beyond the wit of man.

War No Detriment

Wooster (O.) Daily Record

Everybody who has become interested in the campaign to reform the present calendar must admire the persistent efforts that are made by the leaders of the movement, which has received much support in the past few years. Even the war has not put an end to the efforts.

Persistent Application

Rochester (N. Y.) Democrat-Chronicle

There are obvious advantages in The World Calendar which already have appealed strongly to business men, church people and all who wish to have more uniformity in the calendar. Holidays and birthdays would always fall on the same day of the week, Easter would always be the same date. Kinks in the present calendar, which is really a hodgepodge of divergent periods and ideas, would be straightened out. The next step, as the sponsors of the plan admit, is to get world leaders, including the President of the United States, to make it official.

In Admiration

Jackson (Mich.) Citizen-Patriot

In the mass of propaganda from the nations at war (excepting only German which was recently stopped), the nations not at war, the circulars of political parties, the press agent products of all the many government agencies, and all the other mail that comes regularly to the newspaper office, appears a booklet in cheerful green from The World Calendar Association begging consideration.

This Association's cause is well known. You can't help admiring the enthusiasm of those who support the cause when there are so many causes crying for recognition and support at this time. The kind of a calendar we have now may be the kind the world we have now deserves.

More and Better Holidays

Tarrytown (N. Y.) Press

Holidays are one of our greatest national institutions. The people of this country, who spend the majority of their waking hours working in offices, stores, factories and in the fields, look forward to holidays for weeks ahead. Each year, most of us look over the new calendar and are pleased if we find a lot of holidays falling on Fridays or Mondays, and disappointed if they fall otherwise.

So year after year many of us grumble over the unfortunate set-up of the new year's calendar. But when we analyze it, there is little reason why the calendar could not be changed. The World Calendar Association, supported by well-known people in most every country, has for years been working for calendar reform—a reform in which most holidays would fall on Monday and each month-date would fall on the same weekday every year.

Plenty of Weight

Waterbury (Conn.) Democrat

The World Calendar Association is nothing if not thorough in its campaign to bring about a reform in the calendar which most people observe and follow. This group has been by far the most steadfast and certainly the most logical of any that have sponsored such changes of recent years. There have been from time to time individuals and groups anxious to bring about some sort of uniformity in the calendar, but none has presented the understandable and workable one which The World Calendar Association has evolved.

EXCERPTS AND REVIEWS

Solar and Sidereal Time

In *The Observer's Handbook for 1942*, published by The Royal Astronomical Society of Canada

IN practical astronomy three different kinds of time are used, while in ordinary life we use a fourth.

1. *Apparent Time*—By apparent noon is meant the moment when the sun is on the meridian, and apparent time is measured by the distance in degrees that the sun is east or west of the meridian. Apparent time is given by the sun-dial.

2. *Mean Time*—The interval between apparent noon on two successive days is not constant, and a clock cannot be constructed to keep apparent time. For this reason *mean time* is used. The length of a mean day is the average of all the apparent days throughout the year. The *real sun* moves about the ecliptic in one year; an imaginary *mean sun* is considered as moving uniformly around the celestial equator in one year. The difference between the times that the real sun and the mean sun cross the meridian is the *equation of time*. Or, in general, *Apparent Time—Mean Time=Equation of Time.*

3. *Sidereal Time*—This is time as determined from the stars. It is sidereal noon when the Vernal Equinox or First of Aries is on the meridian. In accurate time-keeping the moment when a star is on the meridian is observed and the corresponding mean time is then computed with the assistance of the *Nautical Almanac*. When a telescope is mounted equatorially the position of a body in the sky is located by means of the sidereal time.

4. *Standard Time*—In every-day life we use still another kind of time. A moment's thought will show that in general two places will not have the same mean time; indeed, difference in longitude between two places is determined from their difference in time. But in travelling it is very inconvenient to have the time varying from station to station. For the purpose of facilitating transportation the system of *Standard Time* was introduced in 1883. Within a certain belt approximately 15° wide, all the clocks show the same time, and in passing from one belt to the next the hands of the clock are moved forward or backward one hour.

In Canada we have six standard time belts, as follows: 60th meridian or Atlantic Time, 4h. slower than Greenwich; 75th meridian or Eastern Time, 5h.; 90th meridian or Central Time, 6h.; 105th meridian or Mountain Time, 7h.; 120th meridian or Pacific Time, 8h.; and 135th meridian or Yukon Time, 9h. slower than Greenwich. [The United States has but four standard time belts, the second through the fifth listed above.]

Daylight Saving Time [*War Time* in the United States] is the standard time of the next zone eastward. It is adopted in many places between certain specified dates during the summer. As a war-time measure many places are using daylight saving time throughout the year.

War Inspires Efforts to Remake Calendar

By HARLOWE R. HOYT

In Cleveland (Ohio) *Plain Dealer*, August, 1941

THE plan advanced by The World Calendar Association to remake the present calendar and establish what is held to be a more substantial basis does not, after all, entail a tremendous shifting of the present schedule.

The year 1945 has been selected as an adoption date for two reasons. It is believed that by that time the war will have been decisively ended. With the inevitable changes in restoring countries held by the Nazi forces and in reconditioning stricken lands, no better time could be chosen to adopt a universal calendar than when the nations are in conference. The second reason given is that December 30, 1944, falls on a Saturday and the new system would start off with a bang on Sunday, January 1, 1945.

Just how this is to be effected is also

proposed. The Association urges the United States to take the lead by having the President call an international conference not later than 1943 or, if this is impractical, to submit an international proposal to other governments. It is pointed out that the idea is extremely practical since 14 nations already have signified their willingness to join in. These lands are Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay.

Two advantages in so far as business is concerned are to be found in Christmas and New Year's Day. The former, always falling on Monday, gives a logical two-day holiday. The latter, always falling on Sunday, follows the extra Saturday, again affording a two-day holiday. Many corporations plan reports and fiscal calculations on a quarter-year basis and by this system, these dates would fall on March, June, September or December 30. That this is an advantage is evidenced in the fact that three British Chambers of Commerce—London, British and Empire—have given their approval to it as have the New York Chamber of Commerce, the St. Louis Chamber of Commerce and similar institutions.

It would simplify legal complications by dividing the "year," meaning 12 months, into equal divisions as "half-year" and "quarter-year." Court terms begin with the first day of the month and these would always be the same. And the plan takes a drastic step in suggesting that Easter become a fixed instead of a movable date. The second Sunday in April—which would be April 8—would fix the observance which now wavers between March 22 and April 25.

Finally, it is pointed out, only six changes of days or dates will be made. The six months from September 1 to February 28 continue as now. Two new days —February 29 and 30—are introduced. March 31 is pushed over into April, giving it 31 days, and May 31 and August 31 disappear. December 31 becomes part of a 48-hour day. And there you are.

Suppose

From the Weekly *Bulletin* of the Tyler Jewish Community, Tyler, Texas, May, 1942

SUPPOSE that each year were the same, not different! Suppose that one perpetual calendar replaced the changing ones on your desks and walls! The quarters would be equal in length, beginning on Sunday, ending on Saturday, and containing three months—13 weeks—91 days. Month-dates would always fall on the same weekdays and each month would have 26 weekdays—plus Sundays. Each year would begin on Sunday. Year-End Day and Leap-Year Day, the extra Saturdays, would be World Holidays on which might be celebrated world peace and a new order.

The change could be made easily at the end of 1944.

More Doggerels

By Dr. Henry Pleasants, Jr.

First month of World Calendar's quarter
Has thirty-one days to its score,
The second and third each has thirty
Just ninety-one total—no more.

A week-end holiday
In the old, old-fashioned way
Is a nuisance of the old, old-fashioned kind.
You've no time to have your fun
For Sunday's almost done
Before you've started what you have in mind.
The plan they have in view
Is the best for me and you
The extra day will never seem a crime.
And you won't break up a week
When some pleasure you would seek
For a Monday will be taken every time.

The holiday Easter is queer
In April or March may appear
With the calendar's change
It will come within range
For it falls the same Sunday each year.

FROM THE MAIL BAG

I have been following the work of The World Calendar Association for a long time, in fact ever since my friend, C. D. Morris, talked to me about it. . . . I hope we can find some way to publicize an intelligent approach to the calendar problem.—Lyman Bryson, Columbia Broadcasting System, Inc., N. Y. C.

I will always have a good word to say about The World Calendar when an opportune occasion arises.—Gen. Jefferson R. Kean, USA (Ret.), Washington, D. C.

I trust The World Calendar will be able to succeed in its mission of having a more ordered and workable calendar.—L. A. Brelvi, Editor, *Bombay Chronicle*, India.

I have been very much interested in the proposed changes in The World Calendar and have recently written to the New England Council urging them to promote the movement as an aid to industrial preparedness and as a change which would be for the best interest of the people generally from a recreational standpoint.—Colvin Farley, White Plains, N. Y.

The Retail Trade Bureau of Portland has unanimously gone on record favoring calendar reform such as proposed by your organization. We are especially interested in the perpetual 12-month equal-quarter World Calendar by reason that it will afford stabilization as to day and date of holidays, which are very important factors in retailing.

We hope we may be of further help to you in bringing this change about.—E. N. Weinbaum, Mgr., Retail Trade Bureau, Portland, Ore.

I back The World Calendar Association 100 per cent, and am proud to work in its support of the modern, efficient World Calendar, the precision of which befits our streamlined and mechanized age.—James F. Forcina, Trenton, N. J.

Have been intensely interested in The World Calendar ever since I first read about it some months ago. Will be glad to work for its accomplishment.—Mrs. John B. Guerry, Pres., Ga. Fed. Music Clubs, Atlanta.

I have been interested in this idea for a long time and want to interest my friends in it.—James Pleukharp, Los Angeles.

Have long believed in an effective improvement of our calendar. Think numerous clergymen ought to be if subject is properly presented.—The Rev. G. Mills, Secy., Ministers' Union of America.

I should like to express my admiration for The World Calendar Association on the splendid and judicious campaign it is continually waging for a fixed calendar, the adoption of which I hope may be accelerated by this terrible war.—C. A. Chant, Univ. of Toronto.

I have become very much interested and in favor of your plans for calendar reform. I intend to do all that I possibly can in this area to spread the gospel of calendar reform.—M. W. Fleck, Eastern New Mexico College, Portales.

I was indeed interested and very gratified to see your reference to my summary of a lecture before the Royal Canadian Institute. I feel very strongly about the challenge to every individual to play a part in the furthering of world consciousness and international responsibility. I think you are doing a very fine work and I take every opportunity to bring the matter of calendar reform to the notice of my students, both in astronomy classes and in general intercourse. My copy of the *Journal* is placed regularly in the reading room of the women undergraduates.—A. Vibert Douglas, Dean of Women, Queen's University, Kingston, Canada.

The establishment of such a calendar would certainly greatly simplify a lot of problems and particularly business problems in the accounting field.—Carl O. Sayward, New York City.

I surely trust that 1945 will see the inception of the "new order" in time reckoning.—N. M. Powell, Yorkville, Ohio.

To my mind this is the psychological time to press for calendar reform. With the world in a process of making a thousand other changes, the die-hards and reactionaries will not oppose calendar reform so much as in the past.—Verna Schmidt, Secretary, Bismarck, N. D.

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ARGENTINA: Comité Argentino del Calendario Mundial, Vice Admiral José Guisasola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Rear Admiral Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

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HOW EASY THE CHANGE

1944

GREGORIAN CALENDAR	THE WORLD CALENDAR
SATURDAY, DECEMBER 30	SATURDAY, DECEMBER 30
SUNDAY, DECEMBER 31	EXTRA SATURDAY, DECEMBER Y
	OR 31 (A World Holiday)

1945

THE WORLD CALENDAR

SUNDAY, JANUARY 1

HAVE YOU SEEN IT?

THE WORLD CALENDAR EXHIBIT

AT THE

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MUSEUM OF SCIENCE AND INDUSTRY

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NEW YORK CITY

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Journal of CALENDAR REFORM

The World Calendar CONSERVES time, effor
money and material that the present
calendar annually WASTES.

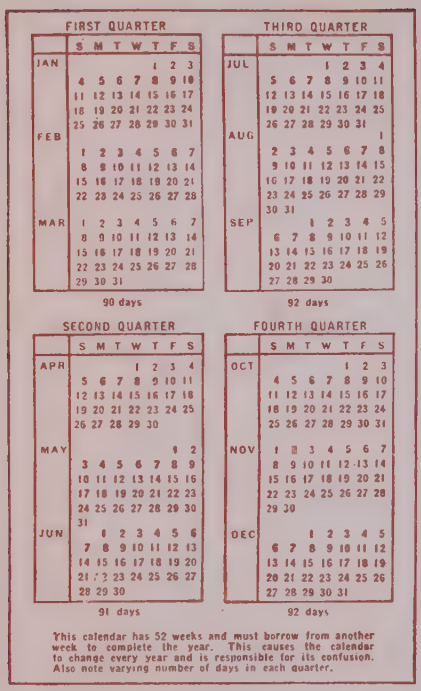
PACIFIC
OF RELIGION

FOURTH QUARTER

1942

1942

PRESENT GREGORIAN CALENDAR



FIRST QUARTER

	S	M	T	W	T	F	S
JAN					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
FEB							
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
MAR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				

90 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
AUG							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
SEP			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

92 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
MAY						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
JUN		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

91 days

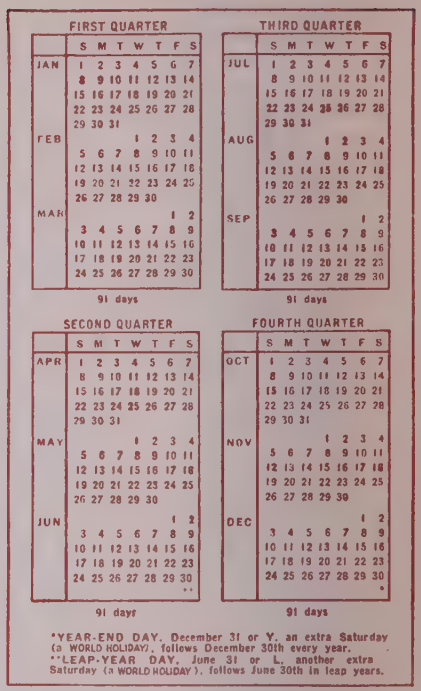
FOURTH QUARTER

	S	M	T	W	T	F	S
OCT					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
NOV	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
DEC			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		

92 days

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR



FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 days

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 days

*YEAR-END DAY, December 31 or Y, an extra Saturday (a WORLD HOLIDAY), follows December 30th every year.
**LEAP-YEAR DAY, June 31 or L, another extra Saturday (a WORLD HOLIDAY), follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

Bookplate for The World Calendar

Behind this symbolic bookplate is one of the grandest inspirations in all literature: the last two chapters of the Book of Revelation.

The conception of the motif, like so many ideas connected with The World Calendar, came from Elisabeth Achelis. When we had our first talk about a bookplate she remarked casually that she would like to have included in the drawing the new Jerusalem, the tree of life, the sun, and The World Calendar.

To me, who had not been thinking along such cosmic lines, the combination seemed absolutely impossible. However, having attempted the impossible before, during a full artistic life ranging from theatrical character studies to stained glass windows, I took the matter under consideration.

Although the conception was in my mind, the whole design was of slow growth and needed thought and selfless meditation.

Some time later the inspiration came to me to add to the Holy City the Archangel Michael (angel of the sun) and Father Time.

Almost immediately the balanced composition began to shape itself in my mind and on paper.

Against the blackness of surrounding chaos, the Holy City, foursquare, is descending from Heaven, as "a bride adorned for her husband." The gates of pearl are in the walls—"every several gate was of one pearl" —the four towers, to mark the corners of the city, are each topped by a flashing jewel. The tree of life with its fruits and roots waits quietly in the background to be planted in the center of the City.

There is the "New Calendar for the New World"—upheld by Michael and Father Time, and the glorious sun of the solar calendar. This, of course, is outside of the new Jerusalem, which shines with its own light.

The problem, artistically, was to keep all this complexity simple and that is what I have striven to do.

Of all the bookplates I have made—and they have been many— I have found this the most interesting.

It has been a privilege to be thus included in the band of assistants in the grand cause of calendar reform.

Albertine Randall Wheelan.


ORDER
HARMONY
BALANCE
THE WORLD CALENDAR
FIRST QUARTER
JAN 31 FEB 30 MAR 30
SECOND QUARTER
APR 31 MAY 30 JUN 30
THIRD QUARTER
JUL 31 AUG 30 SEP 30
FOURTH QUARTER
OCT 31 NOV 30 DEC 30
EVERY YEAR
YEAR-END DAY A WORLD HOLIDAY
STABILITY
LEAP-YEAR DAY A WORLD HOLIDAY
IN LEAP YEARS
EX
LIBRIS
THE WORLD CALENDAR ASSOCIATION

A NEW CALENDAR FOR A NEW WORLD

VOL. XII FOURTH QUARTER, 1942 No. 4

Harmony and Equity

THERE will always be a Christmas and there will always be a calendar. But whereas Christmas is an annual day of beauty, good will and peace, the present calendar is an annual system of disorder, confusion and discord. The two are diametrically opposed.

The Chinese word for peace consists of two words—*Ho Ping*—harmony and equity. They describe admirably The World Calendar of 12 months and equal quarters, which in arrangement abounds in harmony in the easy correlation and cooperation of the various time-units. And equity, too, is there in that every time-unit and equal quarter are permitted to function with the same justice, consideration and freedom.

People who really desire good will toward men and peace on earth, and seek these in their daily affairs at home, in their communities, state, nationally and internationally, will wish to establish the same conditions in their calendar of Time—for is not everything predicated on Time?

To retain our present time-system on the planless, irregular and changeable basis is illogical and unreasonable. It is a spender and waster of our money, time, effort and material, forbidding harmony and equity, whereas The World Calendar is a conserver of these, smoothing our daily tasks, making the wheels of life turn more easily.

Both Christmas and the calendar would benefit under the new time-plan: Christmas, because of the peace bestowed upon it by always observing the celebration on the same day and date, Monday, December 25; the calendar, because of the peace that is inherent in every part of which it is comprised, making it an equitable and harmonious whole.

How fitting that this new year of 1943 be one of preparation to ring out the old calendar and to ring in the new, by 1945. Then will the new song of The World Calendar in its rhythmic beat of 31,30,30 reach its peak with the Year-End Day—the World Holiday—on which all nations unite in a spirit of brotherhood and friendship.

Journal of

CALENDAR REFORM

October, November, December
1942

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ELISABETH ACHELIS, Editor pro tem.
Published by THE WORLD CALENDAR ASSOCIATION, INC.
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TODAY, MORE THAN EVER

This article has been translated into Spanish and Portuguese and is being circulated in Central and South America.

TODAY, more than ever before, constructive planning is needed to increase production, and to conserve time and money. Wisdom, too, tells us to look forward to the vast task of world reconstruction that lies ahead. To both these ends The World Calendar of 12 months and equal quarters has a *real* contribution to make.

Our present civil calendar is wholly inadequate. It is shifting, irregular and disordered in arrangement. Mathematically it is confusing and, in its way, is as confused as is our world today. Everywhere there is turmoil and conflict and the same is true of the calendar. Days and dates never agree. The different lengths of months—28, 29, 30, 31 days—cause irregular quarter-years of 90, 91, 92, 92 days and unequal half-years of 181 and 184 days. Months constantly change as to their number of weekdays and Sundays.

These irregularities cause unnecessary inconvenience, waste and hardship. All our affairs are based on calendar dates or days. Pay and income checks, upon which we all depend, must at times be stretched to cover a day or two more under our shifting timepiece, making budgeting in the home, in business and in government, a more difficult problem. Labor and agriculture, too, are seriously handicapped for both require exact time-planning and accurate statistics. Importing and exporting are also adversely affected. Coordination is woefully lacking in our time-system, the calendar; everything is at odds.

How can we expect governments, factories, business, schools, homes, and science in this modern world to achieve their best results? The answer is, it cannot be done. The time is certainly here and *now* to modernize the calendar, making it adequate for our many vital requirements.

Everywhere the world is becoming plan-conscious. Everything of consequence is being shaped according to an ordered plan. We are all experiencing today the bitter cost of planlessness and confusion. Obviously a well-planned World Calendar will bring economy out of waste, order out of disorder, regularity out of confusion, harmony out of discord and thus contribute to victory and peace. Our calendar must be a practical and serviceable instrument for our daily use in accomplishing the tasks which are becoming increasingly urgent and important.

The World Calendar of 12 months and equal quarters is mathematically correct and scientifically as perfect as can be devised. The equal quarters are admirably adapted to all our various activities, since in each quarter days and dates always agree. By giving to the first month in each quarter 31 days and the other two months 30 days each—a rhythmic measure of 31, 30, 30, four times a year, is made. This results in every month having exactly 26 weekdays plus Sundays. Each quarter-year of 91 days or 13

weeks or 3 months achieves perfect coordination among the various time-units—the day, the week, the month, and the quarter. The new World Calendar functions smoothly and correspondingly everything in relation to it will also function more smoothly.

Four times 91 days, however, makes 364 days. How about that 365th day? This day acts as the steadying influence wherein the calendar keeps pace with the solar year. It is December 31, as we count time today, and in the new calendar is the extra Saturday Year-End Day, the new World Holiday, December W, that follows Saturday, December 30, every year. And every four years there is another extra Saturday, the Leap-Year Day, which is another World Holiday, June W. These two days are not working days; they are the universal *new World Holidays*, observed by every nation and by every individual.

In a word, The World Calendar will contribute materially to the saving of our valuable time. It will make planning easier and more accurate for present and future activities. Business men and women, lawyers, government officials, scientists, educators, housewives, managers and laborers will have a better time-plan that will more adequately serve our many interests and those of our country.

You might say these days of conflict are not fitting for the adoption of a new calendar. But that would be a hasty and unjustified conclusion. The World Calendar is an *added* force for effective results.

The time for its adoption is the end of 1944 when both the old and the new calendars meet on the same day, Saturday, December 30. It is urgent, therefore, to plan and act NOW so that we can have The World Calendar by January 1, 1945. The time is short, it brooks no delay.

Fourteen nations—Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay—have officially approved The World Calendar and we believe that other nations are waiting for the United States of America to take the lead. There are indications that our country is willing to assume this leadership.

You may ask this question: "What can an individual do?"

Bring the knowledge of The World Calendar to your clubs, business organizations, and friends. Speak of the new time-plan at every opportunity. Do your utmost that resolutions and letters be sent to the President of your country and to other government officials. If your country is one that has officially approved the civil World Calendar, then urge your government to indicate its desire for international action. If your government has not yet officially approved this civil calendar, then we ask that you acquaint your government authorities with the importance of the movement, have it endorsed, and urge your government, too, to seek international action.

It may seem difficult in these war days to bring about an international conference, but the endorsements of the South and Central American countries, if sent to Washington, would practically assure the adoption of The World Calendar by 1945. The Western Hemisphere will then have contributed her part in calendar-progress as did the Eastern Hemisphere in past eras. When enough thinking men and women and leading organizations ask for the adoption of this new time-plan, we shall have it. Its adoption will not only bestow an enduring benefit on our generation and on generations yet to come, but we shall not have failed civilization in this needful task that is ours to do.

OUR CRAZY CALENDAR NEEDS FIXING!

It can be Stabilized and Save Retailers Millions

(From the *Department Store Economist*, November, 1942)

RETAILERS need a calendar that stays put. War plants need it even more. It would be ideal if each quarter would start on a Sunday and end with a Saturday. It would be ideal if each department's main events during the year were comparable as to dates and days of the week. Holiday dates should be synonymous with days of the week. For instance:

New Year's day should be a Sunday. Washington's birthday, February 22, should fall on the same weekday each year—Wednesday, for instance; with Decoration day, May 30, always a Thursday. In that case July 4 would fall always on Wednesday; Thanksgiving would be celebrated on the fourth Thursday, November 23; Christmas always would fall on Monday.

The particular day of the week is not important—only the fact that each holiday would always fall on the same day each year. Easter should be tied down, too, but that runs into religious complications and can be left to the churches to work out later.

Every personnel man in the country, every buyer and merchandise manager, knows how the present Gregorian Calendar complicates sales planning. Controllers and store managers know how difficult it is to budget sales, purchases, advertising, personnel requirements and expenses in general, when each quarter starts and ends on a different weekday each year. No two months, no two quarters, no two years are comparable. Eccentric Easter, lollipulating Labor Day, and the plus-or-minus interval between Thanksgiving and Christmas, are just a few of the important retail dates which ramble so much that comparisons of one year with another become almost worthless, and at best arbitrary. Monthly results in apparel departments, men's wear, holiday departments and especially anything in the food field are vitally affected by whether the month contains the same number of Saturdays and Sundays each year.

Cockeyed Calendar

February is more than 10% shorter than the months immediately before and after it—and any retailer knows what a 10% increase or decrease in sales does to net profit in any period. Months of the same length contain a different number of business days. Holidays which fall on Saturdays or Mondays always are less disconcerting to retailers than those which occur

in the middle of the week; yet the present calendar throws them around recklessly, to no good end.

Reformers Galore

Better guys than we have reformed the calendar, and it is still not good. Old Julius Caesar fixed it in 45 B.C. with 365 days and a leap year every fourth year, added to the month, February. But his year was eleven minutes and fourteen seconds too long. That wobble ran along for 1600 years, by which time it had picked up ten days too much. Pope Gregory XIII fixed that in 1582 by dropping one leap day in every four centuries (though it ran lopsided another 200 years before we adopted it). His error factor is only 26 seconds per year, and it will take 3000 years before that accumulation equals one day, so let's not worry about it. But when Great Britain and her Colonies made the adjustment 11 days were dropped from the calendar. George Washington found that though he was born on February 11 by the calendar in use at the time, his birthday by the new calendar became February 22.

September's Lobby Was Asleep!

Politics, the villain, enters! The Romans alternated their months between 31 and 30 days starting their year with January 1. March, May, Quintilis, September, November, January, were of 31 days and the remainder 30 days. The traditional last month, February, took up the slack. Then to honor Julius Caesar they renamed Quintilis *July*. Legend has it that Augustus Caesar's clique in Congress didn't think the old gink would like being overlooked, so they named the next month August after him. Then because it wouldn't do to have Julius' month longer than Augustus' month, they grabbed a day off of September and moved it up one month, which is a neat trick if you can do it and they did.

Our Sacred Calendar

The length of the week has varied from 5 days to 10 days. The present 7-day week was ordered by Constantine the Great in 321 A.D. That is why it is a laugh to worry about changes in holidays! A couple of generations and nobody knows the difference, nor cares. Pope Pius XI admitted to Alfred Cardinal Baudrillart, Rector of the Catholic Institute of Paris who died only a few months ago (May 18, 1942), that he was inclined to admit the need for fixing the date of Easter. He was reported as of the opinion that the thing can be done and that there would be great advantages.

Just Suits Business Needs

Some progressive retailers have adopted the 13-month year for internal accounting and better merchandising control, despite its fluctuating dates and lack of uniformity. The so-called World Calendar, however, seems en-

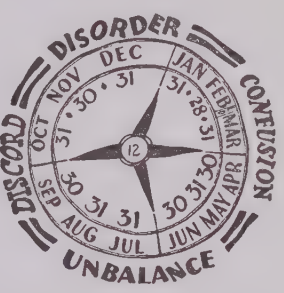
tirely suited to retailers' needs and all retailers should join in the rising chorus of approval of it. Reproduced on these pages the new World Calendar is compared with the present Gregorian Calendar.

THE WORLD CALENDAR

OFFERS THIS



TO REPLACE THIS



From these comparisons you can see how it works, better than it can be described. Each month is always the same every year. Each has the same number of business days. Each quarter is of the same length, starts and ends with the same week-day, and is directly comparable by quarters and by years. Every holiday stays fixed. More holidays fall on Sunday or Monday and could be celebrated on Monday with the least upset to retail business. Celebrations could be longer and louder.

World Holiday for Free

The 365th day would be tacked onto December and would be a World Holiday consisting of an extra Saturday for free! It would become a world-wide "Good Neighbor" day or double New Year's day*. Each leap year the same would be true of a second World Holiday or extra bonus Saturday between June 30 and July 1. Thus even in leap years there is no upset to an orderly, businesslike calendar.

How to Make It Work

Retailers are getting ready for a Thanksgiving that is set for the fourth Thursday in November, by act of Congress. This year the fourth Thursday leaves three business days before December 1. Some other year the fourth Thursday leaves six business days before December 1, when it falls on November 22. Sometimes the fourth Thursday falls so late in the month (the 28th, for instance), that there is a full week's disparity. So from year to year any comparisons between business in the Thanksgiving-Christmas interval must be done with a slide rule and a lot of ifs and buts. By The World Calendar there would be just so many days each year, and they

* EDITOR'S NOTE: The extra Saturday completes the 365-day year. It is not a double New Year's Day; it is the Year-End Day, December W. See Page 123.

would be the same kinds of days—the same number of Mondays, the same number of Saturdays, etc.

The present confusion in the calendar is akin to what existed throughout the world before the adoption of Greenwich Time. We have fixed time zones, which make for orderly travel, communication between cities, national broadcasts on split-second timing, radio networks. These we take for granted now. Equally we take for granted summer time and war time—even as radical a change as that is absorbed and forgotten in a day. Adoption of The World Calendar would be as easy to take, and as easy to get used to.

Fourteen Nations Endorse It

The World Calendar is so downright sensible, so businesslike, that every business man in the country should get behind it. Certainly retailers should at once, with all the tremendous influence they have, because it is ideal for retailing. But what is everybody's business is nobody's business, consequently it has not had concerted public action. Some of that is religious prejudice against disturbing our "sacred" calendar; most of it is just inertia. Though fourteen nations are on record for The World Calendar, the United States is not. It has received the formal endorsement of religious organizations, labor unions, chambers of commerce, trade associations, lawyers, merchants and scientists. Yet no Congress of the United States, nor the President, has taken it seriously enough because the electorate and the inarticulate business interests haven't said MUST.

It just so happens that at the end of 1944 our present calendar exactly coincides with The World Calendar. January 1, 1945, would be the right date to change over. If we miss it, a long period of years must intervene before such a coincidence of calendars returns.

In this serious war year, when we are becoming accustomed to look at realities devoid of prejudices and hidebound opinions, the people who live under the present cockeyed calendar, and business men who operate under its senseless perorations, should write their Congressmen and flood the President with sincere personal letters insisting that steps be taken now to adopt the sensible calendar at the end of 1944.

Writing a piece like this is one of those thankless jobs which seems offhand to get nowhere, end nowhere. Writer and reader cannot but sympathize with the tireless founder and active supporter of the movement, Miss Elisabeth Achelis, who has devoted a lifetime and her resources to an objective which will benefit all mankind for endless centuries. Her work is suddenly becoming appreciated, after what must have been heartbreaking delays and frustrations. Thankless? Getting nowhere? In our hearts we know it isn't so—that this is a tremendously powerful thing that must be taken seriously right now, and worked for. For once the world is ready in spirit for concerted effort in a worth-while cause, and this is one!

NOVEMBER 26th

THIS has been a singularly significant date of rejoicing and gratitude for every American; marking three important occasions in the history of Thanksgiving Day, so truly and uniquely American.

The first of these was the Thanksgiving proclamation of our first President, George Washington, father of our country, when he designated Thursday, November 26, 1789, to be observed a *national* Thanksgiving Day. This first Thanksgiving proclamation was to acknowledge the new Constitution, giving gratitude to the Almighty. "To render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed."

After frequent lapses and irregular observances lasting through three quarters of a century, a second historical Thanksgiving was declared by our immortal war President, Abraham Lincoln, liberator of the slaves and saviour of our country. Notwithstanding the stress of the Civil War, he decreed in his first Thanksgiving proclamation, in October 1863, "to set apart and observe the last Thursday of November next as a day of Thanksgiving and praise to our beneficent Father Who dwelleth in the heavens." And this Thanksgiving also fell on November 26.

To Mrs. Sarah Josepha Hale all Americans pay homage, for it was through her unfailing efforts that Abraham Lincoln awakened to the need for a united Thanksgiving and the benefit it would have for the entire country, a day originally bequeathed to them by their Pilgrim fathers. And yet, the last Thursday did not "positively settle" the day as Mrs. Hale had so fondly hoped. It invariably shifted between the fourth and an occasional fifth Thursday in November.

Again three quarters of a century elapsed before the third historical event took place. In our present year, 1942, we observed Thanksgiving for the first time on a regular day set by Act of Congress, the *fourth* Thursday in November, which was approved by another war President, Franklin D. Roosevelt. And again it was a November 26th. In his proclamation he recommended the Twenty-third Psalm as our inspiration and then said, "with faith and courage by these words, let us turn again to the work that confronts us in this time of national emergency."

One cannot but be impressed with the three remarkable coincidences of November 26ths. Was the date a preconceived design, a preordained plan? We do not know, we cannot explain. But we do observe with profound gratitude that by the acts of three of our war Presidents our *national* Thanksgiving Day received its birth, became an annual holiday, and was given a stable day of observance.

And yet, the triad is not complete. We can only observe the annual day and month, but the date still wanders, still shifts. To complete the triad of its observance, then, the established date is needed. And this is available and ready.

As Congress established the Fourth-Thursday-Thanksgiving-Day so can our war President, Franklin D. Roosevelt, establish for our nation, with other American countries or with nations of Europe and Asia, a permanent new calendar, wherein days, dates and months no longer shift but have their logical places year in and year out.

In the perpetual World Calendar of 12 months and equal quarters, Thanksgiving Day would be observed annually on the fourth Thursday in each November on its regular date, the 23d. The triad of the day, the fourth Thursday; the date, the 23d; and the month, November; would be complete.

FACTS AND FIGURES

By MORTON SAVELL

Institute of Public Relations

IN Webster's International Dictionary, the word *calendar* is defined as meaning "a system of fixing the beginning, length, and division of the civil year; an orderly arrangement of divisions of time as years, months, weeks, and days, adapted to the purposes of civil life."

In the light of that definition the time-measuring device that now rules our days and weeks and years falls woefully short of its name.

Simple arithmetic reveals that, far from establishing a time-measurement adapted to the purposes of civil life, the Gregorian calendar seems to have adapted itself, with the aid of a Leap-Year Day every four years, to the astronomical and immutable fact that the length of the solar year—to which, of course, any self-respecting calendar would at least try to conform—is 365 days, 5 hours, 48 minutes, and 46 seconds. And, having attained that end, our present civil calendar washes its hands of details and says: "Well, there you are. Now make the best of it."

Let's give the matter a close-up.

Consider, for example, the dictionary's first set of specifications—that a calendar is "a system of fixing the beginning, length, and division of the civil year." As we have seen, the length of the year is beyond any calendar's control. No calendar can claim credit for that. And as for "fixing" the year's beginning and its division, can any arrangement be called a system and can it be said to have got off on the right foot toward fixing anything at all when, under its provisions, the very first day of the year may fall—and, indeed, does fall—on any unsuspecting day of the week from Sunday through the following Saturday? That, it would appear, is a job of fixing that needs re-fixing.

Now look at the dictionary's second set of specifications—that a calendar worthy of the name is "an orderly arrangement of divisions of time as years, months, weeks, and days, adapted to the purposes of civil life." Letting stand for the moment the presumption—and it promises to develop into the kind of presumption that lawyers call violent—that the thing we use as a calendar adapts itself to the purposes of civil life, let's look at this business of time-divisions.

With the day and its length, as with the solar year and its length, the calendar has nothing to do. The day is 24 hours long; and no calendar would wish to fix or unfix that. Readily we concede that the seven-day week conforms to man's convenience. We come, now, to the months; and here we find an arrangement at least faintly suggestive of the effect of an explosion in a shingle factory.

For instance, look at two of the months that, in the present civil calendar, stand side by side—February and March. Except in Leap Years, February presents 28 days, and March 31. In times such as these, we are intensely concerned with days that are productive—with week days. Hence, for reasons purely practical, we shall subtract the Sundays.

Of Sundays, the present February always has four; but the present March sometimes has four and then again five. And now we pick up our pencils—

Non-Leap Year February		*March (Easter in April)*	
Total of days	28	Total of days	31
Sundays	4	Sundays	5
Week days	24	Week days	26

Comparison

March week days	26
February week days	24
The difference	2

And the percentage — 24)2.00 (.083

Thus, under the most favorable of circumstances, the variation of week days between February and March runs to 8.3 per cent. Nor is that all.

Sometimes March, in its infinite variety, retaining its 31 days, presents Sundays to the number of only four. And then we get—

Non-Leap Year February		*March (Easter in April)*	
Total of days	28	Total of days	31
Sundays	4	Sundays	4
Week days	24	Week days	27

Comparison

March week days	27
February week days	24
The difference	3

And the percentage — 24)3.00 (.125

And thus, when the present calendar sets out to show us what it can do, it presents, between two adjoining months, a variation in week days of 12.5 per cent.

And February, itself, our shortest month, because of holidays, can vary from 4.5 per cent to 9 per cent from year to year, the degree of variation depending upon whether Washington's Birthday or Lincoln's happens to fall on a Sunday.

Eccentric February

Regular year		*Regular year*	
Total of days	28	Total of days	28
4 Sundays and 2 holidays	6	4 Sundays and 1 holiday observed on week day	5
Week days	22	Week days	23
			22
		The difference	1

And the percentage — 22)1.00 (.045

Regular year		*Leap year*	
Total of days	28	Total of days	29
4 Sundays and 2 holidays	6	4 Sundays and 1 holiday observed on week day	5
Week days	22	Week days	24
			22
		The difference	2

And the percentage — 22)2.00 (.09

Let's look at December and January, each with 31 days. But a December may have four Sundays and January—its next-door neighbor—have five. And here our pencil discloses that, as between these two months, the variation in week days runs to 4 per cent.

December		*January*	
Total of days	31	Total of days	31
4 Sundays and 1 holiday	5	5 Sundays and 1 holiday	6
Week days	26	Week days	25

Comparison

December week days	26
January week days	25
The difference	1

And the percentage — 25)1.00 (.04

Perhaps you think all this is due to the fact that we are dealing with the year-end holiday season. Not at all. Here is what happens with two ordinary months, July and August. Sometimes, of course, July will have four Sundays and a holiday which does not fall on a Sunday. August has no regularly observed holidays. So, here is the way it looks:

July		*August*	
Total of days	31	Total of days	31
4 Sundays and 1 holiday	5	5 Sundays and no holiday	5
Week days	26	Week days	26

No difference in percentage

But in another year these two innocuous and consecutive months may turn up with July having five Sundays and a holiday, or 6 days out of the 31, while August just goes along with only four Sundays and, as usual, no holiday, and then we have this unhappy situation:

July (1938)		*August* (1938)	
Total of days	31	Total of days	31
5 Sundays and 1 holiday	6	4 Sundays and no holiday	4
Week days	25	Week days	27

Comparison

August week days	27
July week days	25
The difference	2

And the percentage — 25)2.00 (.08

So, you can see that it isn't just the holidays that make the present civil calendar unreasonably disorderly.

Do you care for combinations and permutations? Take a half-day off, some time, and try your hand on the calendar. It's a labyrinth of perplexities.

You'll find, in fact, not one kind of calendar, but a total of 14 combinations or kinds of calendar—this because there are seven days in the week, all of which collide with different month-dates from time to time. And then, in Leap Year, we add the 29th of February, which, in an onset of caprice, may fall—and, indeed, does fall—on any of the seven week days.

There are, thus, 28 combinations or kinds of months—this because a month may number 28 days, 29, 30 or 31 and each of the seven week days, from time to time, falls on a different month-date.

Is this a fixed system? Is this an orderly plan? With variations in week-day totals, between adjoining months running as high as 12.5 per cent, with the months offering each a different number of week days, is this an orderly arrangement for measuring our time? Is this a proper time-keeper for our present time?

As between Webster's International Dictionary and what we *call* the calendar, something needs adjusting. Something, truly, needs fixing. It is too late to do anything about the dictionary. It is not too late to do something about the calendar.

The World Calendar of 12 months and equal quarters, with the uniformly recurring sequence of 31, 30, 30 days in the months, each containing 26 week days plus Sundays, does do something about it by meeting Webster's exacting definition, for it provides a "system of fixing the beginning, length, and division of the civil years" and is "an orderly arrangement of divisions of time." And certainly it is "adapted to the purposes of civil life."

CALENDAR CONTRAST CARD FOR 1943

SIMILAR to last year's ready-reference calendar card, there is now ready for distribution a new one, showing The World Calendar with its many advantages, and the present Gregorian calendar for 1943 with its disadvantages.

Your copy will be sent upon request, and please do not hesitate to ask for several to pass on to friends.

RESOLUTIONS

Unanimously adopted by the

LIONS CLUB OF WEST CHESTER, PENNSYLVANIA

December 1, 1942

Whereas: The present Gregorian Calendar, which was the first to be constructed in conformance with complete knowledge of the true length of the Solar Year, has been in use in the English speaking countries for less than 200 years, although the use of calendars by mankind has covered a period of nearly 9000 years; and,

Whereas: The present Gregorian Calendar has many defects in construction which render it inefficient and cumbersome in its application to the needs of modern international economic life; and,

Whereas: The revision of the Gregorian Calendar in a manner acceptable to all civilized nations of the world would promote INTERNATIONAL HARMONY in economic, industrial, governmental, scientific, educational, financial, legal, agricultural and religious affairs; and,

Whereas: Fourteen nations of the world have already signified their official endorsement of the World Calendar, which has been prepared after painstaking scientific study and research through the efforts of the World Calendar Association, of New York; and,

Whereas: The most logical and convenient year for the adoption of the proposed revision of the present Gregorian Calendar by the nations of the civilized world will be the year beginning January 1, 1945; and,

Whereas: In the period of economic upheaval such as exists today during the present world conflict of the first magnitude every effort must obviously be directed towards a plan for far-visioned policies calculated to bring about the greatest harmony in economic, industrial, governmental, scientific, educational, financial, legal, agricultural and religious activity among nations,

BE IT RESOLVED THAT the West Chester Lions Club, a component part of an International Organization, founded for the express purpose of fostering, stimulating and perpetuating policies directed towards INTERNATIONAL GOOD WILL, having made a careful study of the principles of the World Calendar as outlined by the President of the World Calendar Association before a regular meeting of the Club, and further studied by a special committee appointed for this purpose by the Club, HEREBY ENDORSE the World Calendar as a noble and profoundly practical measure towards the acccomplishment of the objective of sound International economic good fellowship upon which permanent World Peace must depend;

AND BE IT FURTHER RESOLVED: That the West Chester Lions Club respectfully submit this RESOLUTION to the State Association of Lions Clubs and the International Association of Lions Clubs with the earnest recommendation that their further official endorsement be placed upon this RESOLUTION, and that this be forwarded to Congress and the PRESIDENT OF THE UNITED STATES OF AMERICA for immediate Executive action which will join our Nation with the fourteen other nations of the world who have already endorsed the World Calendar as a vital step towards International stabilization of the most vital economic asset of the civilized world—*TIME*.

Respectfully submitted,

Committee on Resolutions of Endorsement of the World Calendar:

(Signed)

George B. Comfort — W. W. Menhennett
William E. Parke — G. Raymond Rettew
Henry Pleasants, Jr., Chairman.

SOME ANOMALIES OF TIME AND ITS MEASUREMENT

By Dr. Claude E. ZoBell

Scripps Institution, University of California

IN a sequence from Walt Disney's version of Pinocchio the old woodcarver, Gepetto, asks "What time is it?" when he is virtually surrounded by an awe-inspiring array of clocks which are striking the hour. Although this sequence provokes a well-deserved laugh, the question might be asked by anyone in all seriousness under similar circumstances. In spite of the precision of modern timekeeping mechanisms, none are synchronized perfectly with the solar system. Contrary to popular conception the movements of the earth and the moon which give us our fundamental units for the measurement of time are erratic and irregular.

For astronomy there is no standard, uniform or absolute timekeeper. In terms of the arbitrary units of man, the earth completes a rotation once a day but due to nutation and the gravitational influence of the moon, the rate of rotation is not constant. Around the first of November mean solar time as reckoned by man is about 16½ minutes faster than apparent sun time as indicated by the position of the sun relative to the earth, and it is nearly 14½ minutes slow in the middle of February.

Some days (the time required for the earth to complete one rotation or the period from sunrise to sunrise) are several seconds longer than 24 hours and some are several seconds shorter. Paradoxically the longest day of the year occurs in the winter when the period from sunrise to sunrise is approximately 24 hours 30 seconds although the daylight day, the period from sunrise to sunset, is the shortest of the year. As a matter of fact, only four days each year are exactly 24 hours long.

The length of the day is increasing from year to year. Due to the "braking" or frictional resistance of the tides caused primarily by the moon, the rate of rotation of the earth is gradually decreasing. This increasing length of day or "slowing down of Time" is not especially alarming because it amounts to only about $^1/_{1000}$ of a second per century. However, within geological time the length of the day has increased no less than four hours. At the same time the motion of the moon around the earth which gives us our month is accelerating at the rate of about 11 seconds per century. According to the Astronomer Royal, H. Spencer-Jones, in *remote time* the day and the month were both equal to about four hours, in our present reckoning, and in the *remote future* the day will be about 47 times as long as at present.

These observations may cause one to wonder if the movement of the celestial clock is changing or if the rate of the passage of time itself is changing. We might meditate with Longfellow: "What is Time?—The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years or centuries—these are but the arbitrary and outward signs—the measure of time, not Time itself." Although we often speak of losing Time or gaining Time or wasting Time or of not having Time,—just what is it that we gain or lose or waste or don't have?

Time is not apparent to our ordinary senses. We can neither see it nor hear nor feel it. In the words of Colton, "Time is the most indefinable yet paradoxical of things; the future has not come and the present becomes the past while we attempt to define it." Time exists and expires simultaneously. The time-span of consciousness, NOW, which expires immediately, is of variable duration for every individual. As far as is known to mortal man, Time has no beginning and it has no end,—or does it? Some regard it as being cyclic like the movement of the hands on the clock or the revolution of the earth around the sun or some other longer cycle.

Recent mathematical thinkers present proof that Time is the fourth dimension of space, although it should be regarded merely as a coordinate in discussing space. Unlike the more tangible dimensions of length, breadth and width, we cannot place a finger on any given point of Time nor can we go back and forth, up and down or in and out of Time like we can the other three dimensions. Instead Time is always going onward irresistibly. The law-makers in Washington may "stop the clock" or the clock might be turned backward or forward for Daylight Saving Time or when crossing Standard Time zones, and there are Biblical records of the sun standing still in the heavens for nearly a day (Joshua 10:13) or even going backwards (II Kings 20:11), but insofar as we know the march of Time is not altered. *Time* could say like Tennyson's babbling Brook, "Men may come and men may go but I go on forever."

Since there are so many concepts concerning what Time is, when it started and when it will end, how fast it is passing, whether it is passing at a constant rate or if it is cyclic and bends back on itself, it is little wonder that there is so much confusion concerning the measurement of Time. According to Benedict Spinoza, "The measure of time is nothing but a mode of thought or rather of imagination." Although some people can estimate the time of day with an uncanny sense of accuracy, most of us find it necessary to consult the clock many times each day. Time passes so slowly for a child, particularly before Christmas or other festive occasions. Likewise the "watched pot never boils" for the man who is anxiously waiting for an important message or for the six o'clock whistle to blow. For the sick and the suffering each day seems an eternity. Some-

times in a dream one has the sensation of falling for hours although psychologists tell us that most dreams are of only a few seconds' duration.

On the other hand, Time slips past incredibly fast for lovers when together, and the clock seems to fairly run away with itself when one has plenty of enjoyable work to do with no worries. With advancing age Time seems to speed by faster for most people, so fast that we can't remember how it drags for children. Upon awakening from a sleep of exhaustion or from the influence of certain somniferous drugs it seems that one has been asleep only a moment. Then there is the often told story of the young man who was accidentally sealed in the tomb of his deceased fiancée. Being aware of his plight and realizing that it might be several days before he would be missed when a searching party might be sent to the tomb where he was last seen, he made provisions to prolong his life as long as possible. He rationed the water found in the flower vases a swallow at a time and in the complete darkness of the tomb he devoured candle butts to sustain life. Finally when the last of the candles had been eaten and all of the water was gone, he resigned himself to death beside the coffin of his loved one. Then as hopes were fading, a shaft of light was suddenly admitted. A member of the funeral party had returned to the tomb upon missing the young man when the carriages got home.

These examples should suffice to indicate that man is a rather poor judge of the passage of Time. If one ponders a while it might also make him wonder if Time passes at a constant uniform rate or if it goes sporadically slower or faster as do some of the celestial bodies.

For cold-blooded animals whose lives are not governed by clocks or calendars the rate at which Time passes is largely a matter of the temperature of their surroundings. At a favorable temperature the life-span or generation time of bacteria or protozoa may be no more than 20 or 30 minutes but at low temperatures these organisms may live for centuries before reproducing. On a cold day ants or bees move very sluggishly, if at all, and Time for them must be at a standstill, but with the coming of the warmth of summer, these insects fairly dart about as Time now has wings of lightning. Similarly in his *Man, The Unknown,* Carrel postulates that the "inward time-clock" or brain-clock of man runs faster at higher temperatures although the body temperature range of man is much narrower than that of insects and other cold-blooded animals. Many men regard Time and distance as synonomous and for those, Time must be enormously accelerated by modern travel conveniences.

As progressing civilization has required a closer synchronization of his activities with other events, man has continued to perfect devices for measuring time. The sun-dial, clepsydra and hour-glass have been replaced by clocks, watches and chronometers, some of which are accurate with an error not exceeding one second per day for a period of six months.

Mechanisms which are more accurate timekeepers than the earth itself are not uncommon in this age. However, it seems to be an anomalous situation that while so much attention has been devoted to the perfection of devices for the measurement of seconds and minutes, we continue to use an old-fashioned, unbalanced, unstable calendar. It has been claimed that the calendar is not an indicator of Time at all but of ceremonials.

Except for a slight modification of the Leap-Year Rule, we are still using the same calendar which has been in use for nearly 2,000 years. It is as outmoded as the Time concepts or the mechanical timekeepers of 1582, the year of the Gregorian calendar reform. At that time it made little difference to anyone whether there were 24 or 27 working days in a month. Not many people knew whether there were 28 or 31 days in the current month when it didn't make much difference to them even what month it was. Bookkeepers and statisticians of two or three centuries ago were not inconvenienced by quarters of unequal length or by the fact that the first half of the year is three days shorter than the second half! Nor did it matter much if there were 52 Saturdays in some years and 53 in others. In fact, very few had occasion to use a calendar as late as 1582 or for two or three centuries thereafter. However, times have changed whether Time itself has or not, and further calendar reform is urgently demanded by business men, executives, law-makers, educators, scientists, ecclesiastics and laborers.

Unfortunately the movements of the earth and the moon which give us our day, month and year are not only somewhat erratic but they are not well synchronized for calendaric purposes. Twelve lunar months, each of approximately 29½ days, give a year of only 354 and a fraction days while there are 365¼ days in a mean solar year. Consequently many irregular and unscientific corrections have been made by various calendar systems to keep the lunar and solar periods together. The Jewish calendar provides for 12 months of 29 or 30 days' duration and a 13th intercalary month added seven times in 19 years. Thus the ordinary Jewish year has 353 to 355 days and the leap year 383 to 385 days depending upon astronomical and ecclesiastical regulations. With this system the Jewish New Year, Tishri 1, may fall between September 5 and October 5.

The Egyptian calendar had 12 months of 30 days each plus five extra days. No provisions were made for leap year so each year started an average of one-fourth of a day earlier than the succeeding year resulting in a cycle of 1,460 years. The Greek soli-lunar calendar had 12 months averaging 29½ days each and the months, which were named after Greek Gods, were divided into three periods of approximately 10 days each although a seven-day week had been used much earlier by the Hebrews.

Apparently the early Roman calendar had only ten months which were designated numerically from Primus, the first, to December, the tenth.

However, the first four months were soon named Martius, Aprilis, Maius and Junius. In his *Romance of the Calendar,* Wilson suggests that no attempt was made to measure time during the most wintry period of the year. Later the 11th and 12th months, Januarius and Februarius, were added to round out their 355-day lunar year. However, since there were actually more than 355 days in the year, December or any other month would come in the winter sometimes and sometimes in the summer. Pontifices undertook arbitrarily to make the necessary intercalary corrections by adding or subtracting days indiscriminately or by the use of an additional 13th month, Mercedonius, as suggested by the astronomers or dictated by the politicians, resulting in hopeless confusion.

Upon the counsel of the Egyptian astronomer, Sosigenes, Julius Caesar had 10¼ days added to the year bringing the number up to 365¼. The ten extra days were distributed among the months to give them essentially the same number of days as they have at the present time and the four-year leap-year rule was introduced. Later Quintilis became July in honor of Julius Caesar who was born in this month, and Sextilis became August in honor of Augustus Caesar. It is said that for a time April was called Neroneus for Emperor Nero, May was called Claudius and September was called Germanicus, but Church influence squelched these names. While it is fortunate that this custom of honoring Roman emperors by naming months for them did not prevail, anomalously at the present time September, October, November and December, derived from the Latin for seven, eight, and nine and ten, are now the ninth, tenth, eleventh and twelfth months, respectively. The leap-year rule of the Julian and Augustan calendars was based upon the premise that there are 365¼ days in the year. Since the mean solar year actually has only 365.2422 days, the sun was ten days ahead of the calendar by 1582. Therefore, in an 800-page treatise explaining the astronomical, civil and ecclesiastical features, Pope Gregory XIII had the calendar set ahead ten days so the vernal equinox fell upon March 21 instead of March 11, and our present leap-year rule was adopted: an extra day in February every fourth year except at the century unless the century is a multiple of 400.

The arbitrary manner in which the calendar developed may account for some of its anomalous features. Although several of the names of the months and most of the days are of pagan origin, they have been adopted by Christianity. The year begins on neither a solstice, an equinox, the beginning of a season, the birthday of Christ, nor at any other logical time. The shortest day of the year is December 22, but the year begins ten days later. March 25 was the beginning of the Roman year until 153 B.C. March 25 is still used by the Bank of England as the beginning of its fiscal year and also by the Church of England.

In the countries of the Western Hemisphere the civil day begins imme-

diately after midnight when most people are asleep. The Hindu day starts at sunrise, and the Jewish day starts at sunset the exact time of which varies with season, latitude and the earth's topography. When traveling eastward we set our watches ahead an hour for each Standard Time zone until the International Date-Line is crossed when we lose 24 hours. The reverse is true when we travel west. This supplies the answer to the old conundrum of how there could be ten Sundays in February: for commuters crossing from Siberia to Alaska each week by starting the voyage on Sunday, February 1, in leap year.

Although the month is named for the moon, the present-day calendar is not synchronized with the movements of the moon and it is virtually impossible to create a civic month which would be so synchronized. The Gregorian calendar is exclusively solar but the moon continues to rule many ecclesiastical days such as Easter, Lent, Palm Sunday and Good Friday. Easter may fall any time from March 22 through April 25. Very few people know when it will come without consulting a marked calendar. Although Easter is the annual celebration commemorating the Resurrection of Christ, the day is of pagan derivation.

Even the designations B.C. and A.D. are anomalous, the former abbreviating English words and the latter, *Anno Domini,* Latin. Incidentally, calendar-makers neglected to consider the time from the year 0 to the year 1 A.D., or in other words there is no year named 0. The year 1 B.C. is followed by the year 1 A.D.; so since 10 B.C., for example, 1,951 years have elapsed and not 1,952 years. This is often a source of error in calculating time. Astronomers use their own system of reckoning time.

In school we are taught that there are 52 weeks in a year while actually there are $52^1/_7$, or $52^2/_7$ in leap year. In recording weekly statistics it is necessary to show that there are 53 weeks in some years, or in other words an intercalary week must be introduced to keep the weeks synchronized with the years. More serious complications arise from the fact that the first *half* of the year contains 181 or 182 days while the second *half* is 184 days long. Similarly a quarter-year ranges from 90 to 92 days in length!

The problem is made more bewildering by the fact that throughout the world scores of different calendars are in use, most of which are more inconsistent than the Gregorian calendar. The Time Capsule (see *Science,* 92: 301, 1940) which was designed to convey a record of 1939 man to 6939 man, 5,000 years hence, had the date recorded on the Gregorian as well as the Chinese, Mohammedan, Jewish and Shinto calendars. In the event none of these calendars survives (and it is hoped that they will all be replaced by The World Calendar within this decade), provisions were made for reckoning the year by astronomical data. The fact that there are so many calendars in use indicates that none is entirely satisfactory.

Some of the incongruities of the Gregorian calendar are corrected by

the "13-month calendar" which proposes dividing a 364-day year into 13 months of 28 days each. The 365th day would be treated as a separate "Year Day" for special observance as a state or church holiday as would "Leap Day" in leap years. Under this plan all months are of equal length and all begin on Sunday and end Saturday, so each day of the month would always fall on the same date. The chief disadvantage of the "13-month calendar" is that besides requiring a radical shifting of dates and the introduction of a new month, quarters and half-years do not terminate at the end of a month. It is being discarded as its advocates find it impractical.

The World Calendar does not have these latter objections. It retains the 12 months of the Gregorian calendar, merely shifting a few days of certain months so that each quarter will always begin on Sunday and end on Saturday. The first month of each quarter will have 31 days and the next two months 30 days each, giving a regular rhythmic 31-30-30 for each quarter. Each day of the month will always fall on the same date. Each quarter has 91 days, including exactly 13 Sundays and 78 weekdays. The half-years are equal in length. The 365th day of the year will be regarded as an extra day, a special holiday, coming between Saturday, December 30, and Sunday, January 1. It could be called "Year-End Day" and designated December Y or 31. In leap years "Leap-Year Day" will be between Saturday, June 30, and Sunday, July 1, and could be designated June L or 31. Year-End Day and Leap-Year Day will be international holidays. The World Calendar provides that there will always be the same number of weekdays and Sundays in the year. One of its chief advantages is the coordination of all the different time units at the close of every quarter.

In its simplest perpetual form The World Calendar can be written as follows:

	S	M	T	W	T	F	S
Jan.	1	2	3	4	5	6	7
Apr.	8	9	10	11	12	13	14
July	15	16	17	18	19	20	21
Oct.	22	23	24	25	26	27	28
	29	30	31				
Feb.				1	2	3	4
May	5	6	7	8	9	10	11
Aug.	12	13	14	15	16	17	18
Nov.	19	20	21	22	23	24	25
	26	27	28	29	30		
Mar.						1	2
June*	3	4	5	6	7	8	9
Sept.	10	11	12	13	14	15	16
Dec.*	17	18	19	20	21	22	23
	24	25	26	27	28	29	30*

*June L or 31 is Leap-Year Day, in leap years.
* December Y or 31 is Year-End Day. [See Page 123.]

From this it will be observed that the quarters are identical. The first month of each quarter (January, April, July and October) always begins on Sunday, the second month of each quarter (February, May, August and November) always begins on Wednesday, and the third month of each quarter (March, June, September and December) always begins on Friday and ends on Saturday. Unlike the Gregorian calendar which often requires six lines to record the days of the month, or else the doubling up of dates such as 23/30 or 24/31, The World Calendar never requires more than five lines.

The advantages of the balanced, perpetual, simple, harmoniously arranged World Calendar for business purposes, schedule-makers, educational institutions and all whose lives are influenced by the calendar are obvious. Only tradition and apathy stand in the way of the adoption of this calendar which has been designed for Twentieth Century conditions.

Although, because of its vagaries, we may not know what Time is or even what time it is, and although minutes and months may be only arbitrary units of Time, which neither man nor the moon measure with absolute precision, so long as modern man has learned to rely upon his clock and calendar to enable him to synchronize his activities with other events, he deserves the best. Present-day clocks and watches leave little to be desired; The World Calendar is a long awaited improvement.

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DECEMBER W—JUNE W

WITH the New Year, 1943, The World Calendar presents to the world the Year-End Day and the Leap-Year Day—the two new World Holidays—dated as December W and June W.

These one or two extra days were first conceived by an Italian priest, Abbé Mastrofini, in 1834; they were named blank days, given no day in the week and no place in the year. They belonged to the year, yet were outside it. As the name implied, their position was untenable and unenviable. It was therefore not surprising that opposition arose to these negative days. They had no appeal. For a long time there was comparatively little mention of a new calendar, it rested in oblivion. The thirteen-month plan by Auguste Comte, cluttered by the many new names given it, with the 365th day dedicated to the "dead" and the occasional extra day, the 366th, in leap years dedicated to "eminent women" did not improve matters. Then in 1887 the French Astronomical Union revived the subject and again the one or two blank days came to the fore only to receive the same disfavor.

It was not until the League of Nations took up the question of calendar revision that these seeming stepchildren and outcasts were given new names—intercalary or supplementary days—but again without a day in the week or a place in the month. They still remained outside the pale, their true value hidden and still unknown. They were veritable Cinderellas.

But The World Calendar, playing the role of the Prince Charming, freed them from neglect and distasteful opposition, and elevated them to their true worth and station. They were given, from that time forward, their rightful places—the extra Saturdays of the week, their months December and June, and their dates December Y or 31 and June L or 31. December Y designated the 365th day of the year as the Year-End Day, and June L designated the 366th day in leap years as the Leap-Year Day. Their mission was that of World Holidays uniting nations, races, peoples and faiths as one in the universal bond of time. They symbolized, in fact, the "healing leaves of nations," so beautifully described in relation to the tree of life in the last chapter of the Bible.

So far, so good. They grew stronger in favor and received greater respect in their new-found service to the human family. But something was still lacking. Their dates had not yet received a common denominator. December Y, the Year-End Day, differed too greatly in the various countries where the last day of the year was called New Year's Eve or Sylvester. And likewise June L, the Leap-Year Day, did not serve countries where this day is known as Bissextile.

Now once again The World Calendar recognizing the global aspects of

these World Holidays and their increased significance in the world today, has bestowed upon them their rightful day and date—the extra Saturday, December W, every year and another extra Saturday, June W, in leap years.

The two *W's* are thus all inclusive—The World Calendar, the World Holidays, for World Service. At long last they have found a common denominator—the letter W which in the Northern tongue means *world, welt,* etc., and in reverse the letter M which in the Latin tongue means *monde, mundo.* With their newly acquired dates, December W and June W, the Year-End Day (extra Saturday) and the Leap-Year Day (another extra Saturday) have now cast off the unenviable Cinderella-like quality and have become the princely and honored World Holidays. Their world status now rests secure, and from within their orbit of world service they invite world acceptance.

Jajo!

(with apologies to BINGO!)

Eight months have thirty days, son,
The last two in each quarter;
And that leaves four with thirty-one,
For you to remember, daughter!

Now, how will you remember,
From January to December?
Here's an easy way to know—
Just think of—*Jajo!*

J for January
A for April
J for July
O for October

Four quarters make a dollar,
Four quarters make a year,
The first month in each quarter
Is *Jajo!*, my dear!

A Year-End Holiday is tossed in free
After December thirty,
A Leap-Year Day at the end of June
Completes a plan most worthy.

JOE GUINEY

OBITUARIES

WILLIAM M. KINGSLEY, Chairman of the Board of the United States Trust Company of New York, former Treasurer of New York University, and one of New York's most prominent humanitarians, died on September 7th. He was 78 years old. With Mr. Kingsley's death The World Calendar Association loses one of its most valued friends who, by becoming a member of its American Advisory Committee, made available to the Association the benefit of his support and advice.

Other deaths among the membership of The World Calendar Association include: *Professor Frederic T. Bioletti,* University of California, Berkeley; *Reverend George Schulz,* Racine, Wisconsin; *Henry Paul Busch,* Philadelphia; *Reverend Eben F. Francis,* South Amherst, Massachusetts; *Dr. C. W. Daugette,* Educator, Jacksonville, Alabama; *Paul Price,* Publicist, New York City.

AGAINST EXTRA DAYS!

By Dr. Abraham Adolf Fraenkel

Professor of Mathematics, Einstein Institute, Hebrew University, Jerusalem

The following article received from Jerusalem is a clear statement from a distinguished thinker. While it does not represent the views of the *Journal of Calendar Reform*, it is offered to *Journal* readers in a spirit of fairness, with factual comments.

THE movement for Calendar Reform and its principal bearer, The World Calendar Association, has great merits, and the realization of many of its aims should be desirable. The differences between the lengths of a month, which are being neutralized by the Reform, derive historically from contingencies and give rise to inconvenience in practical life. The Christian Churches seem to face positively a relative stabilization of Easter for about the second Sunday in April. That would involve great practical advantages; on the other hand, the historical arguments (the coinciding of the Jewish Passover with the first full moon after the spring equinox, and the relation between Easter and Passover according to the Concilium of Nicaea) cannot be decisive[1].

On the other hand, I wish to justify the opinion that serious arguments are in opposition to the extra days and to the discontinuity in the sequence of weeks, implied by the extra days[2]; arguments of such importance, that they might prevent the introduction of The World Calendar within a reasonable course of time—a fact everybody would be sorry for. The arguments are based on three aspects: the chronological, the religious and the practical one.

Chronological: Astronomers in particular[3], but also historians[4] have often stressed the point of how regrettable it would be, if the periodicity of the week of seven days, which has been undisturbed since thousands of years, were interrupted. We know that a Monday of many centuries ago

[1] As stabilization of Easter is solely a religious matter and outside the reform of the civil calendar, The World Calendar Association leaves this matter to the religious authorities for decision.

[2] The one or two extra days were conceived by an Italian Catholic priest, Abbé Mastrofini, in his booklet dealing on the matter, 1834; it received three *Nihil Obstats* and two *Imprimaturs* of his bishop.

[3] The International Astronomical Union, Commission 32, in 1922, approved the extra days in the new civil calendar and favored the 12-month revision. See *Journal of Calendar Reform*, 1932, Page 78. The British Astronomer Royal, Dr. H. Spencer-Jones, approves The World Calendar. See *Journal of Calendar Reform*, 1938, Page 65. Dr. William E. Castle's questionnaire to members of the National Academy of Sciences, which includes astronomers, showed that 76 per cent favored the new civil calendar. See *Journal of Calendar Reform*, 1942, Page 10. Resolution approving The World Calendar by the American Association for the Advancement of Science. See *Journal of Calendar Reform*, 1936, Page 55.

[4] James Truslow Adams, foremost American historian, favors the new time-plan. See *Journal of Calendar Reform*, 1937, Page 113. Dr. Dixon Ryan Fox, President of Union College, Schenectady, New York, states: "Future historians would thank us if we could place the dates so that the weekday and the month-day always came together. For example, if an historian finds the date September 13, he immediately knows that it was on Wednesday in the middle of a week. This might give a different interpretation to an event than would be given if the date were September 11, which he would know happened directly after a Sunday." See *Journal of Calendar Reform*, 1940, Page 46.

differs from a Monday of this year by a number of days divisible by seven[1]. Furthermore, the weekday is the same for the people of the various nations and religions. (Cf. also Professor W. L. Kennon in this *Journal,* 1940, p. 183.) This universality and periodicity would be definitely disturbed by the extra days. It may be sufficient, moreover, to refer to what has been pointed out by Professor S. Brodetzky (of Leeds University): *The Jewish Forum,* Vol. X, p. 374, 1927.

Religious: I am not authorized to express a view about the attitude of *Christian* Churches to an interruption of the seven days period by extra days. Many symptoms show that, in any case, the Holy See takes a negative position in this matter. Indeed, it has always expressed its view in respect to a *relative* stabilization of Easter, intrinsically excluding the *absolute* stabilization implied by extra days. (Cf. the article of Abbé Chauve-Bertrand, this *Journal,* 1941, p. 10.)[2]

The attitude of the *Jewish* faith is diametrically opposite to the conception inspired by Dr. H. W. Bearce's article (this *Journal,* 1940, p. 106). Transferred from Saturday to the Hebrew Sabbath, the extra days would mean a clear violation of the biblical commandment, to count six days[3] in every case and to rest on the seventh—a commandment which is kept so rigorously as to produce a large literature in respect to passengers crossing the Pacific in the one or the other direction (change of date)[4]. Dr. J. H. Hertz, the Chief Rabbi of the British Empire, as well as Dr. I. Herzog, the Chief Rabbi of Palestine, have therefore expressed public protest against any reform containing extra days, both orally and in pamphlets.

It is true, as Dr. Bearce mentions, that for their own religious purposes the Jews use their own calendar, a luni-solar calendar which is most interesting from the mathematical point of view. Nevertheless the extra days vitally affect the observing Jew who keeps away from work and business on Saturday (which is, by the way, only half a working day in many countries); his Sabbath would coincide every year with another weekday.

[1] In chronological reckonings the day is rarely mentioned, merely date, month and year.

[2] The Universal Christian Council for Life and Work, at Geneva, the Protestant Episcopal Church, the Council of Bishops of the Methodist Church have approved The World Calendar. The Western European representative of the Eastern Orthodox Church has approved it also, and the Vatican has frequently said that there exists no dogmatic objection to calendar reform.

During the pontificate of Pope Pius X, the International Congress of Chambers of Commerce received, in 1912, the following statement: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts." See *Journal of Calendar Reform,* 1942, Page 81.

The former Lord Archbishop of Canterbury has officially declared himself in favor of calendar reform. See *Journal of Calendar Reform,* 1936, Page 13.

Abbé Chauve-Bertrand states: "Everything living develops and changes; we must be continually abandoning something of the past in exchange for something better in the future; the most ancient and venerable of traditional institutions must themselves be modified from time to time; and more than once people have regretted that reforms did not come about when they were first desired." See *Journal of Calendar Reform,* 1941, Page 14.

[3] There are many instances, particularly preceding the war, where industries and laborers worked five days only and not six as commanded in the Bible.

[4] The International Date-Line not only changes dates but incurs also the loss or gain of a *day* in the week.

Last, not least, the Moslem[1] peoples would not think of changing their weekly day of prayer, Friday, on account of any convention of the Western countries: The Indian Moslems[2] (almost 100 millions of active propagandistic tendencies) not more than those of the Near East and Africa.

Finally, in respect to the *practical* and political aspect of the problem, it may be sufficient to quote one example which clearly shows the difficulties of the introduction of extra days into life: the British administration in Palestine and India. The Government of Palestine has among the officials of its central and local departments Moslems and Jews as well as Christians (these being either Europeans or Arabs). The administrative work of the various departments is therefore distributed in order that the Moslems have their weekly holiday on Friday, the Jews on Saturday and the Christians on Sunday—an arrangement which is, naturally, achieved not without some difficulty. The relation between the Moslem and the Jewish days of rest, it is true, would not be affected by the proposed Reform, each of the two creeds preserving their custom of counting weekdays. On the other hand, the extra days would imply a change in the position of Sunday every year[3] (in leap years even twice), and would compel the Government to change the whole organization of work annually, a process which is almost impracticable. A similar situation would arise in India where, besides the Hindu religions, Islam and Christianity play an important part.

It seems that these arguments, among others, have influenced the representatives of Great Britain at the League of Nations, many years ago, to adopt a negative attitude in respect to the Calendar Reform proposed[4].

Let us summarize: There are all reasons *for* and none *against* a Reform, which gives precisely 13 weeks to every quarter (except the last, containing one or two supplementary days), in order that every quarter should begin with the same weekday; this would hold as well for the second and for the third month of every quarter.[5] (The 365th day, as well as the addi-

[1] Mohammedan Turkey officially approved The World Calendar containing the one or two extra days, and Moslem Afghanistan for all international purposes. Fourteen countries have approved the civil World Calendar, among them eight Roman Catholic, two Protestant, one Eastern Orthodox, one Buddhist, and the two Mohammedan countries.

[2] Indian Hindu approval has been obtained through The Reverend Swami Omkar: "It is easy to see how happy this arrangement of The World Calendar is for all humanity—regardless of religion or race or nation. It is another step toward the universal brotherhood of man. The World Calendar has therefore my wholehearted approval and support." See *Journal of Calendar Reform*, 1939, Page 29.

[3] See footnote 2, Page 126.

[4] Great Britain's Answer, April 22, 1937: "The Government of the United Kingdom are of the opinion that any consideration of the draft Convention would be premature pending further discussion of the principle involved in the reform of the calendar and of the particular method of reform to be adopted. They consider that the time will not be ripe for any further examination of the matter by the League until propaganda by those in favor of the alteration of the calendar has achieved more widespread and solid results than it has hitherto. His Majesty's Government in the United Kingdom remain of the opinion that, until the fixation of Easter has been achieved internationally, no useful purpose is served by attempting to proceed with the larger question of calendar reform." No fixation of Easter can be had in our changeable calendar; the decision for a fixed Easter rests with the churches rather than with governments and secular groups. See *Journal of Calendar Reform*, 1937, Page 134.

[5] At the League of Nations' Conference in 1931, the minutes show that the majority of opinions were for a perpetual calendar that included one or two extra days. See *Journal of Calendar Reform*, 1942, Pages 8 and 41.

tional day in leap years, could be inserted in December). Consequently, the whole year's calendar is defined in a simple and conspicuous way, if the weekday of the New Year is known.[1] Furthermore, if the Holy See and the other Churches agree to a relative stabilization of Easter, this could be fixed for the second Sunday of April, i. e., between the eighth and fourteenth of April. To postulate *more* than that, would mean *less*—it would mean the postponement of the Reform as a whole *ad calendas graecas*, for chronological, religious and practical reasons!

OTHER JEWISH OPINIONS

DR. JULIAN MORGENSTERN, one of the most eminent American authorities on the Jewish calendar, and President of The Hebrew Union College of Cincinnati, from which a great majority of American rabbis have been graduated, wrote The World Calendar Association, February, 1942, giving his point of view, reprinted here with his permission.

"In principle, I am in sympathy with the project of The World Calendar Association, particularly if it is not at all the purpose of the Association to interfere unnecessarily in the religious calendars and ceremonial observances of various sects. I believe that it would be expedient for the Association to emphasize this fact over and over again. . . .

"With regard to the traditional Jewish religious calendar, the great difficulty in the way of correlating The World Calendar with it lies in the fact that The World Calendar would throw the traditional Jewish Sabbath out of place, in six years out of every cycle of seven years. I fear that this is an insurmountable obstacle for Orthodox Jews. I have given thought to the matter and see no way in which this obstacle can be surmounted. Otherwise, there is no difficulty whatever in the recognition and employment of The World Calendar by Jews for civil purposes.

"Of course, should our Government ever officially recognize the civil World Calendar, American Jews would accept this calendar readily and employ it for civil purposes. It would then become their responsibility to find a way to harmonize their traditional religious observances with the new and now official calendar.

"They have faced this problem before and found a solution.[2] And I have no doubt that they could do it again if the need arises."

Other opinions are of value such as those of Rabbis Ephraim Frisch, Martin M. Weitz, Edgar Siskin, George Solomon and Dr. Abraham Cronbach.

"I rise to discuss the paragraph which has to do with the calendar changes. I am not an authority on the calendar, and have not studied the question of the effects the proposed changes in the calendar will have on the Sabbath. I am speaking with the greatest sympathy for our Orthodox brethren. I think there is entirely too much magnification of the importance of this issue. I think it misrepresents us to the world. If the world is going to be benefited by the change of the calendar as proposed, then we Jewish people of the Reform wing at least ought not to stand in the way.

"I am speaking with due reverence as to what a divinely ordained Sabbath means to me; it means that the human mind and human society thought out under Divine inspiration a day of rest. The mathematics and the calendar of it does not mean so much to me, and I do not think they mean much to my colleagues. As to the wanderingness of

[1] On this premise there could be no perpetual calendar.
[2] See *Journal of Calendar Reform*, 1932. Pages 111-114.

the Sabbath, it may have wandered before, for all I know; I think it did in the process of calendar changes. We are interested in a great institution and idea, and not in its geography or in its time location; and I do not think we would suffer any serious consequences if once a year the Sabbath was an Elijah—a wanderer."—Rabbi Ephraim Frisch.

"The Sabbath evolved from an *irregular* and fourfold monthly experience to a *regular* weekly event. . . . If The World Calendar sanctifies the week additionally in that it can reintroduce an ancient Jewish practice—a *48 instead of 24 hour* 'coverage' for major rest-days and festivals, it may well be time to lengthen again the one-day and one-week festivals by one day for each. Thus Passover would be celebrated by *all* for eight, not seven days, and New Year's, for two, not one days. Orthodox Jewry celebrates eight and not seven days for Tabernacles and Passover, and two, not one, for New Year and Pentecost, in order that Jewry all over the world shall be able to celebrate these festivals simultaneously."—Rabbi Martin M. Weitz.

"I am in favor of any kind of intelligent progressive calendar reform. The question of tradition doesn't particularly trouble me, especially when balanced against the social benefit which might conceivably derive from some effective calendar reform."—Rabbi Edgar Siskin.

"I am heartily in favor of calendar revision and see no reason why Liberal Rabbis (and, for that matter, Orthodox as well) should not approve. The calendar has undergone change from time to time, not always wisely. This proposal is considered and sensible and affects no principles."—Rabbi George Solomon.

"I am with you in the matter of calendar alteration. . . . When you come right down to it, what the Orthodox Jew wants is not so much one day of rest in seven as a day of intervals with which the Deity will be satisfied. With increasing obliviousness to tradition Jews will eventually be prepared for calendar change."—Dr. Abraham Cronbach.

Simplification

By Enoch Karrer

SIMPLIFICATION of the calendar is a good idea. There is no reason why on petty grounds such as myth and worship of the Past, we discommode ourselves and make necessary continuous expenditure of nervous energy every day of our lives. Men have changed calendars before to suit their present needs and philosophies. Such changes have sometimes been in the direction of simplifications whose benefits we have inherited; sometimes not. We have the same rights, the same incentives, and equal abilities, to better our customs, habits, and social structures; yea, it is our duty to make them more fitted to our new world, not only for ourselves but for the sake of those to follow. Such mechanical things may seem insignificant and bothersome to make, but they have tremendous spiritual effects.

A new calendar for a new world is befitting the times.

To simplify our calendar may be a first step in taking hold of other things we have inherited, and that, although requiring change, we cannot change because we hold them in awe, or reverence, or by habit, or in fear. Some of these have kept us from fully and effectively arriving at and trying out the most ideal form of government; namely, a representative democracy. To mention a few: uniform price of things, a uniform price for a new world, a uniform system of measurement, a simplification of our monetary system, a simplification of language.

Would it not be a wonderful consummation to get a calendar reform a-going in or before 1945?

CALENDAR REFORM—AND WHY

By ELISABETH ACHELIS
President of The World Calendar Association

Address Before the Amateur Astronomers Association, November 4, 1942

LANCELOT HOGBEN, in his illuminating book, *Science for the Citizen,* devotes the entire first chapter to the coming of the calendar with these significant words in the opening sentence:

> ". . . up to the present philosophers have only interpreted the world, it is also necessary to change it."

and further are these trenchant observations:

> "The recognition of the passage of time now became a primary necessity of social life man learned to measure things. He learned to keep account of past events. . . . The arts of writing, architecture, numbering, and in particular geometry, which was the offspring of star lore and shadow reckoning, were all by-products of man's first organized achievement, the construction of the calendar. . . .
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> "Science began when man started to plan ahead for the seasons, because planning ahead for the seasons demanded an organized body of continuous observations and a permanent record of their recurrence."

Here we are told clearly and directly that science began with the need for planning and recording the seasons in an organized manner for man's daily social and civil needs. This is a surprising statement, isn't it? How many of us associate the birth of science with the seasons—the calendar?

Now the calendar has always been based on three immutable laws of nature: the day with its inflexible alternating light and dark periods; the seasons, of which there are four in the temperate zones; and the year, which completes the annual circuit of the earth's journey around the sun.

Man's constant concern has ever been to keep the calendar in accord with these basic laws of nature, and were it not for two other elements that have entered into it, our time-system would be comparatively simple and natural. But the month and the week, which are outside of nature's laws, have complicated it. Not until today is the real problem of our calendar being solved, and this is the subject of my talk to you tonight.

The month, although it originated with the four phases of the moon, has been an independent time-unit for more than 60 centuries. Previous to this epochal change, the moon calendar of 354 days had been man's time-system practically throughout the entire world. There are people today who are still using this ancient calendar, hoary with age. It was only upon careful observation and study, through many hundreds of years, that man gradually became aware that the moon had no relation whatever to the seasons. With the ever increasing need for planning and producing more crops for the better nourishment of the people, the careful recording

of the varying seasons gained in importance. Moon calendars just did not come up to the mark. They became more and more difficult to reckon with, for the calculation of the moon calendars with the seasons called for constant adjustment. An additional month had to be inserted from time to time and this resulted in irregularities and difficulties. Lunar calendars are always complicated.

The ancient Egyptians, through their rulers and scientist-priests, solved the difficulty by discarding the moon altogether in their reckoning of time and accepted the sun as the governing force. They had recognized that the sun influenced the seasons, so they wisely built a solar calendar around it. The month period, however, was retained as a convenient intermediate time-unit between the short day and the longer season. The length of the months was changed from the previous alternating 29 and 30 days in the older lunar calendar to months of regular 30 days each with the necessary five days added at the end of every year. The Egyptian solar calendar had 365 days and it is this calendar that is the forefather of our present one. All future changes and improvements were based on this remarkable calendar that came from the land of the Pharaohs. To repeat, it was a 12-month solar calendar; each month had 30 days with the five so-called epagomenal days added at the end of every year, feast-days under the control of the priesthood.

As to the week, it is generally recognized that Egyptians as well as ancient Romans used weeks in their daily affairs, but the week did not receive the attention that was given to it by the Jews. To the Jew, primarily, belongs the credit of introducing the week of seven days with its one day of rest into the daily affairs of man, although he, too, ignored it in his calendar. The week, like the month, has no basis in nature or in science. It is an arbitrary period of time belonging solely to man's religious, social and mental concepts. And yet, the celestial firmament was influential in the naming of the seven weekdays.

The great problem that has always confronted man is to keep the calendar in harmony with the seasons and to reconcile the 365- and occasional 366-day year with the 52 series of seven-day weeks. They have plagued us through centuries, for these different units just do not fit. The 365-day year is not divisible into 52 seven-day weeks. It isn't divisible into anything in our time-system. The year is either too long by one day for the series of weeks, or these combined weeks are short one day to complete the year. Our problem is mathematical.

However, scientifically our calendar is a masterpiece. From its adoption in 1582, it will be accurate for some 3,300 years to come. Then it will be only one day off. Surely we needn't worry about this. You astronomers tell us the difference of that one day can be readily adjusted, by considering the last centurial leap year previous to that time a common year.

Our civilization owes much to the able astronomers and mathematicians of former years who, with their intense application and earnest studies, achieved the scientific status the calendar enjoys today. Sosigenes, Lilius and Clavius among many others deserve our humble tribute.

The Egyptians, as we have seen, gave us the solar year of 12 months, divided into all kinds of ways, 2, 3, 4, and 6. The Julian calendar, reformed by Julius Caesar, also introduced a solar calendar of 12 months but it inaugurated the leap-year rule. This leap-year rule was further amended by Julius Caesar's successor, Augustus. Both these reformers were made immortal through the two months, July and August, named after them.

In the fourth century, A.D., Constantine the Great, the first Christian Emperor of Western Europe, introduced the week of seven days into the calendar and his achievement, too, is immortalized. He selected Sunday for the day of rest and worship for Christians, commemorating for all time the first day of the week on which Christ arose and brought us the glorious message of the Resurrection. With the introduction of the week, however, the calendar lost its former stability. From then on it has changed every year, for no longer do the days and dates agree from year to year.

The latest reform, the Gregorian in 1582, made necessary as the calendar had lost step with the seasons once again, further amended the leap-year rule. The spring equinox came on March 11 in 1582, not on the ancient date of March 25. Pope Gregory XIII was faced with the incongruity that without an amendment to remove this discrepancy spring would be observed in the winter months, and winter in autumn, autumn in summer, and summer in spring, which would act adversely on feast-day observances. This had happened in the ancient past, as recorded in an interesting hieroglyphic document of 238 B.C. by an Egyptian Pharaoh, Ptolemy Euergetes, so it was realized that something drastic had to be done.

I believe you would like to hear this ancient decree. Freely translated, this prodigious draft of words reads:

> "In order that it may happen that the matters decreed to be done at each season of the year may be done in accordance with the position which the heavens have with reference to the things which have to be performed at the present time (so that occasion may not be given and the case may not arise that some of the winter festivals should be observed in the summer, in consequence of the rising of the calendar star Sirius advancing one day every four years); and on the other hand, in order that some of the summer festivals shall not in the future come to be celebrated in the winter (a thing which has actually happened in the past and would happen again if the year always consisted of 360 days and five additional days, according to the current practice):
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> "It is commanded that from this time forward, one day—a festival of the good-doing gods—shall be added every four years, so that every man shall know that the small amount of time which was lacking in the arrangement of the seasons and of the year and in the rules which passed as laws for the knowledge of their movements, has been corrected, and that this correction has been supplied by the good-doing gods."

Unfortunately, this sensible decree was rejected by the priesthood and the people.

Pope Gregory established the spring equinox on March 21, which necessitated dropping ten days—Thursday, October 4, was followed by Friday, October 15. He chose March 21 for the spring equinox, not for a scientific but for a religious reason. A devout Christian and churchman, he wished to pay tribute to the first Christian gathering held in Europe—the famous Nicean Council of 325 A.D. In that year the spring equinox had fallen on March 21, the date we now observe in our present Gregorian calendar.

The problem of reconciling the different time-units of day, week, month and season into a steadfast, dependable calendar has, as we have seen, persistently eluded us. It is true our calendar is scientifically as correct and perfect as we could wish, but the arrangement of the calendar itself is most unsatisfactory.

Imagine, for instance, were our planets to wander around the solar system in as haphazard a manner as do the days, dates and weeks in our calendar, and were the planets to have 14 different circuits around which to swing in space at will, as our calendar wanders with its 14 different types of calendar and 28 different kinds of month—all hopping around in an aimless fashion. What would you do were Orion, Aldebaran, and Arcturus to appear at will on our heavenly dome without law and order? You see, the vagaries of our calendar are constantly playing tag with us and we are having a breathless and difficult time to catch up. Really, we never do catch up.

Astronomers, knowing these difficulties, have adopted for their own particular use an astronomical calendar consisting of *only* days. This Julian Day calendar begins with January 1, 4713 B.C., because in that year the three cycles—the 19-year Metonic Cycle, the 28-year Solar Cycle, and the 15-year Roman Indiction—all came together. Thus tonight, November 4, 1942, is your 2,430,668th Julian Day. Am I right in this? What would you think of an appointment made with you on such an astronomical date? You can hardly expect us average citizens to harness figures like these. It would be quite impossible, wouldn't it, to plan our daily tasks and engagements on the endlessly varying figures of the Julian Day system?

Our approved standard clock-time is patterned on 12 hours of 60 minutes, each of 60 seconds; the hour is equally divisible into 15-minute periods, further divided into units of five minutes. This regular clock-time, which tells us the day in an unfailing manner, has been further standardized into 24 orderly time-zones which encircle our globe. And radio programs are timed on a 24-hour system, as minutely as split seconds. No disorder, no confusion and no uncertainty here. It is a strange, inexplicable inconsistency of man that while he has perfected clock-time in so orderly

a manner, he has been so apathetic with his year-time, the calendar.

Today, we are counting our clock-time according to War-Time, to afford a greater amount of daylight for more work. Let us take a page out of your astronomical book and the book of the clock and follow these through to The World Calendar of 12 months and equal quarters. This World Calendar will not sabotage our valuable time—particularly now in our intensive effort toward winning the war and in the equally necessary planning for the winning of the peace. Both go hand in hand, both are urgent, and both demand planning and action for success.

As the calendar is now, nothing fits; but in The World Calendar of 12 months and equal quarters the various time-units are all coordinated. It matters little on what particular time-period your Amateur Astronomers Association, or a corporation, base their budget, since the day, the week, and the month all meet at the beginning and the end of every quarter-year.

This is accomplished by every quarter-year's having exactly 91 days, 13 weeks, or 3 months, beginning on a Sunday and ending on a Saturday. The three months of 31, 30, 30 days, repeated four times, possess a rhythmic order and a variety in their set-up that corresponds to nature's law and appeals to our human sensibilities. For no one wants to be regimented into an automaton, and neither does the calendar.

The quarter-year divisions vary, similarly as do the four seasons, but without the loss of law and order. Our universe and solar system are based on fundamental differences such as planets, stars, comets and galaxies. Yet they, too, all observe one common law of order. They all enjoy freedom under this law. Nature is always orderly. The World Calendar follows the same celestial pattern of law and order which begets harmony and peace in its arrangement and its usage. The past confusions, uncertainties and discords in our calendar-system have completely disappeared.

But you will say this gives us a year of 364 days only, is the 365th day to be discarded altogether? It would be unfortunate for the world and civilization were the 365th and the occasional 366th day to be lost from our reckoning of time, because it would lose its scientific and long sought-for accuracy. No indeed, these days are the new World Holidays placed on extra Saturdays: one, the Year-End Day, follows December 30 and becomes December W; and the other is the Leap-Year Day, following June 30, observed in leap years, and is the new June W. These World Holidays are the basis of any perpetual calendar, and every year conforms to the equinoxes and solstices. [See Page 123.]

These days steady the calendar, making it as dependable a timepiece as is our clock. They may be observed differently. To some, these world-days may provide jubilant rejoicing; to others, recreation; while to the religionist and humanitarian they will be dedicated to glorify the Creator, to encourage the brotherhood of man, and to further the spirit of good will—the goal of civilization.

Only one or two days within the months, from February 28 to September 1, call for change, the other six months remain as they are. But what

of the lost days—March 31, May 31 and August 31? Are people born on these days to have no birthday at all? Let me quote from a quaint document dated 1236 A.D., in which King Henry III of England decreed:

> "The day increasing in the Leap Year shall be taken and reckoned in the same month wherein it groweth and that day, and the day next going before, shall be accounted for one day."

So, should anyone here tonight have his birthday on March 31, it would be observed "on the day next going before," March 30, without loss of his birth-month. It follows the same method as the leap-year birthday, February 29, which in common years is observed the day before, February 28, without changing the month. This is simple and logical.

With this new calendar in use, days and dates would always agree. For example, Labor Day holiday would always come not only on Monday but on September 4. This would greatly facilitate the planning of school schedules and vacation periods. Thanksgiving, established by Congress on the Fourth Thursday in November, would always be observed on the 23d. The previous see-sawing between the fourth and fifth Thursdays is eliminated and the recent confusion between the traditional and the President's Thanksgiving forgotten.

Christmas, too, would always come on Monday, the 25th, affording a pleasantly long week-end for the preparing and celebrating of this glorious day without losing its familiar and cherished date.

Planning will be easier and more accurate under the new and better calendar. Businessmen and women, lawyers, government officials, scientists, educators, housewives, managers, laborers and the vast army of workers pressed into the present war emergency will use a really practical calendar. And for the peace, this improved time-plan with its agreeing days and dates, its equality and easy comparability will smooth away many a rough path. The present calendar, from a wanderer and a waster, will be transformed into The World Calendar which is steadfast and saving—salvaging our time, money and energy.

From all sides leaders are stressing global aspects. We are being taught to think in terms of global relationships. What could bring this home to us more vividly than a global calendar? Can you realize the influence this global calendar, The World Calendar, would have on the peoples of the earth? It opens untold possibilities for greater understanding and good will. A calendar upon which nations are united would encourage cooperation that has been too often lacking. The World Calendar would be a link serving the human family, uniting it in one common measurement of time.

Concerning the time of its adoption: this will be when a day and date of the present calendar coincide with the same day and date of the new. This will occur Saturday, December 30, 1944. The following day, December

31 in the old calendar, becomes the new World-Holiday-Saturday, December W, in the new. The World Calendar will then begin with Sunday, January 1, 1945. Another such favorable opportunity is 1950, but are we to allow our precious time to be wasted for five more years, especially when a new and better calendar is available and ready?

Together with being available and ready it has a wealth of support such as the endorsement of the 1922 report of Commission 32 of the International Astronomical Union, as well as in later years of the Committee for Maritime Meteorology, the American Association for the Advancement of Science and the Mathematical Association of America. In the business world the three notable British Chambers of Commerce, and the National Federation of Chambers and of Industry of Belgium have approved it, and in the United States it has the approval of the New York State Chamber of Commerce among others.

Labor has given it its strong support at a labor conference of the American States, held in Chile, 1936, and education through its National Education Association and the World Federation of Education Associations has also approved a world calendar of 12 months and equal quarters.

Among nations, 14 governments have officially approved it (Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay). Our objective is to include the United States. To obtain the approval of the United States requires individual and group action to express to the President and his Administration the need for the new time-plan *now*. Such expression will result in action. The change justifies my opening quotation; it is not only necessary to interpret the world, it must also be changed.

Dr. Arthur M. Harding writes in his entertaining book, *Astronomy:*

> "The study of astronomy gives a man a much broader and grander conception of his Creator, and his idea of that invisible hand, which is continually guiding the universe, changes as his knowledge increases."

The study of Time, the calendar, like the study of astronomy, gives man also a broader and grander conception of the Creator. For who created Time—that incessant motion where the present as soon as it is here becomes the past and the future the present? It belongs to our earth as inevitably as does the rain, the sun, and the air we breathe. Our idea of time changes as everything else changes with our ever increasing knowledge, and thus calendar change is inevitable.

The World Calendar looks to the vast universe and the solar system, taking these as its pattern, by bringing to its various separate time-parts the same rhythm and order, beauty and harmony, interrelationship and cooperation. Thus it parallels the law of the universe, and the celestial pattern will come closer to earth because it has found a counterpart in the new calendar of time—The World Calendar.

THE SOLDIER AND THE STREAMLINED FUTURE

By Joseph Guiney

Chilton Company, Printing Division, New York and Philadelphia

ON one certain day in each month, the soldier receives his wages. Facetiously they remind each other that they now are paid big money—"fifty dollars a day" (one day each month). From this amount his insurance is deducted and an allowance for his dependents (if any), leaving him about half of the amount, and if he has been short of ready cash during the period since his last pay day, he has "jawboned" or borrowed on his credit, with the result that these advances must be paid back now. After he has settled up his accounts, he puts the remaining money in his money-belt or he tries to invest it in a "get-rich-quick" scheme which is usually a gambling proposition and is always very hard to beat. Regardless of the result, whether broke or with a little money in his possession, he eventually reaches one inescapable situation: he ruminates. Turning the situation over in his mind, he takes counsel with his buddies.

In a fairly good-sized barracks building, the men sleep in dormitory fashion, and become chummy with their neighbors. They are always aware that they all exist under the same supervision and are all in the same boat. They know very little of what is before them and would not even hazard a guess, but they hear a thousand rumors daily, few of which have any real foundation. They do their daily chores, although the routine varies slightly, and they like to discuss their problems with each other. Some nights find them pretty tired from the daily grind and on these occasions they are not particularly interested in conversation. However, there are times when a group of them can get together and exchange ideas.

It may be surprising to learn that a group of average soldiers present a fair cross-section of American life. There will be usually a farmer, a salesman, a storekeeper, a bookkeeper, a mechanic, a college man, a truck driver, a lawyer, a clerk, a musician, a technician, and a business man. In a representative dozen men, these types are often present with slight variations. Individually they may vary temperamentally—they may be sullen or smiling; caustic or kindly; irritable or friendly—these are only the outward expressions of the inward feelings of men on a mission, men who are risking their lives for a pittance, to keep America free!

Sitting around in a group, on their bunks or wherever they may chance to be, the conversation starts out pretty much in the same well-worn strain: "If I were home tonight." It is the same old song played on the strings of the soldier's heart, and it is the nearest thing to him at the moment

because it brings back misty memories of a time when there was no thought of war, nor of khaki uniforms, and when pay-days came once a week, not once a month. Casual questions are often asked under such circumstances, but never personal ones, for the curtain of private life is not to be lifted here, but there are always some questions that are often repeated, because the answers are not always so certain. The first question is in the current tempo: "Where do we go next, and what happens then?" This is natural because of the desire to know what lies immediately before him—travel, combat, life or death? Since he has no command over his movements, he cannot help but wonder what the fates have in store for him.

The second question is even more pertinent: "After the war, what of us, in the new streamlined world?" Each of the men will have his own particular idea, but he may be only expressing his hopes, and not his convictions. In these circumstances, among such a group, there will be wide and varied discussion on the topic of what the world will hold for each one of them. Men will instinctively listen to that speaker whose knowledge of the subject shows that he has thought long and hard of these days to come. Oration does not count here, nor gestures; loud voices and dominating influence are of no value, but fighting men will always listen to the quiet, earnest, soft-spoken thinker who has turned over these thoughts many times in his mind, and who marshals his facts so definitely and presents them so clearly that all of these various types of men recognize the truth in all its honesty. They realize the simplicity of streamlined possibility because, now, for the first time, their minds are not confused with things relatively unimportant when viewed in the cold light of today and tomorrow.

One of these men will have earned the faith and belief of his comrades. It may be any one of them, but it will be the one who thinks not only of himself but for his fellow-man and who has earned their respect by the simplicity and unswerving truth of his observations. He is the straight-line thinker and he speaks:

THE THINKER: Certainly the future is going to be streamlined, and we will have to be streamlined, too, to meet this situation. We had a war 25 years ago and we've got a new one now and the planes that were so successful then are just suicide crates today. In the old days, the pilots just went up and fought dog-fights and spotted troop movements and strafed the trenches. They had flimsy planes and some of the bravest fighting pilots had little or no protection against the opposition and were lost at the time when they were needed most. Today planes fly with protective armor, fire cannons, drop bombs on railway centers, take off from ships by catapulting, and even carry tanks in cargo planes. They are called "flying fortresses" and are exactly that. They can drop scores of

paratroops, fully equipped, behind the enemy lines, and nations have been conquered by these tactics. War has progressed a long way since David selected the three round stones from the brook, and since the short Roman sword conquered Britain. We may think it's pretty good right now, but the future will be streamlined still further. And here's a surprise for you: even TIME will be streamlined, and it will affect each and every one of you! It will affect your earning capacity and your income!

THE SOLDIER-SALESMAN: What do you mean by TIME being streamlined and how can it affect a salesman's income?

THE THINKER: Let me explain. I don't suppose you ever had to wait 30 days for a pay check before you went into the Army. You were probably paid once a week. You might have been paid on Friday and if the last pay-day in the month came on Friday, the 26th, most of your money for the rent would be gone by the first of the month. If you had your way, you would like to be paid the day before rent-day, if possible. Did you know that there is a World Calendar Plan that has been accepted by 14 nations, that will stabilize the entire yearly calendar and which will simplify the task of everybody? It simply provides that the first month in each quarter shall have 31 days, and that the other two months in each quarter have 30 days each. This places exactly 91 days in each quarter which means 13 even weeks of 7 days each. Each quarter starts on Sunday and ends on Saturday, and four quarters of 91 days each equal 364 days. The extra day is placed at the end of the year after December 30, and is called Year-End Day, a World Holiday, an extra Saturday. In leap year, another extra day is placed after June 30, and called Leap-Year Day, also an extra Saturday and a World Holiday. Therefore, when a salesman plans his calls, he can arrange his tour so that there are no layovers due to holidays popping up in the middle of the week. There will be the same correct number of weekdays in each quarter and therefore there will be a more exact means of comparing results by quarterly periods. He can arrange a schedule that will be fairly permanent, to call on clients on the same day on each tour around the circuit, to avoid the possibility of catching the client when he is otherwise engaged to the salesman's disadvantage. He will be able to anticipate orders he might reasonably expect and be able to so perfect his calling schedule that he will be able to increase his sales and income.

THE SOLDIER-FARMER: How will it affect me?

THE THINKER: Of course you know the great improvement in agricultural methods in the last few years. Many leading universities are teaching scientific farming as a major opportunity for college men. Agriculture is one of the largest and most important industries in the United States, but for many years it did not attract new blood. Men were farmers because it was their heritage; their fathers had been farmers before them,

or they had a farm on their hands, and a living must be wrested from the soil. The various agricultural bureaus of the Government have set up budget standards to enable the farmer to study his problem intelligently from a financial profit-and-loss basis. With an evenly balanced calendar, a more perfect arrangement is possible. Statistics can be arrayed for comparing even phases of time. War demands have reduced the help formerly available to the farmers; the plows are left standing in the furrows, as the finger of glory beckons, summoning the boy from the dull brown earth to the brighter fields afar, calling with the deep insistent voice that surges in his breast until he leaves for those other fields where men struggle and die. Therefore, the new method of time calculation will assist the farmer to solve troublesome problems of breeding, feed-crop maturity, crop rotation, and market conditions. Government control of agriculture, its production and its distribution can gain much indeed from this new plan.

THE SOLDIER-MECHANIC: How is the new Calendar Plan going to help me?

THE THINKER: All good mechanics are interested in labor organizations. They are the basis and the means by which labor has been able to speak with a single unified voice, a voice that has told the world of the power of labor, not only in its accomplishments, but in the solidarity of the labor movement. Through its chosen chiefs, labor has stoutly maintained its position at the arbitration table and has fought steadfastly for its inherent rights—the right to live in reasonable comfort, to work under fair conditions, the right of collective bargaining, and the right to earn a living wage not only to sustain their families, but also to provide a margin of safety. In 1936, the International Labor Organization met in Geneva, and went on record to declare the present calendar unsound and unsatisfactory from economic standpoints. This simply means that unevenly balanced holidays, long months and short months, work a hardship on the wage-earner by the interruption of his earning capacity—as seasonal changes or slack periods in labor are usually non-productive as far as wages and income are concerned, while rents and living costs are unavoidable, steady fixed expenses. Labor moves forward steadily, constantly adapting its advance to the changing times. Time itself is the very essence of labor. Skilled workers, now engaged in speeding up essential war industries, are well aware of how relentlessly the clock steadily ticks off the seconds, minutes and hours of every day, while the whole operating force of the assembly plant is hustling to complete the entire product so that another fighting tank or plane can take its place in the battle-line. Labor can avail itself of this opportunity to put Time to work in behalf of Labor, and to the advantage of Labor.

THE SOLDIER-RETAILER: How could retailing be affected by The World Calendar Plan?

THE THINKER: There are many ways that retailing can be helped tremendously, but we will have time for only one outstanding example. Outside of Christmas as the end of the year peak for sales, the next outstanding date is Easter in most retail minds. Easter Sunday may fall anywhere from March 22 to April 25. Now here is a stretch of 35 days and yet styles and clothing materials are expected to be in harmony with the weather, which may vary from frigid winter to a warm spring day. For example, Easter Sunday falls:

In 1937	March 28	In 1941	April 13
1938	April 17	1942	April 5
1939	April 9	1943	April 25
1940	March 24	1944	April 9

How can a business be operated to its fullest perfection if the peak point of sales hops around from the first quarter into the second quarter, off and on, without any stabilization? Students of The World Calendar Plan have suggested April 8 as a fixed date for Easter Sunday, with Ash Wednesday and other Lenten dates in their permanent relative positions. However, The World Calendar Association does not attempt to do more than suggest April 8, because the celebration of Easter Sunday is primarily a religious matter, and should be left entirely in the hands of Church authorities whose wishes must be respected. From a straight business viewpoint, the advantage in stabilizing a period that has such a bearing on selling, merchandising and concentration of manufacturing effort would be tremendous. By intelligently scheduling production during the period of time from January 1 to April 8 in this more scientific manner, the combined efforts of the entire wholesale and retail merchandising and marketing program would be evenly and properly spaced. This would permit much better production, easier distribution into sales outlets and a firmer selling effort designed to display and to sell the goods with less sales resistance by virtue of a more stabilized program.

THE SOLDIER-LAWYER: How could you show that the legal profession would benefit?

THE THINKER: You will readily appreciate the inestimable value of knowing the exact corresponding date for each weekday in the quarter-year. January 1, April 1, July 1, and October 1—all these will always fall on Sunday. February 1, May 1, August 1, and November 1 will always be on Wednesday, and March 1, June 1, September 1, and December 1 will definitely be on Friday. Any fixed date such as a birthday or a holiday will always be on the same weekday every year without variation. For the first time, the legal term "half-year" will mean 182 days, not 181 or 184, as is the case now. A "quarter-year" will mean 91 days, not 90, 91 or 92 days. Thus a perfectly arranged order would eliminate legal tangles and the resulting simplicity assist in many complicated problems.

In autumn, certain State Supreme Courts, as well as the United States Supreme Court, reopen after summer vacations. It would be much more definite for the clerk's posted announcement to read: Monday, September 4, or Monday, October 2, than the first Monday in September or the first Monday in October. A legal date may often fall upon a holiday which may make it necessary to defer the meeting until the following day. A holiday that may fall on Sunday in the present calendar must be celebrated on Monday with consequent legal difficulties. Many lawyers find it necessary to keep a calendar "live-file" for the benefit of their clients, listing pertinent information regarding specific dates and court calendar dates. All conflicting dates can be orderly computed if governed by a sensibly permanent arrangement of dates as prescribed in The World Calendar, since orderly procedure and accuracy are part of the legal training and background of every lawyer.

THE SOLDIER-COLLEGE MAN: I can begin to understand this, and it amazes me.

THE THINKER: The more you think of it, the more amazing it becomes, and yet, withal, it is simple and secure. The National Education Association and the World Federation of Education Associations have given their whole-hearted endorsement to this simplified plan. As a student in school and in college and finally as a teacher and educator, you must be familiar with the usual routine that brings youth back to school after Labor Day. With such a date varying from September 1 to September 7, the time that remains before Christmas is bound to vary. However, within that time, a teaching schedule is supposed to function on a steady day-to-day basis. Teachers and pupils both suffer because of the irregularity of the schedule; either they can take it easy or they have to hustle with poor results as a certain aftermath. The division of the school or college year into two terms was not easy. But the necessity under the spur of war conditions now makes it imperative to practically eliminate vacations, resulting in three semesters of 15 weeks each. In a heavy mathematical course like engineering, the increase in pressure on the student is terrific. Several universities today have Army or Navy Reserve Officers Training Corps. In such schools, at least ten hours extra a week must be given to military or naval subjects which are tough to master. When drilling and marching are added, the student is pretty thoroughly exhausted. This is a terrific contrast to the old-line easy-going educational routine of college life.

Under such circumstances, you can readily appreciate the tremendous value to the student of a properly balanced calendar that will cooperate by permitting an intelligently balanced school schedule that will enable young developing minds to be trained along sensible, definite pathways and not under an unbalanced, haphazard, inefficient calendar.

In addition, the many outstanding dates of college life, such as Class Day, Commencement Day, Alumni Day, Junior Day and days of special sport importance from the competitive angle, can be permanently established. The committee work can start on clearly defined dates and all the supporters, parents and alumni of the educational institution will know far in advance of the correct dates and thereby avoid conflicting engagements. In this way, because of the new World Calendar, education will be far more powerful and efficient for the students of the future.

THE SOLDIER-CLERK: Professor, I worked in a bank before becoming a soldier. How could The World Calendar be of assistance to the banks?

THE THINKER: To be perfectly frank, the banking industry can gain more perhaps than any other single business or occupational field. Banks exist because people deposit money which the bank lends out, usually on suitable collateral. Because the percentage of interest paid out is less than that collected, the bank can be profitably operated. The present basis of figuring interest by a quarterly basis is a very uneven attempt to balance accounts. This is due to the fact that there are a varying number of days in each quarter and because there are 184 days in the second half-year of the present calendar.

Many banks, and more especially the ones that now handle Home Owner's Loan Corporation Mortgages, make all the disbursements on the mortgaged property. Under the terms of this Government-controlled agency, the owner-tenant pays a flat stipulated sum per month to the bank. In this amount are included a sum that will amortize or completely pay for the property in a period of either fifteen or twenty years. The rest of the money is for taxes, interest, etc. Outside of large cities, these taxes must be paid to a School District; to a Town or County Receiver of Taxes, to the Village Clerk, etc. Such items are due and payable or a tax lien is placed against the property. The bank will benefit by having exactly certain month-date days which will be exactly the same for each payment.

It is now possible with equalized quarters and half-years to pay State and Federal income taxes quarterly and such other payments as dividends, loans, installments and insurance premiums that can be reckoned in much smoother fashion on this new basis. Not only the business accounts of the bank's customers, but even the bank's own statements of operation can be more properly compared and with greater satisfaction and efficiency under The World Calendar Plan.

THE SOLDIER-TRUCK DRIVER: Well, "Mr. Einstein," you certainly have it all figured out very nicely. When is all this going to happen?

THE THINKER: If all thinking people will concentrate their efforts, it will begin by January 1, 1945. The preceding day will end the year 1944 on a double Saturday, the new world holiday (December 31 of the old calendar) and the transition will be quite natural. It will be just as easy,

in fact easier, than daylight saving, and in these turbulent days it will be a great time-saving factor in all industry which is now speeded up in high gear for one supreme purpose—the winning of the war.

THE SOLDIER-LAWYER: Congratulations on a perfect presentation of an excellent case, well prepared and honestly placed before the jury. What's the verdict, jurymen?

THE SOLDIERS ALL: THREE CHEERS for our own "Mr. Einstein"! HIP, HIP, HURRAH!

THE TOP SERGEANT (attracted by the shouting): Pipe down, you fellers! You sound like a bunch of schoolboys!

ONE SOLDIER (thoughtfully): This is the first time I ever agreed with the Top Sergeant, but we're not schoolboys any longer, at least as far as streamlining the calendar is concerned. That World Calendar Plan could go a long way in helping to win the war, at that!

Thanksgiving

In Newport (Rhode Island) *Herald*, November 26, 1942

TODAY is Thanksgiving, the day upon which we are all supposed to pause to give thanks for all the things we have received during the past year.

We are all stopping to give thanks, for there are many things that we here at home have to be thankful for in this year of war and world trouble. Many things have happened since last Thanksgiving. Today we give our thanks for all the blessings that have been ours and at the same time we are glad to go without some things on our tables today, that the men in the armed forces on every front in this global war might have plenty to eat. We are thankful too for the turn that the war news has taken. Here is hoping that before long the clouds will break and there will be an everlasting peace declared over this globe, a peace that will remain for all time, a peace upon which our children and grandchildren can look up to and say that those who gave their lives in the struggle did not die in vain.

When such a peace comes it certainly will be something to really be thankful for on Thanksgiving Days to come.

It was during the Civil War, 1863 and 1864, that Abraham Lincoln established Thanksgiving through Presidential proclamation to be celebrated nationally on the last Thursday in November. It so happened that in both those years the last Thursday was also the fourth Thursday. In succeeding years, however, Thanksgiving wandered. It might be on either the fourth or fifth Thursday of November.

Another war President, Franklin D. Roosevelt, signed the act of Congress stabilizing Thanksgiving on the fourth Thursday of November. It is worth noting, too, that this act received Presidential approval on December 26, 1941, nearly three weeks after Pearl Harbor.

Miss Elisabeth Achelis, President of The World Calendar Association, pointed out that here is real cause for rejoicing this Thanksgiving on the fourth Thursday in November because America has become reunited in the observance of this truly American day.

CURRENT PRESS COMMENT

Lions Club Endorsement

West Chester (Pa.) Daily Local News

At its meeting in the Mansion House at the noon hour yesterday [December 2, 1942], the West Chester Lions Club by resolution endorsed the New World Calendar, which had been presented by Miss Elisabeth Achelis two weeks ago, and asked that it also be endorsed by the State and International associations of Lions.

The resolutions, presented by Dr. Henry Pleasants, endorsed the calendar as a practical measure, without the defects of the present Gregorian calendar, and urged its adoption, to be put into effect January 1, 1945. It already has been endorsed by 14 nations.

Campaign Continued

Ottawa (Canada) Evening Journal

The World Calendar Association, with headquarters in New York, in war as in peace carries on its campaign for a fixed and unchanging year, 12 months divided into uniform quarters. Undoubtedly the scheme has merit, especially from the standpoint of business records.

In War as in Peace

St. Paul (Minn.) Dispatch

Advocates of calendar reform are determined that not even a World War shall divert attention from their pet cause. As a matter of fact, they do put up a pretty substantial argument that use of the lopsided Gregorian calendar costs even more in lost motion and inconvenience during a war than in time of peace.

Their persistence, even if it be purely opportunistic, may produce results now. The other World War brought daylight-saving time in urban areas, and this one has already expanded it into universal war time on a year-round basis. War and the post-war adjustment will see many other revolutionary changes, reason the calendar reformers, so why not include this one?

Streamlining the Calendar

Philadelphia Inquirer

Now time is due to be streamlined. If The World Calendar Association has its way, we will adopt a new method of telling off the days of our years. We can forget the helpful little poem about "Thirty days hath September" because each month will have exactly 26 days plus Sundays.

The first month of each quarter will be 31 days long, the other two 30 days, total 364 days. Between December 30 and January 1 will fall the odd day, Year-End Day. It will be an international holiday; so will Leap-Year Day which will be moved along to follow June 30. The system, if approved, is set to begin on January 1, 1945, which will fall on Sunday. Every New Year thereafter will coincide with the first day of the week.

Elisabeth Achelis, President of The World Calendar Association and its sponsor in America, declares that the new system would bring about slight but greatly beneficial changes. "Far from disturbing calculations of individuals or nations, it would facilitate them," she says. "Its process is to simplify and ease our way to achievement in work, education, world democracy."

Business, industry and labor would be perhaps the greatest beneficiaries of The World Calendar as Miss Achelis sees it. She points out that an equal spacing of months into four quarters which measure identically would promote coordination, simplify computation of wages and salaries, ease the strain of tax payments, even of corporation financing. She believes the system would make life easier for the housewife who finds, under the present calendar, that the weekly pay check seldom arrives simultaneously with monthly bills.

"To adopt the new calendar," she says, "it would be highly desirable to have the general consent of all nations. But calendar history has shown us that this is not essential. The Gregorian calendar, under which we function now, is less than 200 years old in English speaking countries. In some other countries it has been in effect short of 20 years."

EXCERPTS AND REVIEWS

The Yearly Calendar

In Aden *Fatat-ul-Jezirah* (The Island's Girl)
(Translated from the Arabic by The Berlitz School)

SINCE the dawn of civilization man has been striving to interpret successive events in order to bring himself to an understanding of all that happened from earliest time. He observed that the crescent appears every 29 or 30 days. The Romans celebrated the rise of the crescent as a public holiday and on that day the high priest announced all the feast-days of the ensuing month.

As from earliest time it had been noted that the moon appeared above the western horizon once every 29½ days, the people agreed to divide the year into 12 months. This figure seems to have been very convenient, for the day was divided into 12 hours and the night also into 12 hours. But 12 months of 29½ days each would give a year of 354 days only, or 11 days and a fraction of a day less than the solar year or the four seasons. This would mean a difference of 34 days every three years. For this reason it was agreed in ancient times that certain years should have 13 months. These lengthened years, or solar moon-years, were adopted in the year 2000 B. C. by the Babylonians and the Assyrians. The Jews followed their example and still retain this form of calendar. They observe their Old Testament holidays in accordance with this calendar and these dates from year to year differ, therefore, from corresponding dates in the Gregorian calendar.

The Jewish New Year (*Rosh Hashana*) came on the 3d of October in 1940; in the following year of 1941 it came on September 22; in this year of 1942 it will come on September 12.

The Moslems still observe the moon months (*Camar* months) and a year (*Hegriyah*) of 12 months or 354 days; and the first day of the month of Moharram may occur on any day of the solar year. In the year of 1931 it occurred on May 18; in 1920 it occurred on September 15.

It seems that the ancient Egyptians began in the year 2780 B. C.* to use the solar year which they divided into 12 months, each of which was 30 days. They devoted the extra five days at the end of the year to religious festivities. The sequel of this was that the earth was divided into 360 degrees. Though the globe was not considered completely circular, it seemed logical that it should make a complete turn every year and it was estimated that it traveled one degree every day. This notion was ascribed to the Babylonians in the year 2000 B. C., and was accepted by the Greeks and the pupils of Euclid.

The ancients considered that time should be divided into weeks of seven days for astronomical reasons, for the moon appeared to change its shape every seven days, though there were some who believed that the change in shape occurred every five days.

Those who believed that the face of the moon changes every seven days termed the first period of seven days as the period of the crescent, the second seven days as the first quarter, the third seven days as the full moon, and the last seven days as the last quarter of the moon. It might be that they made this division because of their belief that the planets including the sun and the moon were seven in number. It may be strange for a modern student to find out that his forefathers believed the sun and the moon were planets when they are not so. Astronomical scientists, moreover, have discovered by telescope that Uranus, Neptune and Pluto are planets—the last two are not visible to the naked eye, while sharp eyes only can see Uranus.

The Romans did not divide their week into seven days until the Emperor Constantine in the year 321 A. D. adopted a week of seven days as a base and named Sunday as a religious day for prayers.

The names of the months have a significant history. The year used to start with March (the God of War) and ended with December which was the tenth month, and the year used to be ten months in the

* EDITOR'S NOTE: We accept the date 4236 B.C. as the year in which the Egyptian solar calendar originated, according to the late Dr. James H. Breasted.

European countries, because the intervening two months were cold and dark and work was suspended in northern Europe during this period. Though the weather on the shores of the Mediterranean Sea was temperate, they followed this basis to satisfy the northern part of Europe.

In the 7th century before Christ at the time of Numa Pompilius they added to these ten months the month of *Januarius* or January (the name of the guard of heaven) and the month of *Februarius* (February).

This unsettled condition continued for many centuries until the time of Julius Caesar who in the year 46 B. C. revised the calendar. Pope Gregory XIII in 1582 further revised the calendar by adjusting the leap-year rule.

There is now need for a still further revision of the calendar.

(1) The dates of every month do not correspond with the days of the week; for example, the Fourth of July falls on different days from year to year—it came on Tuesday in 1939 and on Saturday in 1942.

(2) The months differ in number of days from 28 to 31, and for this reason every three months or quarter of a year may vary in number of days from 90 to 92.

The World Calendar Association decided to correct these defects and sponsors a calendar that contains four equal quarters of 91 days each, with months containing 31, 30 and 30 days. Every quarter starts with Sunday, the second month of each quarter starting with Wednesday, and the third month with Friday. The year will have 364 days with an extra day added each year at the end of December (this day usually to be made an international holiday), and in leap years there will be another extra day, at the end of June.

Endorsement of The World Calendar

By SHANE MACCARTHY
Division of Central Administrative Services
Office for Emergency Management

I HAVE read with interest and with regret the article on stabilizing our calendar, appearing in the current issue of the *Department Store Economist.* This paradoxical sentence needs explanation.

I have not only a keen "interest" in your movement to adopt a balanced and regular World Calendar but, furthermore, I enthusiastically and wholeheartedly endorse your efforts since I am convinced that business management, both in private industry and in the Federal Government, could be run more efficiently and economically if the World Calendar were adopted. Present budgetary controls, for example, whether on a monthly basis or a quarterly basis, are never exactly comparable and constantly demand adjustments and readjustments.

I use the word "regret" because I am disappointed that so few people, comparatively speaking, are aware of your efforts. I presume that you have a planned program in mind so that all people will have a complete understanding of your efforts with a view toward adopting the World Calendar by January 1, 1945. If widespread publicity on this subject is given to everyone, whether through national newspaper notification or otherwise, and if your program is fully explained to leading statesmen in Federal and State Government, to business men in Government and in industry, and to professors and teachers at colleges, universities and high schools, I cannot think of one cogent reason why your efforts should not be crowned with success.

Acrostic

By HENRY M. LEVENE
Secretary, Rotary Club of Chelsea, Mass.

FOR the 13 letters in World Calendar and the 13 weeks in every quarter there are 13 attributes listed here:

Wholesome
Original
Regular
Laudable
Dependable
Constructive
Accurate
Logical
Enlightening
Necessary
Desirable
Admirable
Resplendent

Hope I'm alive in 1945 and see it in operation!

FROM THE MAIL BAG

In the name of His Excellency, the President of the Republic, I give you the most expressive thanks for the new calendar of 12 months, revised and reformed, and for whose acceptance The World Calendar Association is working. . . . In addition, the President presents to you and to each one of the members of the Association his wishes for the success of the interesting and important work in which you are dedicated.—Agustín Ferrari, Secretary General of the Presidency, Republic of Panama.

Your suggestion to work for a calendar for the year beginning January 1, 1945, sounds to me like a good one and I hope you succeed.—Frederic A. Delano, Chairman, National Resources Planning Board, Washington, D. C.

Assuming that there will be a new world situation within the next year or two, what more opportune moment could one desire for inaugurating The World Calendar? It is not too early to bend energies in this direction to bring this about by 1945.—Harlan T. Stetson, Mass. Inst. of Tech.

If you have a publication on the exhibit, I would be pleased to know about it. The subject happens to be of special interest to me.—Dr. Isaiah Bowman, President, Johns Hopkins University, Baltimore, Md.

I read the material you so kindly sent along about a standard calendar and it makes plenty of sense to me.—Stuart Chase, Georgetown, Conn.

I am entirely in agreement with you about the importance of the change in the calendar. Since we are witnessing an unfoldment of a new era and changes are on every hand, it is obviously the time to improve our calendar.—Mrs. Clark Stearns, President International, The Pan American League, Miami, Fla.

For years I have been deeply interested in calendar reform, and read your magazine with greatest interest. Keep up the good work and let us start January 1, 1945. Should be glad to see a general movement. —Wm. A. Blair, Chairman, State Board of Public Welfare, Winston Salem, N. C.

If this present civilization is to be worth its name we must cast aside all out-moded institutions as evolution brings forth more worth-while ones. Eventually, your World Calendar must and will come to be, for it appears the perfect answer to a now perplexing problem which in some way affects the daily lives of all of us. In our present all-out war effort we must not lose sight of the fact that there are many worthy causes such as yours which can be great contributions toward "making this a better world in which to live."—Edward M. K. Murray, Williamstown, Mass.

I was much interested in this material and appreciate your courtesy in sending it. Your calendar plan has much to commend it and I hope that it can be brought to the attention of the responsible officials of every nation.—Ernest R. Bryan, Chief, Division of Information and Publications, The National Archives, Washington, D. C.

I thank you for your little calendar—Unbalanced and Balanced. I believe in all your ideas about the calendar and I have no doubt you are making converts all the time.—Carrie Chapman Catt, New Rochelle, N. Y.

I have felt for a long time that the present calendar is a pretty awkward instrument for time reckoning, but the exact manner in which it should be changed is something I am willing to leave to the experts.—Major General Philip B. Fleming, U. S. A., Administrator, Federal Works Agency, Washington, D. C.

I have just received "A New Calendar for a New World" with the greatest profit and pleasure. I do hope that our efforts will be crowned with success by 1945, and I hope that the situation of the world will have calmed down long before then, so that the President of the United States may be able to call an International Conference. —Lord Desborough, Hertford, England.

Calendar reform should have the support of every intelligent person—it is as necessary as the decimal system.—Guenter Schwartz, Physicist, Johns Hopkins University, Baltimore.

THE WORLD CALENDAR ASSOCIATION

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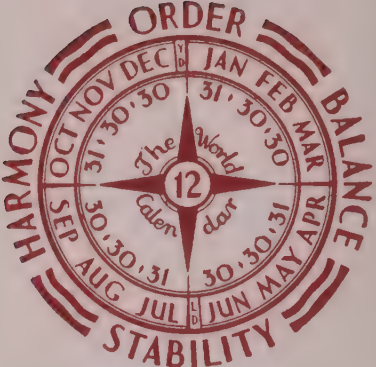
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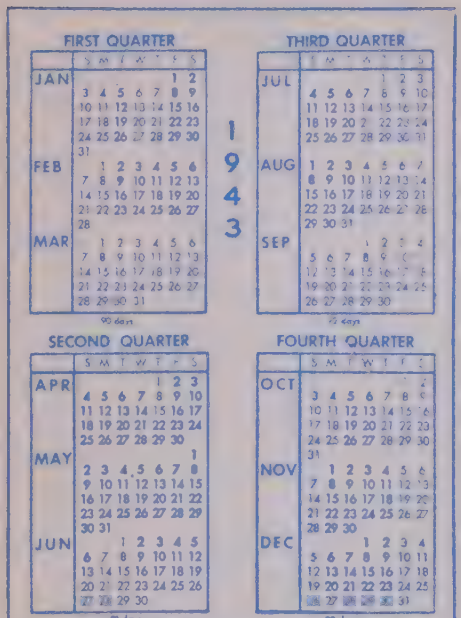
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FIRST QUARTER

1943

V.13
1943

PRESENT GREGORIAN CALENDAR



This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

PROPOSED WORLD CALENDAR



★ A WORLD HOLIDAY, DECEMBER W, the Year-End Day, an extra Saturday, follows December 30th every year.
★★ A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.



A NEW CALENDAR FOR A NEW WORLD

VOL. XIII FIRST QUARTER, 1943 No. 1

WE are in the midst of war, a relentless war, a struggle the outcome of which will determine the course of the world. At every turn we are confronted with the urgent need for conservation of materials, the need for conservation of man-power. Speed and more speed has become the watchword in the plants, in the offices and on our far-flung battle fronts. Men of production and military genius are planning and guiding our armies of workers in the plants and our forces in the field toward ever-increasing achievements.

Yet in the face of this dire need for more goods to feed the ever-widening mouths of vast factory machines, in the face of military demands unprecedented in history, our attempts to harness and utilize to the fullest the vast resources and man-power of this great nation are being sabotaged daily by a calendar that is without plan or order.

To reconcile orderliness, split-second production and intricate coordination with the present calendar in which in every month the day and date is different, with quarters that are consistently unequal, presents in itself a separate task that confounds the minds of geniuses.

It appears to be one of life's ironies that these men of unquestioned production ability, with the finest machines in the world, faced with this gigantic task, are satisfied to make decisive world plans under the present calendar that handicaps and confuses them at every turn.

Some of these men, favorable to The World Calendar of 12 months and equal quarters, contend its adoption is a matter to be delayed until the war is won. Yet none of them would hesitate a second to halt factory production if, by this stoppage, a few minutes could be saved or a better weapon of war would result.

The adoption of The World Calendar would effect no stoppage of work; quite to the contrary. Its adoption would bring orderliness and an assurance in planning and a certainty in comparison. It would avoid the losses now occasioned by the translation of time from a frenzied muddle of undependable dates to a never-changing orderliness of reliable dates.

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LATIN AMERICA'S COMING OF AGE

By George Kent

"*TEN years from today,*" Walter Pitkin said the other day, "*the United States will be absolutely unrecognizable.*"

Scientific invention, enormously speeded up by the war, will have wrought miracles that will change the face of the country and the people who dwell in it.

The change that war-born facilities will bring to Latin America will be even greater, for the nations of the Southern Hemisphere have farther to go. Changes produced by modern science will be more apparent.

Perhaps the most significant of these changes will be the passing of colonialism—and the colonial economy which has characterized the life of the Good Neighbor republics. In its place will come, indeed has already come, industrialism. And with it a vast train of improvements in the daily lives of the people that will amount to nothing less than an industrial evolution, one more important than any political revolution of the past.

Up until recently, the Latin-American republics have been producers of raw materials—and little more. From their rich lands they mined grain and beef and coffee and tobacco and sugar and tin and copper and nitrates, and sold them to the industrial nations of the world. In payment they received factory products. Foreign nations built the railroads of Latin America; controlled its mining, its shipping; sold them its toothbrushes, shirts, and shoes. Virtually nothing was made at home.

Under this system, a few Latin Americans prospered. But the masses remained poor. Poverty brought with it the usual unpleasantnesses of disease, illiteracy and crime. For this, no one was really to blame. The fault could not be laid at the door of the governments, nor of the rich men. The system of producing raw materials dooms its producers to a low standard of living. This is the colonial system which for survival must depend upon low priced labor.

Colonialism is now definitely on the wane. The process has been under way for the last two decades but the war has accelerated it immensely. Cut off from foreign imports by the shortage of shipping, the Southern republics have been forced to rely on their own small factories to supply a normal quantity of consumer goods. The Government of the United States has been lending money to enable the factory owners to expand, and lately has followed this up by sending to the Southern countries American machinery rendered idle by the war.

The result of all this is industrialization which for speed of growth is

almost without parallel. Argentina and Brazil and Mexico are actually exporting manufactured goods to other nations of Latin America. And not flimsy little articles either. Brazil, for example, has been exporting elevators wholly made in Brazil to Chile. Uruguay, smallest country in South America, is completing a dam on the Rio Negro which will give it one of the largest power plants in the world, enough to make it a vital factor in any industrial development of the post-war era. In the north of Brazil, the fabulously rich iron deposits of Itabyra are being tapped and connected by railroad with the sea; it is destined to become the Pittsburgh of South America.

Airplanes are already flying cargoes to the remotest corners of the Continent, and when the war is over they will unite the various republics as they have never before been united. Brazil and Argentina are already producing their own planes. And with steel and aluminum and rubber at their disposal they will produce more and better planes. Distances, which for so long stood as a bar to progress, will vanish and this is certain to intensify the speed of the process of industrialization. If in ten years the United States is unrecognizable; Latin America will be virtually reborn.

This is no gazing into the crystal ball. These are facts recognized and attested by every economist and statesman who knows Latin America. What will this mean to the people of the 20 republics? With industrial development will come better wages and this higher earning power will give the people good food, more comfortable dwellings, finer schools. In short, they will savor the advantages of an industrial civilization.

There will also arrive the defects of such a civilization. And this unpleasant fact brings me to the point of the article I am writing. The people of Latin America stand on the threshold of a new era. They stand on the ragged doormat of the past looking into a new and wonderful house. It is theirs to make what they will of it. The way they furnish and adorn it will decide whether it becomes a place of smooth and serene life. To guide them they have all the years of trial and error of all the other industrial nations; they have only to heed the mistakes of others in order to build a truly brave new world.

One fault of the older industrialisms has been the calendar. A small one perhaps but nevertheless fundamental and of far-reaching consequences. Why shouldn't Latin America, as it emerges from colonialism to international maturity, set an example for the world by adopting a modern method of keeping track of the days and months and years?

That the old calendar has hampered the business of living in the twentieth century is a fact, also attested by statesmen, and by every publicist of importance. All of them agree that the calendar is outmoded, that it needs squaring and shaping to fit a streamlined age.

Think of the calendar and what have we? January has 31 days, Febru-

ary has 28 days, March has 31 days, April 30, and so on; a succession utterly without logic. There is a childish rhyme to it—but no reason; the rhyme being the only way we can remember which month has 31 and which has 30. In all countries, holidays or fiestas wander from year to year. We never know on what day a holiday will fall. We must consult the calendar to discover when. This holds for anniversaries. The disorder and unbalance of it is a nuisance and a time waster.

There have been many systems of calendar change but all have fallen by the wayside, discredited for one reason or another; only one has survived. This is the so-called World Calendar of 12 months and equal quarters. The League of Nations thought enough of it to submit it to members and non-members for their opinions. It received recognition among the nations of Latin America.

But for the slowness of League machinery, it might today be the calendar for all peoples everywhere. Delay succeeded delay—and then came war. However, an American woman with sparkling eyes, the same who convinced the League of its merit many years ago at Geneva, has kept it before the world. Throughout the United States, Canada and Latin America and Europe she has written and talked and circulated material until today this improved calendar is recognized as a vital need for the present, one which the post-war surge of zeal for a better world will make a reality.

This calendar attempts no violence with the old Gregorian arrangement of time. It simply modifies the ancient calendar enough to make it a more reasonable guide to the days and months. The year is divided into equal quarters. The first month of each quarter has 31 days: thus January, April, July and October have 31, these being the first months of the four quarters. All the other months have 30 days.

Actually, no great alteration in the old is necessary. Six of the months retain their present quota of days, without change. March, August and May each lose a day, April gains one and February gains two. A picture of the two calendars makes the point clear. But, one may ask, what are the advantages of a calendar involving so few changes to the average resident of Latin America or for that matter to average men and women everywhere?

The new instrument has, to begin with, the great consoling feature of being fixed and immutable for all time. It cannot change. The year starts on a Sunday not once but always, every year henceforth, and in the same way it ends on a Saturday. If you were born on, let us say, Wednesday, April 11, your birthday will always fall on Wednesday. So, too, every anniversary, fixed feast-day, saint's day and church festival. In this beautiful geometrical pattern of days and months, the weekday and the month-day are irrevocably tied one to the other.

With such a calendar it becomes a simple matter of shifting holidays so that they fall where they will do the most good; on Mondays, for example, where they can follow immediately after Sundays to give the people two consecutive days of relaxation. The grouping of holidays appeals greatly to employers of labor, for they have found that a week broken by single, one-day holidays is usually a week of poor production.

Business men like it for other reasons. The simple, well-nigh perfect alignment of days, weeks and months renders simple the keeping of accounts and the compilation of comparative statistics. It makes possible more careful planning of budgets and programs and payments. Educators like it, for it makes the laying out of the school year a far easier job. Indeed everybody save the utterly idle and lackadaisical, everbody who deals in one way or another with time, hails the new World Calendar as a boon to order, and a relief from the constant consulting of our present grasshopper calendar.

The alert reader who has taken out his pencil and added up the four quarters, each totaling 91 days, will exclaim, "Aha—your calendar has only 364 days! What about the 365th?"

Well done, my wide-awake friend, for it brings us to perhaps the most beautiful feature of The World Calendar. The 365th day has not been forgotten. It is an extra Saturday and it follows December 30 and will be known as the World Holiday, December W. The double Saturday is an ingenious device which makes possible a calendar which moves in an orderly mathematical procession, beginning on a Sunday, ending on a Saturday.

The second Saturday, or December W, Miss Achelis proposes we celebrate as a World Holiday. On this quiet, almost silent period of 24 hours all over the world every man, woman and child of all the nations foregoes work and pays homage to peace and harmony. It can be made the most gracious of all the year's holidays. In leap years, there will be another extra Saturday, June W, to follow June 30. This can be celebrated every fourth year as a second day of days to honor great events in science or art, or any great cause that stirs the united soul of humanity.

To Latin America, as it stands at the beginning of a new era, The World Calendar is an opportunity and a symbol of a new world federation—one that will have learned the lessons of other ages and banished their faults; uniting the world into one large family in which every nation has its important part to play, is respected and honored for what it is.



GIFTS ANNIVERSARIES and PROFITS

By Al Block, President, Dextor Ltd., Radio City, New York

IT appears to be one of life's ironies and one of the jewelers' burdens that a man whose living depends on supplying and repairing watches and clocks, which permit the world to live with exact precision, must labor through life doing business with, and by, a calendar that cannot be depended upon from one week to the other.

To have an irate customer impatiently complain because the watch she bought three months ago has lost six seconds and to know that the same customer couldn't name the day of her next birthday has always seemed to me a little far-fetched.

Manufacturers spend thousands of dollars installing time-clock systems that do everything but write the pay-check and then find they have to start "thirty days hath September, April, June and November" to discover whether or not a one hundred thousand dollar contract can be delivered on time.

Our calendar today, the one by which we were born, live, work and die, is an undependable, disloyal, frivolous, wasteful saboteur.

Just, for example, let's take the quarters that make up our year. The first quarter is two days shorter than either of the last two. The second quarter doesn't match any of them. The jeweler in checking his sales for this quarter and comparing them with the same period last year can easily get the impression that because he is taking in more money his business is on the upgrade.

He can well be living in a fool's paradise because last year's quarter may have had fewer Saturdays or a forgotten holiday that made for a long week-end.

Casual comparisons of business periods in the jewelry business are as hazardous as a large investment in costume jewelry. Graduation days, national holidays with attendant reduction in volume wander haphazardly throughout the months. Each year's sales plan, each year's buying schedule, even each season's inventory depends on the vagaries of a calendar that has the dependency of a skip-buyer.

It seems that the solution to this perplexing, confusing, irrational keep-

ing of dates is The World Calendar which is sponsored by a non-profit organization, the only selfish aim of which is to get the international adoption of this uniform, perpetual plan by January 1, 1945.

The World Calendar divides the year into four equal quarters, each of 91 days. Four times 91 makes 364 days. The extra day, December W, which balances the book of the year, has been placed after December 30. It is a World Holiday, a time when the whole world can devote 24 hours to recreation or rest or religious or international observances.

When those extra hours pile up, which every four years give us an extra day, according to The World Calendar plan that extra day follows June 30. It will be known as June W or World Leap-Year Holiday.

By this orderly rearrangement of the days everybody wins.

The merchant can plan ahead, he can be sure that Christmas will always fall on Monday. Because the school and college year and study schedules remain constant year after year, undisturbed by the floating holidays which force distorted school sessions, the jeweler can anticipate a year in advance the heretofore erratic graduation and commencement periods.

Buying can become more assured, inventories can be better controlled, sales can be anticipated with keener foresight. No longer need expensive watches, costly pins or "faddish" merchandise involving a large investment be carried into the next season.

There will be no unanticipated long week-ends to close the stores or to add to the confusion of last-minute shopping. A jeweler can look at the books, compare this quarter with last year's quarter and know instantly to the tenth of 1 per cent whether business is better or worse. There have been no extra days nor holidays to throw the quarters out of balance.

Because the days remain the same, year in and year out, a system of sales reminders of anniversary gifts can be mailed with a certain knowledge that the husband has no one to blame but himself if he forgets to buy the birthday or anniversary present for the "little woman."

On the credit side of the jewelry business The World Calendar has a definite plus advantage. Collection experiences of insurance and finance jewelry companies show conclusively that payments falling due on or near pay-days bring fewer delinquencies. Insurance officials of industrial companies place this difference at more than 25 per cent. Credit houses can arrange for Friday and Saturday payments with the knowledge that all types of buyers no matter how they are paid will have their pay-check on or near the day payments are due.

Taxes have become increasingly a burden on jewelry store operators and here, too, The World Calendar makes for definite days and dates when taxes must be paid. There will be no final tax days falling on Sunday or on

Saturday with the attendant confusion and the need and demand for careful accounting if penalties are to be avoided.

On the personal side of the ledger the four quarterly payment dates of the Federal Income Tax, the 15th of March, June, September and December, will no longer shift awkwardly, as these quarterly payments will all fall due on Fridays of the respective months.

For those who operate on borrowed capital, and who does not these days, the plan of definite days and dates helps both the lender and the borrower. Under the present system, wherein the first quarter has 90 or 91 days, the second 91 and the remaining third and fourth 92, custom still prevails that a 90-day note represents a quarter-year. This disadvantage to the borrower or the lender is apparent. In The World Calendar year of exactly equal quarters, each with 91 days, a quarterly note can be figured as an exact fourth of the annual amount. A 30-day note could be figured as one-third of the quarter since in a 31-day month, the first month of each quarter, the extra day is the fifth Sunday.

Then there is the matter of employees and employees' pay. With The World Calendar each month has exactly 26 weekdays plus Sundays. Neither the 10 per cent difference between February and other months or the extra Saturdays and Sundays are left to exact a greater effort from the sales person or greater burden for the employer.

The advantages of The World Calendar as they affect business in general and the jewelry business in particular continue to multiply as the orderliness and the fixed dates of the calendar impress themselves on your mind. A shifting calendar plays havoc with the retail merchants' merchandising plans.

The World Calendar promises greater convenience, more profit, less uncertainty and a greater business positiveness possible only by this perpetuity of agreeing days and dates.

NEW TIME-PLAN FOR NEW WORLD

By Elisabeth von Hesse

More and more I am convinced we must have a different Time-Plan to accommodate our changing world. It seems unbelievable that we have held to this cumbersome, outmoded method of computing time for so long when we have made such progress in every other field. We must awaken to the fact that we need something better. The new World Calendar, with its mathematical precision, its orderly division of time-periods is easily understood. Its scientific correctness offers a practical, usable time-plan for daily use in every field of business, of education and of home activities. It is just what is needed to economize on time and assist every nation in making "the crooked (paths) straight and the rough places plain." Let each of us do his part to bring this new World Calendar into being as soon as possible. It will expedite International Unity and World Peace. We should use every device known to man to accomplish this.

THINGS I NEVER KNEW 'TIL NOW

Unusual calendar facts assembled largely from
The Romance of the Calendar *by P. W. Wilson*

George Washington never celebrated his birthday on February 22. Born February 11, he was 20 years old when the Colonies adopted the Gregorian calendar which added 11 days to his age. His first birthday party on February 22 was given by friends and was celebrated at Valley Forge in 1778.

In Japan, 1943 is the 2,603d year of their calendar, strangely enough the Year of the Goat. 1941 was, appropriately, the Year of the Snake. Pearl Harbor was Monday, December 8, in Nippon. 1942 was the Year of the Horse.

Englishmen went to bed September 2, 1752, and when they got up next morning found the date had been set as September 14. Guild leaders, the Labor organizers of that day, tried to get 11 days' pay for their members, for time lost overnight.

A plane pilot, taking off from a London airport January 6, would find when he landed in Belgrade the next morning Christmas trees and jingle bells, for it would be Christmas morning in Yugoslavia.

Easter wavers between March 22 and April 25, bringing gray hairs to buyers of Easter hats and spring dresses, gray hairs to business firms which promise 90-day deliveries only to find some quarters have but 62½ working days.

Calendar makers are faced with 28 different combinations or kinds of months and 14 different calendar years in making up the calendar.

It was Christmas in Moscow when it was January 7 in New York.

There could be 10 Sundays in a leap-year February if you commuted the 28 miles between Alaska and Siberia each week during the month, starting from Alaska on Sunday, February 1 of the leap year.

Calendar makers passed from 1 B. C. to 1 A. D., disregarding the Zero year, so that there are only 1,942 years since 1 B. C. rather than 1,943.

Jews end the seven-day week with one day of rest. Republican France used a 10-day week; Napoleon returned to a seven-day week. Soviet Russia had a five- then six-day week until 1941.

We gain a few seconds every year in spite of the addition of leap year and 3,323 years from the date of the beginning of the Gregorian calendar we'll have to drop a leap-year day.

January 1, 1943, was the 2,430,726th day of the Julian Day calendar.

March 25 was picked as the beginning of the old Roman year and the Bank of England and Church of England still begin their fiscal year on March 25.

The Hindu day begins at sunrise, the Jewish day at sunset and the Christian day at midnight.

Julius Caesar named January 1 as the first day of the New Year, because that marked the date of a then festive period, and rather than start the year on March 25 and cause dissention he agreed to January 1.

Alaska woke up July 17, 1941, with a terrible hangover and a bill for celebration which exceeded half a million dollars only to find that the 200th birthday party celebrated the day before should have been postponed until July 28. You can depend on Russia's soldier but not on their calendar.

Thanksgiving as an official holiday is less than 80 years old and only became official in some of the states shortly before the last World War.

Decoration Day, or Memorial Day, celebrates its 76th birthday this year. A legal holiday, it is not universally celebrated; some states remember their dead early in May, others in April.

The feast-days and the fast-days and the days when crops should be planted were a Roman secret known to none but the priests and lawyers who charged for this information. Flavius, a slave who made good, discovered these secret dates, stole them and published them in bulletin form, stopping that racket.

Spinoza says there is no time, it's a mode of thought or a rate of imagination.

Grover Whalen's time capsule buried at the New York World's Fair in 1939, to be opened 5,000 years later, gave the date according to the Gregorian calendar, the Chinese, Mohammedan, Jewish, and, to make sure they would know for sure what the date would be 5,000 years from now, included astronomical readings as further proof.

If your ancestors were born December 31, 1844, in Manila, they never had a birthday as that date was lost in the Philippine Islands due to calendar changes.

Several magazines published in Yugoslavia carry four different date lines. One, the date according to the Gregorian calendar, another according to the Julian calendar, a third for the Jewish subscribers, and a fourth the date according to the Mohammedan lunar calendar.

The 13th of the month occurs on Friday more often than any other day of the week. The calendar repeats every 400 years and in the cycle the 13th falls on Friday 688 times, on Sunday and Wednesday 687.

Robert Louis Stevenson is the only man known to history who had no birthday because he gave it to a little girl whom he found crying because she had been born on Christmas Day and so felt she had no birthday.

In Japan if a child is born in December he is two years old in January, although he has been on earth only a month. Japanese children automatically become a year old at the time of their birth.

Nations have only recently begun to agree on a date for the year's beginning. The early Romans began the year on March 1, Egyptians on July 19, the Greeks on July 1, medieval Europeans on March 21 or December 25, and the Chinese New Year wanders as widely as the Jewish New Year.

Because its readers come from many racial groups, a magazine distributed in the Near East and India is dated according to six different calendars—the Gregorian, Julian, Jewish, Mohammedan, Coptic and Iranian.

According to the Aztec Calendar Stone, believed cut in the first or second century A. D., the calendar of ancient Mexico contains 18 months of 20 days each, with five extra days at the end of the year called *Nemontemi* meaning useless.

It was only in the fourth century or near the end of the third that the birth of Jesus came to be celebrated on December 25, the day of Winter Solstice at that time, previously given over to the celebration of the rebirth of the sun.

The first reference and use of *Anno Domini* is believed to have been made by Reginald, King of the Isle of Man, in 1219, in a document rendering allegiance to the Pope.

Omar Khayyam was more than a "tent maker," he was a mathematician appointed by Sultan Jalal ad Din Malik Shah in 1074 A. D. to cooperate with astronomers in an arrangement of the Persian year.

Because the royal astronomers did not mark an eclipse on their calendar, thus causing a near panic among the unwarned populace, King Chung K'ang of China ordered them beheaded in about 1960 B. C.

That all Palestine might know the beginning of the Jewish New Year and start its observance at the same time, the Jews arranged a series of bonfires as beacons beginning at Jerusalem and leading to the various distant points. This was a practice established soon after their exile, continuing until the fall of the city in 70 A. D.

Records reveal a Chinese calendar in use during the reign of Emperor Yao, 2357 B. C., which antedates Abraham by two centuries, Homer by 15, Buddha and Confucius by 18.

According to the Chinese calendar their New Year occurs at the second new moon after the day of the Winter Solstice, so New Year may fall as early as January 20 or as late as February 20.

In 1518, Cortes found in Mexico a stone calendar agreeing with those used by the ancient Egyptians on the other side of the world. Carved in stone, it weighed 24 tons and was believed to have been carved prior to the first or second century A. D.

In 1712, Sweden gave an extra day to their month of February giving it 30 days instead of 29, and it was not until 40 years later that they dropped the necessary 11 days to bring their calendar in accord with the Gregorian calendar.

The National Convention of the First Republic of France established the so-called Republican calendar, setting the first New Year's at September 22, 1792.

The oldest calendar in the Americas was discovered by Dr. von Walde-Waldegg of the Boston College Museum in Colombia. It is a carved stone, eight feet high, four feet wide, showing 80 solar cycles and 120 lunar cycles. Scientists estimate its age at approximately 2,100 years.

In the sixth century B. C., Nabu-Rimanu, a Babylonian, calculated the year as consisting of 365 days, 6 hours, 15 minutes, and 41 seconds, an error of only 26 minutes and 55 seconds.

A 30-day calendar, carved of red sandstone, through which 30 holes have been drilled, into which pegs could be fitted to record the day of the month, was located in an Amorite Fortress in Palestine, called Beth-Pelet. Records indicate it was created about 2,700 years ago.

The Coptic calendar still in use after 2,500 years has twelve 30-day months with the extra five days devoted to worship.

NEW CALENDAR AFTER 1944

By Harold M. Finley

From Los Angeles Times, *California, September 28, 1942*

IT took mankind untold centuries to grasp that the solar year is 365 days and a few hours long—and many weird calendars were devised in that time. The present Gregorian scheme of reckoning is, indeed, based on a knowledge of the true spread of the four seasons. It was a triumph of science for its day.

But those who worry about such things have long protested that it is an unnecessarily awkward system at best, and many have been the suggestions for straightening out its kinks. Two that have claimed attention in recent memory are a proposal for a 13-month year and the plan for a World Calendar with a 12-month year of equal 13-week quarters. The latter plan, with backing of a substantial character, is now being urged for adoption in our own and other countries.

The trouble with the 365-day year is that it will not divide neatly into months or quarters. Instead of dealing therewith by having months ranging from 28 to 31 days, and all scrambled at that, The World Calendar Association wants months in quarterly series of 31, 30 and 30 days, in which each day of the week would always fall on the same day of the month —a perpetual calendar starting annually on Sunday, January 1. There would be an extra day, of course; there would be no escaping leap year complications. There would even be a necessity for adjusting a discrepancy of a day too many in 4905—hardly a problem of immediate importance. But that has all been figured out. The system simply calls for a second Saturday in a row after the year-end on December 30—a world-wide holiday, it is suggested—and for a leap-year day every four years at the end of June. And there you are, everything nicely taken care of.

But why bring up anything like that in the midst of a war? Well, it's got to be done, the Association explains, when December 30 falls on a Saturday by both the existing and the envisioned calendars; the next time that happens is in 1944. That doesn't leave much time. The Association contends, moreover, that the plan would greatly simplify all governmental, business, industrial, agricultural, financial and labor affairs. The idea is obviously not one to be idly dismissed. Some of the best minds in this country have given it their endorsement.

F. O. B., DETROIT

By Ernest Camp, Jr.

Former Advertising Manager, The Lamson Company, Syracuse, N. Y.

DETROIT . . . the very name brings pictures of ordered confusion. Miles of conveyors carrying automobile parts, that meet, converge, only to separate again. From this mass of motion, in the time it takes to walk a city block, comes a car complete from bumper to windshield wiper.

American ingenuity in mass production has amazed the world. Today a tremendous volume of war material flows from these converted plants and contributes in a major way to the success of the United Nations' forces spotting the globe.

Efficiency in progressive assembly, coordination in manufacturing, daring in the development of something new, has made of America a nation that lives on wheels.

Because of this split-second timing, the orderliness, the stability, the sureness of The World Calendar appeals to the engineering-minded man.

Because it is only by applying a successful laboratory experiment to actual existing conditions that its practical worth can be determined, it tests the credulity of man to record the benefits which would come to the automobile business alone, with the adoption of The World Calendar.

The World Calendar evenly divides the 12 months into four equal quarters. The quarters each have 91 days, the first month of the quarter having 31 days and the succeeding two 30 days each. Every month has 26 weekdays plus Sundays. This orderly rearrangement of our now confusing months lends itself to established year-after-year planning and perpetual systems.

But now let us apply this universal, never changing calendar in a practical way to the construction and distribution of an automobile.

Business has long based its quotas on previous experiences; last year's production is the yardstick by which tomorrow's factory output is measured. By the same token labor's accomplishment is judged by the pace that has been set before.

With the calendar as we know it today, 90 days on the office calendar can well be but 62½ average working days in the shop. Computation of production based on month-figures of last year becomes useless when applied to months yet to come. Extra Sundays, extra Saturdays, wavering holidays play havoc with planning or estimations based on last year's calendar records.

The influence of The World Calendar begins to make itself felt as the factory building is being planned. A promise of completion that has been based on what has been done before can well bring penalties, overtime, increased pay-rolls and unanticipated delays that spell the difference between profit and loss for the builder; that bring delays and changed schedules for the company planning to occupy the plant.

Only as the estimators with their calendars before them on their planning boards laboriously count out the days, dropping Sundays, taking into account holidays that merge with week-ends, ever keeping an eye on other unanticipated red-letter days, will promises of completion and estimates of costs come true. Last year's figures, what was done on a similar job four months ago, can be no criterion.

When the plant is completed, when the machinery has been set, when the whistle blows and the time-clocks begin to clang, it is then The World Calendar really starts to pay its dividend. The pay-roll clerks follow figures as definite and as sure as those of an actuary.

Take the matter of holidays. When holidays move through the week, as they do under the present calendar, pay-roll clerks find constant confusion, recurring problems of wages, vacations and seasonal effort. Each has to be met with a different pattern every year. If a worker is paid by the month, if he works by the week, every pay-roll becomes a new problem. If a worker works by the hour, the problem of overtime, the question of holidays, the puzzle of shifts adds to the confusion. All this because of non-coordination in the general calendar plan.

With a perpetual calendar, a never-changing orderliness, the division burdened with tax matters knows to the minute the due dates it must now follow so meticulously if legal penalties are to be avoided.

In the purchasing department, parts, materials—gadgets—ordered on time are delivered on time; there have been no unthought of Fourth-of-July week-ends or unanticipated Washington-birthday shutdowns to upset carefully planned production schedules and promised deliveries.

As a consequence, inventory piles grow smaller, and money tied up in inventory, raw materials or half-finished parts is released for expansion, development or other money demands.

Car-loading divisions find freight cars sufficient and on time and those scheduling drive-aways find few delays. And all this because the new calendar brings order with perfect coordination among its various time units.

What of the calendar after the car leaves Detroit? Here the banker as well as the distributor gets a break. Interest on money borrowed for warehousing the cars is more easily figured, payment dates are definite and sure, contracts need never be checked in anticipation of "legal holidays."

Under the present system the first quarter has 90 or 91 days, the second 91 days and the third and fourth have 92 days each, yet banking custom provides a 90-day note to represent a quarter-year.

In The World Calendar year of equal quarters, each of 91 days, a quarterly note can justly be reckoned as an exact one-fourth of the annual amount. A 30-day note could still be reckoned as one-third of the quarter since in each of the 31-day months of each quarter the extra day is a fifth Sunday. Each month having exactly 26 weekdays plus Sundays, the present 10 per cent difference between February and other months disappears with other discrepancies of irregular months.

Factory deliveries to the distributor can be definitely anticipated and can be coordinated with factory production because of the certainty of weeks or months which guarantees similarity in accomplishment and in volume.

Sales records become orderly and quickly and truly comparable with those of the quarters past or future.

The World Calendar promises fewer delinquencies and greater order to finance companies, because deferred payments can be arranged to always fall due on Fridays or Saturdays. Finance company records and the records of industrial insurance agencies show conclusively that delinquencies reach their lowest point when payments come due at the end of the week; whereas "slow accounts" are more numerous when they fall due Tuesdays, Wednesdays and Thursdays.

The benefits of The World Calendar are applicable to all phases of commercial, industrial, educational, religious and social life. The railroad traffic manager whose schedules require annual revision, the sales manager who must check this week's business against the same week of last year, the advertising manager planning a budget or scheduling advertisements many months in advance, the restaurant owner, the teacher, and even the housewife, all can plan more constructively when not handicapped by a constantly fluctuating, hit-and-miss schedule of days and dates.

The World Calendar with its sensible rearrangement of days and dates, because of the dependability it promises, has been endorsed by countless associations, commercial groups and business agencies at national, state and local conventions.

Engineering-minded men, made doubly conscious of the needs of war, demand the utmost in production and distribution with split-second scheduling of manufactured parts, and see in this universal calendar a means of correcting past man-made errors. Errors must necessarily creep in where complete coordination and hour-by-hour deliveries are demanded on one side but where the scheduling of these millions of manufacturing processes depends on an erratic calendar that never stays put.

SETTING TIME ARIGHT

By Elisabeth Achelis, President of The World Calendar Association

An Address Delivered before The Women's City and County Club, Poughkeepsie, N. Y., January 15, 1943

WE have come here to discuss a most timely subject—Time itself. As Hamlet has said, "the time is out of joint," but today, most happily, we have the solution to set Time aright.

There are three matters which give us grave concern: the winning of the war as soon as possible; the adjustment of our affairs to meet increasing taxes; and the planning for a "just and durable" peace. How this solution, the new civil calendar—The World Calendar—can participate and be a valuable aid in meeting these problems is the subject of my talk.

To answer these satisfactorily, let us briefly review the defects of the present calendar.

The greatest objection is its shifting nature. Days and dates never agree; weeks roam crazily in and out of the months; months are so different in length that we must count either with the aid of the knuckles on our hand or recite a childish rhyme; quarter-years vacillate between 90 and 92 days; half-years likewise are unequal varying between 181 and 184 days; and the new year always begins on a different day in the week. Nothing stays put.

Our calendar is so planless, has so little order and no coordination that it confuses accounting systems, business efficiency, school and college schedules, and our many daily affairs which include clubs, family life, civic and defense duties. Comparability is almost impossible and the holidays break awkwardly into the week, haphazard fashion.

Months have either four or five Saturdays, important to the retailer; four or five Sundays, vital to the churches; four or five Thursdays, pivotal days to the hotel keepers; and four or five Mondays, often referred to as "blue Mondays." And holidays, too, are frequently more of a worry than a pleasure in this shifting calendar!

Christmas, just past, coming on a Friday caused headaches to many of us. Should the Saturday be kept open for business or closed? The result, some stores and businesses were closed on Saturday and others remained open, causing confusion and unfairness. The Saturday following New Year's Day, however, was in many instances a working day.

In talking about working days, let us say weekdays, it is important to note that these vary in the months from 24 to 27, exclusive of Sundays.

The present calendar is really the most erratic of the many systems we use in our lives. And the reason for this? It is 2,000 years old, hailing from the time of Julius Caesar. Incredible, isn't it, that civilization should have put up with it for so many centuries—all told, 19! We are using today a calendar of pagan origin with its strangely irregular lengths of months.

With these defects clarified we can now more clearly understand why our ancient calendar is so little fitting to our age and so inadequate in our present crucial situation.

Today, when every second and minute, every hour and day, are so vital, have we the right, the justification, to cling so blindly to the Gregorian calendar on the premise that other things are more important? Certainly there *is* nothing more important than the winning of the war and we believe that a change to a better calendar as soon as possible will materially aid us in this.

For the winning of the war three essentials are imperative: well-directed plans, order, and coordination. We need these in Washington, in war production, at the front and at home, in civilian defense, and with our citizenry.

The military has given us, civilians, a new word, "logistics," which Lieutenant General Somervell defines as "the art of getting the right number of the right men to the right place with the right equipment at the right time. . . . Good logistics alone cannot win a war. Bad logistics alone can lose."* Stated in another manner, do everything with coordination, wasting no time, labor, effort, money and material.

In discussing war production, let us consider the first quarter of 90 days in the calendar-year and compare it with the second quarter of 91 days, and we shall see how illogistical is the calendar. We find that January has 8½ non-productive or overtime wage-days, consisting of five half-day Saturdays, five Sundays and at least one holiday. February has eight such days and March has six on which overtime wages are paid. All told, there are 22½ overtime wage-days if they are to be producing days, so needed for war production.

Let us also suppose that 90-day delivery dates have been promised on some vital material or part. The manufacturer finds himself with 90 calendar days, but actually with only 67½ ordinary working days in which to make the 90-day delivery.

In considering the second quarter, April, May and June, 91 days, we find this quarter contains 70½ ordinary working days, with the remainder 20½ non-productive or overtime wage-days, so that there exists a difference of two days between these two quarters.

*Proceedings of the Academy of Political Science, January, 1943, Page 161.

Unless the concern promising delivery has carefully checked the regular working days in each quarter and the added holidays and overtime working days, there is a lapse of two days. It is a labor burden that might spell the difference between profit or loss, between specified or delayed delivery, all the result of the present vacillating calendar.

At a time when engines, parts, instruments, guns, tractors and wings, each produced in separate plants ofttimes hundreds of miles from the point of assembly, an interval of two or three days might well play havoc with production schedules of our carefully coordinated, high-speed assembly plants. Our present time-system is not an aid to our best war efforts.

A most valuable factor in our lives today is the radio. How many realize that we could not enjoy our amazing radio programs were it not for Standard Time, established in 1883? Radio reception is continuous 24 hours and encircles our globe. Only because our clock time is standard and ordered is this remarkable feat possible. Why, then, is not our calendar as efficient as our clock?

Mark Hawley, one of our well-known radio commentators, has given us an interesting example. He tells us that 15 minutes on a national hook-up costs about $2,700 outside of talents and production costs. Our present system of reckoning time, regarding days, weeks and months, costs New York City approximately $5,322,886.25 a year. Thus our Gregorian calendar costs the taxpayer $607 an hour. Then, he continues, a radio speaker, for example, often must know on what weekday a particular date a month hence will fall.

He has no immediate calendar at hand and every second counts. So he rapidly figures 30 days has September, etc., and the months that have 31 days, calculates backward or forward as the case may be, until he has found the day of that particular date. About 30 seconds of air-time has been frittered away because of the faulty calendar. To an average person it would take one minute, counting for possible mistakes and repeats.

This loss repeated every day by half of the population in New York City would consume 58,333 hours daily, equivalent to 7,291 working days. On the basis of 25 cents an hour wage minimum, he continues, this would be $14,583.25. And this amount represents only one day's counting in our crazy calendar. The yearly bills, according to Mr. Hawley, would be well over five million dollars. And all this useless expense, that brings money and pleasure to no one, is the result of days and dates incessantly varying in the calendar!

With the additional taxes levied upon practically every one of us, it becomes increasingly urgent to watch every outgoing dollar. Our Federal taxes must be paid four times every year, on the 15th of March, June, September and December. This year these dates come on Monday, Tuesday, Wednesday and again on a Wednesday. A year ago they fell on Sunday, causing the tax to be paid on Monday, then a Monday, Tuesday and another Tuesday; and next year on Wednesday, Thursday, Friday and again a Friday. Incidentally, similar shifting of days is due when we pay insurance premiums. All this naturally adds to our financial burden and mental strain. What a detriment our calendar is!

Coming to the last matter which concerns us, how can we plan for a

just and durable peace with a calendar that is so confused, disjointed and inefficient? It is like pouring new wine into old bottles. To paraphrase, how can we effectively build a new world with an ancient outworn calendar? When we consider that our calendar is a fundamental requirement for everything we do, it does seem incongruous to speak of just, when the calendar is unjust, and to speak of durable, when the calendar is variable.

The new World Calendar of 12 months and equal quarters is ready and available, eminently capable of aiding in war production, in tax payment and in the planning of peace. Out of situations that are confused, the new time-plan will make the difficult easy, and the complicated simple. In its mathematical and carefully laid out arrangement it supplies that which the present calendar lacks.

The World Calendar is well directed, ordered and stable. Each time-period coordinates with all the others at the end of every quarter-year, four times a year.

Let us see how simple this is. Taking the first quarter as a pattern, we observe that it begins on a Sunday, ends on a Saturday and contains three months. The first month has 31 days, the other two 30 days each, making a rhythm of 31, 30, 30. Each month has 26 weekdays, exclusive of Sundays, and this gives the quarter-year exactly 91 days, 13 weeks or three months. Every quarter parallels a season.

For the first time, there is perfect agreement within the calendar, as well as a retaining of the scientific accuracy. And, in addition, it has order with variety. And who doesn't like variety?

This 364-day year, however, is short of the 365th day and in leap years the 366th day. These days are necessary to keep the calendar true to the seasonal year.

The 365th day becomes an extra Saturday, the Year-End Day, that follows every December 30th, is known as a World Holiday and dated December W. And the 366th day is another extra Saturday, the Leap-Year Day, that follows June 30 in leap years, is another World Holiday, and dated June W. This is the plan of The World Calendar.

The one commodity that we always have with us is Time. Instead of scattering, wasting and spending it wantonly as is done in the Gregorian calendar, The World Calendar conserves it.

With The World Calendar in operation war production and business activities need not be concerned about the differences in the quarters and the discrepancies of one, two or more days, as these do not exist. With every quarter equal and ordered, and with every time-period coordinating perfectly, the calendar is not only scientifically accurate, it is also logistical in the military sense, an invaluable aid to the prosecution of the war.

For the paying of our taxes, to know that the 15th of March, June, September and December will always fall on Friday—the last full business

day—is a real help, not only to the citizens but to the government as well. And why? Because the new calendar is stable, days and dates always agree. We will know that March 1 is always a Friday; December 25 a Monday; Labor Day, Monday, September 4.

Let me refer more specifically to Labor Day. In 1941 it came on Monday, September 1, and in 1942 on Monday, September 7. There was thus a difference of one entire week in the opening of schools, a difference that caused real disturbance in the school schedules for faculty, teacher and pupil. And our Thanksgiving Thursday will always be November 23. By act of Congress, December 1941, Thanksgiving was established on the fourth Thursday in each November, ending the previous shifting last Thursday, between the fourth and the fifth. This step of stabilizing Thanksgiving should logically lead to the stabilization of the calendar.

With the ordered, coordinated and stable World Calendar in use, it is now readily seen that here is a vital instrument that will materially aid toward a just and durable peace. When we say peace, I like to associate it with the Chinese word for peace. Theirs is a composite word, *Ho Ping*, meaning harmony—equity. Certainly these qualities are inherent in The World Calendar which in plan is harmonious and in arrangement equitable.

World unity—a federation of nations—is our great hope, in which every nation will have its rightful and just part to play in our common world. Toward this end the universally observed World Holidays are symbolic of the "healing leaves" of the tree of life which will draw all nations and peoples closer together.

It has been said that "Time which 'takes survey of all the world' should itself be one and the same for all the world." It thus becomes our bounden duty and obligation, doesn't it, for every one of us to see that The World Calendar is adopted at the earliest possible time, which is January 1, 1945?

But you will say, why January 1, 1945?

Experience has taught us through many centuries that to make a change effective it should be done with the least disturbance. When a day and date of the old calendar coincide with a day and date of the new, it is natural, nay, imperative, that that is the appropriate moment to make the change. This occurs on Saturday, December 30, 1944, in both the outgoing and the incoming calendars. The following day, Sunday, December 31 in the old becomes the extra Saturday, Year-End Day in the new, the *first* World Holiday, December W, 1944. And The World Calendar will begin a new era of time with Sunday, January 1, 1945.

Toward the adoption of The World Calendar, let everyone in their homes, their clubs, among their business associates, in their civic activities, speak and work for this calendar. We have no time to waste; it brooks no delay. Write to the President, the Secretary of State, and other govern-

ment officials stating the need for this World Calendar, urging action.

Among the many organizations which have approved it, I can mention but a few: the General Federation of Women's Clubs, and the National Federation of Business and Professional Women's Clubs; the National Education Association and the World Federation of Education Associations; the American Association for the Advancement of Science, the American Academy of Arts and Sciences, and the International Astronomical Union, Commission 32, 1922; the New York State Chamber of Commerce and that of St. Louis; and three notable Chambers of Commerce in the British Empire; and the Labor Conference of American States in Chile, 1936.

And among nations, 14 have given it their official approval—Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay. This list is most interesting as it cuts through national, racial, color, and religious barriers, a true indication that time, the civil calendar, belongs to and affects us all alike.

A wonderful opportunity lies before the United States, to act and take the leadership—joining the 14 countries which have spoken and invited the other Americas to act. There would be a solid America behind this movement and the Western Hemisphere would act on the modern civil calendar as did the Eastern Hemisphere with the older calendars.

And now, before I close, a brief word about Easter with its fixed date. We realize that this is a religious subject. Any decision regarding a fixed Easter, therefore, rests with religious authorities. It would be highly desirable, although not imperative, were the churches to act on a fixed Easter about the same time that governments act on the civil World Calendar. To justify this let me give the following two quotations:

> "It is worthy of recalling that during the pontificate of Pope Pius X the International Congress of Chambers of Commerce received, in 1912, the following statement: 'The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts'."* . . .

In an interview between His Eminence, Alfred Cardinal Baudrillart and Hubert Forestier, published in the *Paris-Soir*, April 1936, on Easter stabilization:

> "Pius XI was inclined to admit the proposition. . . . The Pope is of the opinion that the thing can be done and that there would be great advantages. . . ."**

And the Protestant churches have even gone further in their endorsements for a fixed Easter in The World Calendar.

* "League of Nations and Calendar Reform," by Essy Key-Rasmussen. *Journal of Calendar Reform*, Vol. 12, Page 81.

** *Journal of Calendar Reform*, Vol. 12, Page 43.

THE AGE-OLD FESTIVAL

By Lois G. Hutchinson

From Children's Religion, *April, 1942. Used by permission of the Pilgrim Press*

THE day of the resurrection of Jesus Christ has been observed as the most important and joyful of all Christian festivals. Christians of old celebrated it as "the happiest of days," "the Sunday of Joy," "the festival of festivals." Pope Leo I named it "the day alone great," and through the centuries Christian believers have observed the Resurrection as the central fact of the Christian religion. The Crucifixion and Resurrection occur just preceding the Passover. Much of Christianity has Hebrew backgrounds; so Easter has its roots in the Passover.

The Hebrew people celebrated the coming of spring and the awakening of the spring sun. The Jewish Passover is a nature festival as well as a commemoration of the act of the Angel of Destruction who "passed over the houses of Israel in Egypt when he smote the Egyptians." The feast is a time of great importance as celebrating the beginning of Jewish freedom and the subsequent beginning of the national life. The egg shown at the first Passover meal is a reminder of the sacrifice of the Jewish nation "when the Temple stood," and is also a symbol of reawakening life.

After the time of Jesus, the early Christians continued to take part in the Passover celebration, but they no longer observed the historic rites connected with its observance. But all of those who became followers of "The Way" were not originally Jews. As Paul went abroad preaching, Gentiles and pagans embraced Christianity. These people brought with them into the new religion memories of pagan spring festivals. The customs of these festivals were gradually taken over and reinterpreted to become part of the Christian festival of spring.

Students of mythology have found that the name Easter is derived from the old heathen feast of *Eostre,* so called because the spring sun has its birth in the east. Only countries of Anglo-Saxon origin use this word or its derivatives. The English name is *Easter;* the German, *Oster.* The French name *Pâques,* the Italian, *Pasqua,* the Spanish, *Pascua,* are all derived from the Hebrew name of the Passover—*Pasach,* with which Easter is closely akin. In Apostolic times, Christians came to celebrate the Resurrection of the sacrificed Lamb of God at Easter and it was natural to call

it by the same name as the Passover Feast which they had formerly observed.

In Teutonic times, Christians put into their celebrations of the awakening of the Son of Righteousness much of their joy at the awakening of the spring sun after the long darkness of their winter. These two influences probably were the causes of the choice of a name for the Christian festival being made quite late in the history of the Church. As late as in the reign of Henry VI of England the day is called Ostur Day in some places, in others Pasch Day, others Goddes Sunday. Though late in being named, Easter is the oldest of Christian festivals, its observance beginning in the Apostolic Age, although nothing concerning the observance is to be found in the New Testament. Some type of its observance must have begun shortly after the time the New Testament was written, as there is a record from perhaps as early as the second century of the difficulty in settling the date.

The Council of Nicea, summoned by Constantine in 325, settled upon the same Sunday throughout the world. Following the edict of the Council, a universal date was set by the Pope, but owing to differences of longitude and calculation of time, Easter Day could not fall on the same date in all the countries of the world. A regulation of Constantine then set Easter as the first day of the New Year.

This day was observed in France until 1564, other countries having discontinued the custom before this date. When Gregory XIII corrected the calendar in 1582 a definite method of determining the date was agreed upon and Clavius prepared tables for the Pope. Western churches follow this method, our Easter coming on the first Sunday after the full moon, following the vernal equinox. However, some of the Eastern Churches do not follow the Gregorian calendar. The Christian world is not entirely satisfied with this method of fixing the date of Easter, various methods of setting one date having been attempted, but as yet no international action has been taken and the Gregorian method continues in use.

Winters in northern lands, such as Russian and Sweden, were long and cold and dark. The pagan custom of Easter fires, originating in Ireland, was early adopted by the northern countries as well as most of the other European countries. These fires, indicating the victory of spring over winter, were set on mountaintops and hillsides. Every fire must be a new one, kindled from friction, not from already burning fires, tapers, or torches.

Six hundred years before Christ, Greek parents told their children the legend of Persephone to explain the return of light and life to the earth after the winter darkness. Persephone, daughter of Demeter, goddess of the fruitful earth, and Zeus, father of all the gods, was loved by all and especially by Aidoneus, king of the underworld, who desired her for his

bride. One day while playing with the daughters of the ocean, Persephone saw in a distant field hundreds of blooms of a flower more beautiful than any the earth had ever before seen. It was the iris, and from its heart rose an exquisite perfume. As Persephone ran toward the field with arms outstretched, the earth suddenly opened and out dashed Aidoneus in his golden chariot. Seizing the girl in his arms, Aidoneus bore her off to his palace in the underworld. As she saw the lights of earth disappearing, Persephone uttered a piercing shriek that went through the heart of her mother.

No one saw the chariot and heard the cry except Hercate from her cave and the all-seeing Sun. Grief-stricken, Demeter wandered through the earth for nine days seeking her daughter. On the tenth day she met Hercate who told her what she had seen. Together they went to the Sun and he told them what had happened. Demeter was filled with anger at Zeus for allowing such a thing, and refused to take part in the assembly of gods and men but went to a temple built to appease her where, with her face turned to the wall, she mourned for her daughter. Here she sent a famine upon the whole earth and there was lack of food for men. Finally Zeus sent messengers to persuade her to lift the curse but she would not until she should once more see her daughter. Zeus then commanded Aidoneus to release Persephone.

Aidoneus loved his bride, but dared not disobey the command of Zeus. Aidoneus knew that if Persephone ate food in the underworld she might not return to earth, so desiring to keep her, he persuaded her to eat a morsel of the pomegranate. Persephone was restored to her mother who, glad for her return, allowed the earth to be fruitful again, but because Persephone had eaten the morsel of pomegranate in the underworld, Zeus decreed that she must spend one-third of each year with her husband there. So winter comes, but new life and beauty come to the earth with the return of Persephone each spring.

Ancient peoples celebrated the spring festival with exuberance, and there are many stories and traditions connected with their jubilant welcome to the spring. In northern lands the long winters are cold and dismal and their people wait eagerly for spring. Fathers of families made a long, hard climb to a nearby mountaintop, each one carrying a lighted torch and a bundle of fagots. From the light that should be cast by the burning fagots, Baldur, the sun god, found his way back from the long winter night to bring the light of spring again to the valley. When watchers in the valley saw lights appear over the mountaintop they rejoiced for they knew spring would return to them.

Numerous customs have become a real part of the celebration of the Easter festival. There is a story of a German noble lady who in olden times was compelled to flee from home during war time, taking her two

children with her. Wishing to bring Easter joy to her own children as well as to those of the village in which she made a new home, she hid gaily colored eggs in nests in the wood. All the children were overjoyed when they found them, but could not believe that hens had laid such beautiful eggs.

As one little girl found a nest of colored eggs, a hare jumped out of a nearby juniper bush, and the little girl declared that the hare had laid the beautiful colored eggs. All the children laughed and clapped their hands and repeated over and over so many times that the dear little hare had laid the bright eggs that they came to really believe it. When the war ended and the duke returned to take his wife and children back to their former home, the duchess left a sum of money to be used every year to give the village children a feast of eggs.

The custom of feasts of eggs at Easter spread over the whole country, but only in Germany are Easter eggs laid by the hare. Of the numerous customs which have become a part of the celebration of the Easter festival, some have Teutonic origin and come directly from the heathen festival of spring gladness. Easter-eggs, Easter-games, Easter-fires, Easter laughter—all have heathen origin. Eggs were considered a symbol of germinating life by Egyptians, Persians, Greeks, and Romans. They were first colored in Persia, where only those colored red to represent the blood shed for redemption had any significance. Eggs were an important food to ancient peoples. In some countries they were the first food to be eaten after Lent.

In Russia the celebration of Easter began with a midnight service on Easter eve, and to this service samples of dishes to be served on Easter were brought to share in the blessing. Among these foods curds and colored eggs were prominent. Egg rolling on Easter probably originated in Germany and has spread to many other countries. Apples and little, round cakes were also rolled. In the north of England eggs were used in playing handball as well as rolled on the ground. And we have our annual egg rolling in Washington, originating from these practices.

The Church of Rome has considered eggs emblematical of the Resurrection. The hare was first made a part of Easter in Egypt, where Easter came at the beginning of the new year and the hare was a symbol of fertility. The practice of Easter fires has now been largely discontinued in homes but it is observed in large Catholic churches of Europe.

LEAP-YEAR LOGIC

By F. Hope-Jones, M.I.E.E., Fr.A.S.

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LEAP year is a most inappropriate title for a year which has a day added to it. It seems to imply the opposite. Can we not find a better word for a year which has 366 days in it instead of 365? For the purpose of this essay I propose to call it an *"extra-day"* year.

The length of the astronomical year is 365 days, 5 hours, 48 minutes and 46 seconds, that being the time taken by the earth to make one complete revolution round the sun. If we had made that our time-standard, making our hours, minutes and seconds a little longer, then every year would contain 365 days exactly, but our standard of time is based upon the rotation of the earth since it gives us day and night and has the most uniform motion of anything we know.

The periods of motion of the heavenly bodies are never divisible, one into another, without leaving a remainder, they are what is called *incommensurable*, so this untidy overflow of hours, minutes and seconds must be accepted and corrected by some such device as putting in an extra-day year at suitable intervals.

If the residue were exactly 6 hours, then one extra-day year in every four would adjust it, giving us 25 extra days in every 100 years. But 6 hours is 11 minutes 14 seconds too much, so when we put in the extra day of 24 hours every fourth year, we put in an excess of 44 minutes 56 seconds for every group of 4 years, amounting to no less than 18 hours, 43 minutes and 20 seconds in a century.

Our present method of dealing with this accumulated error is to drop out an extra-day year once every 100th year. But this overdoes it, it drops out 6 hours, 1 minute and 36 seconds too much (44 mins. 20 secs. $\times$ 24 = 17 hrs. 58 mins. 24 secs.) 24 hours — 17 hours 58 minutes 24 seconds = 6 hours and 1 minute and 36 seconds. This obviously calls upon us to omit the omission every 400th year, but this replacement of the extra day every 4th century overdoes it and we swing in the opposite direction.

Thus in our attempt to divide the indivisible, to make the earth's rotation on its axis fit into its revolution round the sun, we swing like a

pendulum, first too far to the plus side (365¼ days) then too far to the minus side (by omitting the extra-day year each century) then too far to the plus side again (by restoring the extra-day year every 400 years) but we are still left with an accumulating error.

This recital is becoming monotonous so I will not discuss how the final surplus should be dealt with; you will be getting tired of following the Gregorian rule through its performance of diminishing swings.

Is there no short cut, no simpler way of keeping our calendar in step with the sun and the seasons? Can we not improve upon the Gregorian century rule so that it may give us a more precise result in a more simple manner?

The answer is in the affirmative and the object of this article is to demonstrate the method and prove it.

The problem may be stated thus:

It is required to find what is the proportion of the years with 366 days to years with 365 days that will precisely absorb the annual excess of 5 hours, 48 minutes, 46 seconds and to insert them at intervals as nearly uniform as possible.

The proportion is 31 to 128, and one year of 366 days should be inserted every fourth year, excepting only the 128th.

Thus we begin as before by making every fourth year an *"extra-day"* year. As a foundation, this cannot be improved upon and it has a respectable ancestry. Julius Caesar introduced it in the Julian calendar dating from 45 B.C., assisted by Sosigenes, a famous astronomer of Alexandria. He estimated the length of the year at 365¼ days and put in a year of 366 days every fourth year. This idea had been proposed by Eratosthenes at least 150 years before. Pope Gregory XIII improved upon it in 1582 and stated it thus: every year divisible by 4, but not divisible by 100, is a leap year, except those divisible by 400 and those *are* leap years.

Let us substitute the figure 128 for the 100—just that and nothing more and, by so doing, finish the job completely, cleaning it up without any further swinging to and fro between over and under correction. There will be nothing left to correct.

That omission of 3 out of 4 of the century years was good enough for the dark ages, but must have caused, in the aggregate, a vast amount of trouble. It belonged to an age of astrology rather than astronomy and it is not to the credit of civilization that we have submitted to it for so long.

Like the calendar itself, it can be permanently corrected by a very simple alteration, and now that calendar reform has entered the sphere of practical politics and will probably be adopted in 1945, I look forward to the old unsatisfactory leap-year rule being swept away by the 31-128 solution.

It is proved by the following simple sum in arithmetic:

There are 32 groups of 4 years in 128 therefore there will be 31 years of 366 days and 97 ordinary years of 365 days, so the total number of days in the period will be $(97 \times 365) + (31 \times 366)$

365		366		
97		31		
2555		366		
3285		1098		
35405	+	11346	=	46,751

The length of the year given	365.2422
in the *Nautical Almanac* for	128
1942 is 365.24219879 days.	
We will be content with 4 places	29219376
of decimals and will multiply it	43829064
by 128	
	46,751.0016

The difference is less than 1 second and this small residual error will tend to correct itself in centuries to come since the length of the day is increasing.

Let no one say that there is any merit in putting in or taking out leap years at the end or beginning of a century. The one omission of every 128th year could be published in advance indefinitely.

OBITUARY NOTES

JOSEPH F. O'CONNELL, Attorney, Ex-Congressman and Manager of the George Robert White Fund, Vice President of the American Irish Historical Society and for many years a prominent figure in Boston, died December 10, at the age of seventy. As Vice Chairman of the National Commission on Uniform State Laws, as a leader and crusader for a betterment of political and social plans, Mr. O'Connell contributed much to the progress of The World Calendar Association. He was appointed manager of the $6,000,000 George Robert White Fund and upon termination of his term of office was reappointed. He was serving in that capacity when he died suddenly while with his wife he was visiting friends in the Hotel Lenox in Boston. Mr. O'Connell was the father of eleven children, six of whom were in the armed services at the time of his death. Since then a seventh son has become a member of the Army Signal Corps. Mayor Tobin of Boston, together with many other civic leaders and humanitarian leaders, paid tribute to this Boston citizen.

BUILDING MANAGEMENT AND THE WORLD CALENDAR

By Richard B. Gilliam, President, Gilliam & McVay, Inc.
Real Estate Management, New York City

WHILE statistics are meager, I feel it safe to assert that the life expectancy of people engaged in the business of building management is far less than that of the men who build the steel and brick structures that they manage. Those in this business who do not die young usually go stark, raving mad, or seek release by changing to less arduous occupation, such as steer wrestling or motor-cycle racing.

There was a time, I suppose, when individuals and corporations owning buildings took care of the renting and maintenance themselves. But the mortality rate mounted at such an alarming rate they found it necessary to shift the task to firms specializing in this class of work.

This, which at first was an experiment on their part, grew into practice and now it is general. No one who is not bilingual and ambidextrous, and no one who cannot listen to two telephones at the same time—while carrying on an animated conversation with a disgruntled tenant at one and the same time—can qualify for this sort of unappreciated work. They must be diplomat and mechanic and salesman, carpenter and engineer, and skilled in the manly art of self-defense to do a thorough-going job for a man or corporation who owns the buildings they manage.

Mrs. Jones, and any reference to names and places is purely coincidental, is angry because the paint on the bedroom walls does not seem to match the flower decalcomania on her French dresser. Mrs. Smith promises to move forthwith unless something is done about the people upstairs. The people upstairs, as a sort of counter-irritant, mince no words in telling you that there will be no more rent from them unless you make Mrs. Smith get rid of that "dreadful" dog.

An engineer in one of the buildings calls to say he needs 6 feet of 2-inch pipe and would you please arrange a priority application. The painting contractor is on the phone to say that three more men have quit to work in a defense plant and Mrs. Thompson's apartment can't possibly be ready tomorrow.

A man from the City Building Department leans casually on your desk

and coldly, but firmly, insists that unless fire escapes are erected on the building on Teller Street it will have to be vacated. And steel for fire escapes is harder to get than the men to put them up.

Mixed in the morning mail is the fourth letter from those people in No. 16 giving a new and better reason why last month's rent check has not been paid. There are pay-rolls to figure, rents to check, bills to pay, men to hire, and apartments and storerooms to be rented. And so it goes all day, as long as the office is open.

A building management firm must have the versatility of a country doctor, the diplomacy of a British servant, and the patience of Job. We grasp at new ideas, at better ways of doing what we have to do, and for methods whereby we can accomplish more in less time, with the alacrity of the man on the flying trapeze.

That is why I, for one, have been tremendously impressed by the simplicity, the definiteness, and the regularity of The World Calendar, with its 12 months and equal quarters. Much of the mental and nervous strain is the result of the crazy calendar we use. One of the bug-bears of our business, and actually one of its inequities, is the fact that tenants pay as much rent in February as they do in March. The servicemen, superintendent, engineer, and maids are usually paid by the week, on a monthly basis, so here again inequity and unfairness creep in.

In spite of the multitudinous detail that surrounds the operation of property and in spite of the irritating, time-taking phases that are always a part of details having to do with people themselves, our greatest task is really that of figures. There are commissions that must be paid to salesmen and renting agents, there are salaries which must be paid to superintendents and other employees. There are deductions which must be made, taxes to figure, insurance to pay, all taking a tremendous amount of paper work, and mental effort that is sabotaging our valuable time.

I can see even without making a meticulous study where these operations under a calendar of 12 months with equal quarters would ease this burden to a marked degree. With holidays moving through the week as they do under the present calendar, there is a constant recurring problem of wages, vacations, and seasonal work which has to be taken into account. Vacation schedules are always a headache because tenants demand the same service during summer vacation periods that they do during the more settled fall and winter seasons.

Contracting firms that repaint, repair or rehabilitate apartments or storerooms are never sure of completion dates without the overtime labor charges unless they sit down before their calendar and anticipate holidays, long week-ends, and Saturday half-days. I have seen many painting contractors finish a job at a loss, because in making their bid they failed to take into account a period abounding in unanticipated holidays.

Taxes are other specters that haunt building management concerns. Property taxes are usually paid semi-annually. So again unfairness creeps in when the first half of the year contains 181 days and the last two quarters contain 184 days. This is especially true in the case where the title of a property changes in mid-year. It takes a sharp-eyed accountant to remember the quarterly payments on insurance or the quarterly, semi-annual, or annual corporate income accountings, with the day and date changing constantly year after year.

In business properties where rents are based on basic or increased volume, the hazards of a changing, planless calendar become obvious. A short month broken up by two holidays cuts sales and necessitates tremendous reductions in profit, and naturally rent participation.

With The World Calendar all of these events and dates become changeless and perpetual. A plan once defined and placed in motion remains the same quarter after quarter, year after year. Only people in the real estate management business are able to appreciate the heavy load that such a regular arrangement of dates would take from their shoulders.

In cities like New York where "official" moving days are not staggered, May 1 and October 1 always present a problem for building management concerns, as well as trucking companies. This problem becomes doubly burdensome when these dates fall on or near week-ends. The World Calendar with its fixed days and dates would obviate this dilemma.

Of course, there would still be the constantly complaining Mrs. Smith, the Jones' dog, and the people in No. 16 would be late with their rent. It will still be impossible to find the perfect apartment house staff. But, with the introduction of The World Calendar that does stay put and is ordered and regular, the confusion and irritation now occasioned by a calendar that won't stay put would be replaced by a much needed and deeply satisfying relief to the harassed group of jittery real estate men who classify themselves under the somewhat confusing title of "Property Management Groups."

ADDITIONAL OBITUARY NOTES

Since the publication of the last *Journal of Calendar Reform*, we have learned of the death of three citizens of foreign countries, each a long friend and supporter of The World Calendar. These include *Dr. Robert Schöpfer*, a member of the Radical Democratic Party in Council of States, who died in Bern, Switzerland; *Professor Carlos Porter*, who died in his home in Santiago, Chile; and *Dr. Luis Roca de Togores y Perez del Pulgar*, who died in Madrid, Spain.

BROAD SECTION OF AMERICA SEES EARLY ADOPTION IMPERATIVE

MARK TWAIN once said that "everybody talked about the weather, but no one seemed to do much about it."

Since the United States took on the task of being the Arsenal of Democracy, with the later acceptance of full membership in the United Nations' war effort, many of America's leaders have had but little time to think about The World Calendar with its 12 months and equal quarters.

However, now that the vast job of organizing industrial America and enlisting adult America in this relentless fight for our lives has well started, these thinking people are again beginning to "do something" about early adoption of The World Calendar.

They see a concrete parallel between the orderliness and efficiency of The World Calendar with the planning and efficiency in the conduct of the war effort.

These people and the organizations they head are taking specific action and recommending the adoption of The World Calendar so that greater harmony and more perfect synchronization of the involved schedules in our production plants may be possible. They see the demand for greater planning, the need for split-second coordination, and the interlocking efforts of our international actions hastened and made more purposeful by the streamlining of time.

Indicative of the interest of retail merchants is the action recently taken at the National Convention of the National Retail Dry Goods Association. This group, composing the vast majority of the leading mercantile institutions in America, voted at the Director's Meeting in January to appoint a committee to study The World Calendar in its relation to retailing.

This logical rearrangement of dates has already received the personal endorsement of such men as: Arthur C. Kaufmann, President, Gimbel Brothers, Philadelphia; A. C. Thompson, Assistant to Director, Associated Merchandising Corporation, New York; H. M. Uline, Vice President, Adam, Meldrum, and Anderson Company, Buffalo; Charles B. Dulcan, Sr., Vice President and General Manager, Hecht Company, Washington, D. C.; F. McL. Radford, President, Bon Marché, Seattle; F. R. Atcheson, Comptroller, Marshall Field and Company, Chicago; Jay Iglauer,

Vice President, Halle Brothers Company, Cleveland.

The irregularity of the present calendar, together with the fact that it defies comparisons with previous periods, together with the illogical arrangement of holidays and vacation dates, is playing havoc with retail planning, buying, and selling.

Not only has this large national organization appointed a committee to investigate the calendar, but the Fraternal Congress of New York, together with the Fraternal Congress of Maryland and the District of Columbia, a group of Fraternal Insurance Executives representing more than four million policyholders, unanimously adopted a resolution to modernize the present calendar, urging the adoption of The World Calendar of 12 months and equal periods. The combined membership of the societies residing in these two states and in the District of Columbia holding membership in the two congresses is 418,681, and the aggregate membership is 4,166,681.

Similar action was taken by the Lions Club of Ephraim, Utah, and the Rotary Club of Devils Lake, North Dakota, also passing resolutions asking that this change be made and that Congress take action to this end.

At meetings of the Kiwanis Club of Elizabeth, New Jersey, the Lions Club of Artesia, New Mexico, and the Weyauwega, Wisconsin, Lions Club, the President was instructed to appoint a committee to investigate The World Calendar advantages as they apply to business in general as represented by a broad membership of these service organizations.

The resolution of the New York Fraternal Congress and the Congress of Maryland and the District of Columbia is given below and contains the basic details of resolutions passed by the other organizations mentioned above.

Observers see in the action taken by these widely divergent organizations and associations a realization that action for a change in our present calendar should be hastened, not only as an aid to greater war effort and greater efficiency, but also as a means of cementing international relations when the war is ended.

The acceptance and adoption of The World Calendar by the United States before January 1, 1945, even though peace negotiations follow later will do much to give to the new world, not only a standard method of calendar accounting, but a common denominator of planning that will work for greater international relationship and social harmony as well as greater trade coordination.

The resolution follows:

> WHEREAS, the National Fraternal Congress of America representing eight millions of fraternalists through its Presidents' Section has heartily endorsed the plans of the World Calendar Association for needed reform of the calendar into a twelve month year composed of four equal quarters and a uniform and balanced

schedule which would greatly benefit the fraternal insurance societies and the entire insurance system, and

WHEREAS, the present unbalanced, irregular and unsettled calendar would thus be replaced by a balanced, regular and perpetual calendar which has been favored by 14 nations, and

WHEREAS, the proper time for world adoption of such an improved and revised calendar would start with the year 1945; therefore be it

RESOLVED that the Fraternal Congress of this State urges the Congress of the United States of America and the President of the United States to further the adoption of this calendar reform which would be helpful to all citizens, including the eight million members of our societies.

Further support was given The World Calendar by a resolution unanimously adopted by the Women's City and County Club of Poughkeepsie, of which Miss Rhoda Hinkley is President. This representative group of women leaders passed a resolution similar in general tone to that approved by the Fraternal Congresses on February 19 and 20, 1943. The endorsement followed closely a speech made before this group of women by Miss Elisabeth Achelis, President of The World Calendar Association, which is given in full in another section of the *Journal*.

LATEST LENT OF CENTURY

From* New York World-Telegram, *March 8, 1943

The Christian world will begin observing on Wednesday the latest Lenten period of the twentieth century because of an astronomical condition occurring only once in a hundred years.

Maude Bennot, Director of the Adler Planetarium and Astronomical Museum, Chicago, said that March 10 and April 25 are the latest possible dates in the calendar on which Ash Wednesday and Easter, respectively, may fall. The last time Easter was this late was in 1886; the next time will be in 2038.

"The peculiar rules for selecting Easter and Ash Wednesday were made in 325 A. D. at the Council of Christian Churches at Nicea in Asia Minor," Miss Bennot said. According to that decision Easter falls on the first Sunday after the 14th day of the moon falling on or after the vernal equinox (first day of spring), which this year is March 21.

The reason for basing the selection of Easter on the dates of the moon was that in the early centuries of the Christian era, the pilgrims needed moonlight to travel safely on their way to the great yearly Easter festivals.

Explaining the mathematics of Easter, Miss Bennot said the moon which comes after the vernal equinox this year begins on April 4. Fourteen days after that date is April 18, which happens to fall on a Sunday, and the next Sunday after that date is April 25, or Easter.

Once the Easter date is determined, Ash Wednesday is found by counting back 40 days—the length of Lent—not counting Sundays, thus bringing this year's date to March 10, Miss Bennot said.

TIME AND CALENDARS

By Charles K. Robinson

Abstracted from a paper read before the Quiz Club, Pittsburgh

HOW old is the earth? Nobody knows, but when in 1862 Lord Kelvin advanced the theory that it was at least 20 million years old the idea met with a storm of angry challenges; and Lord Kelvin was ostracized in certain quarters.

Today we listen to estimates that the age of the earth is a hundred times greater than Lord Kelvin advocated 80 years ago—and wonder.

Just now there is a remarkable consensus that the world is at least two billion years old.

If we assume the age of the earth at two billion years and the unit of 100 million years to be a *Day* in the life of the earth—as we now use the unit of *light years* without hesitation to measure stellar spaces—then we find that man appeared upon the earth in the last eight minutes, and the whole story of historic man—who appeared about 6,000 years ago—passes in the last five seconds of this earth's twentieth *Day*.

A cycle of the earth about the sun is inconsequential in the life of the earth, but is all-important in the life of man because it measures his year. And so the shadow of nature creeps into the life of man—and becomes a calendar. Man has quite generally measured and reckoned his years in the time it takes the earth to travel around the sun. We now know that at the present time it takes 365 days, 5 hours, 48 minutes and 46.15 seconds.

The oldest calendar is the Egyptian which began, according to the historian Breasted, in the year 4236 B.C., but the calendar which really made our present one was the Julian, patterned after the Egyptian, and adopted by Julius Caesar in the year 45 B.C. Julius Caesar appointed an astronomer to redetermine the year and to establish a new beginning for the year. Caesar was advised that the year was 365 days and 6 hours, which was right within 11 minutes and 14 seconds. This error, by the time of Pope Gregory in the sixteenth century, had cumulatively amounted to ten days, so that the calendar was again out of line with the seasons. Pope Gregory appointed a commission of astronomers who were able to make more accurate observations and their recommendations resulted in the Gregorian calendar, which began with the year 1582 A.D. and dropped ten days out of that year. This calendar has gradually become the calendar of most Christian countries, but there are still a few churches which adhere to the old Julian calendar and carry along its error. This error now amounts to 13 days and as a result these churches celebrate Christmas on

January 7 of the following year. There is an error of 26 seconds in the Gregorian calendar. It will amount to a day in about 3,300 years.

There have been developed literally thousands of calendars, yes, tens of thousands. The oldest calendar is the Egyptian, believed to date back to 4236 B.C., which is the oldest ascertained date in the life of historic man. The second oldest calendar is the Jewish which dates back to 3761 B.C., and the third is the Chinese which dates back to 2357 B.C. The Greek calendar began with the first Olympiad, 776 B.C., the Buddhist with the birth of Buddha, 563 B.C., and the Mohammedan with the flight of the the Prophet from Mecca, 622 A.D.

The Jewish calendar is most confused and irrational because it gives close adherence to the cycles of the moon and tries to reconcile them with the solar year. It is developed around the theory of a 19-year cycle which requires the addition of an intercalary month seven times during the 19 years to keep the year synchronized with the seasons. A similar plan was adopted by the Babylonians, perhaps first adopted by them. The Jewish year is not a standardized or uniform year, the extra month operating to make some of the Jewish years not 365 days but 385 days. For instance, the Jewish year which began on September 15, 1928, did not end on September 15, 1929. It ended on October 4, 1929. The Jewish calendar assumes that it began with the Creation. The other calendars start from some outstanding event in the history of man, usually the birth of a great leader.

The Mohammedan calendar is controlled by the moon and by the moon alone. To the Mohammedan the moon is all-important. The Mohammedan calendar, therefore, adopts the moon as the controlling factor in its year and 12 moon cycles make a Mohammedan year. This is, of course, 11¼ days short of the solar year. No attempt is made, as in the Jewish calendar, to reconcile these cycles, so the Mohammedan calendar moves nonchalantly through the seasons; and at the end of about 32 years the Mohammedan year is momentarily back again in step with the solar year.

When Julius Caesar took up the matter of calendar reform his job was to work out the individual months to add up to 365 days. We know that the old fifth month of the Roman year, Quintilis, at the request of Mark Antony, was changed to July in honor of the great Julius Caesar. We also know that the sixth month of the Roman year, Sextilis, was changed to August during the reign of Augustus Caesar. Why does February happen to have only 28 days? There is no logic or reason in it, and it operates to unbalance the half-years, giving us only 181 days in the first half of the year and 184 days in the last half of the year.

There still remains in our calendar a remnant not of the Julian calendar but of the Roman calendar of Numa Pompilius—which preceded the Julian calendar. He started the year on March the first. It was therefore,

in order for the seventh, eighth, ninth and tenth months of the year to be named in accordance with their appropriate Latin names, Septem-ber, Octo-ber, Novem-ber and Decem-ber, but when January marked the beginning of the year these months automatically became the ninth, tenth, eleventh and twelfth months of the year. The names no longer corresponded with the appropriate Roman numerals. Our present calendar still carries these names of the old Roman calendar which preceded the Julian calendar, notwithstanding that for some 2,000 years these months have ceased to be the seventh, eighth, ninth and tenth months of the year. This situation is not only one of historical interest but also it shows the persistence of established habits and practices, erroneous or otherwise, and suggests that perhaps it is high time for us to review the whole matter and to examine into the merits and present usefulness of our own calendar.

There is one aspect of our calendar which calls—and calls loudly—for further thought and consideration. I refer to the matter of calendar reform which has now ripened into the proposed "World Calendar." It may be interesting before going into the plan to note that there is an historical background for this calendar in two widely separated parts of the earth, not the present World Calendar but the embryo of it.

The Egyptians developed a year of 12 months, each having 30 days, and the extra five days they decided should be separate and unrelated to the 12 months, and should be a five-day holiday period given over to festivities, to enjoyment and to relaxation. By one of those remarkable happenings, "the long arm of coincidence," a quite similar plan was adopted by the early Mexicans or Mayans. The Mayan calendar had a year of 18 months of 20 days each and likewise had five extra days which came at the end of the year and were treated as extra days or holidays. Unfortunately, superstition laid on its heavy hand and led the Mayans to believe that the five days were days of trouble and of danger. Their belief, contrary to the Egyptians, destroyed any value which the five days might have had for human use or enjoyment.

The World Calendar has been developed as the result of years of thought and study of all the things that should influence and control calendars. It is the ripened fruit of all of the thinking of mankind upon the subject and properly related to the latest scientific determination of the year. It is planned to have this calendar adopted January 1, 1945.

The World Calendar divides the year into four equal quarters, corresponding to the four seasons. Each quarter consists of 91 days, each made up of three months, the first month having 31 days and the other two months each having 30 days. The four quarters of 364 days leave an extra day which is to be added at the end of December and to be known as Year-End Day, the new World Holiday, December W. It would be a general and world holiday. This day would always fall on an extra Saturday because in the new calendar each quarter begins on a Sunday and ends on a Saturday. The first month in each quarter has five Sundays. Leap year will be provided for, as re-

quired, by adding an extra day after the 30th of June. The 30th of June always comes on a Saturday, so that the extra day would constitute an extra holiday at that week-end. Every attempt is made to have holidays come at week-ends. Any given day in the year will always come on the same weekday in every other year. In order to present the merits of the proposed World Calendar we now have the *Journal of Calendar Reform*, published quarterly, the primary objective of which is to secure the adoption of The World Calendar in 1945. In the Third Quarter 1940 issue of the *Journal*, one of its advocates sums up the case for The World Calendar:

"The new World Calendar will give to each month 26 weekdays in addition to its Sundays, and the days will be marshalled into the following week in an orderly way. The first day of the year will always fall on Sunday, the first day of the week, and the last day will always fall on Saturday. In the same manner the first day of each of the four quarters of the year will fall on Sunday, and the last day of each quarter on Saturday. Each quarter will have forever 91 days, with 31 days allotted to the first month in it, and 30 days allotted to the other two. It will be a perpetual arrangement in which days and dates will sing together for they will be synonymous. . . . The World Calendar's sole idea is to eliminate the incongruities of the present calendar, to iron out its inconsistencies and irregularities, and to give it perfect form and perpetual balance. . . . Its mission is twofold, first as a progressive device in the revaluation of time, and secondly as a common denominator by which all races of men may speak together in the same language of time."

P. W. Wilson in his delightfully entertaining and instructive *The Romance of the Calendar* has so aptly said: "A calendar is the framework of any civilization, the time index for all business transactions and religious observances, the rule by which all daily life is regulated. . . ."

VASSAR HEAD APPROVES

By Dr. Henry N. MacCracken

There is no more reason why the calendar should not be regularized than there was formerly against the metric system. Tradition is surely no stronger in one case than another. The advantages of quicker calculation as to seasons and dates outweigh any sentimental objection to the change. The World Calendar seems to me a very practical compromise, and goes about as far as people are willing to go at this time in reform. Let me wish The World Calendar Association all success in the prosecution of the plan.

CALENDAR PAPER BRINGS "A"

By Louis Greene

I heartily agree with your plan of having a World Calendar. You can't know how much I hope that The World Calendar is developed and in use everywhere. I have written a term paper on various calendars, and I included your plan. Surprisingly enough, I got an "A" on the paper.

WORLD CALENDAR WOULD EASE BURDEN OF RATION-WORRIED HOUSEWIFE

From Hagerstown Herald, *Maryland, February 2, 1943*

NESTLED along side the salt and pepper, the spices and cloves on the kitchen shelf, now come the pencil, the account book and the calendar, strange new companions for the housewife's pots and pans.

For now, with food point rationing an actuality, the housewife of World War II has two sets of books to keep. One accounts for dollars and cents in her weekly budget, and the other for the points in her war ration book No. 2. Of the two accounts, the latter presents the greater problem in meal planning and budgeting.

It has never been too much of a task to take the weekly food budget money and spread it into its various portions over the allotted period. But with a can of peas worth so many ration points, meat of various types, weights and grades soon demanding its share of the strictly rationed points, meal planning takes on involved significance.

Meals are going to have to be planned for the long haul. It is not at all inconceivable that if the present plans of the OPA are followed it will be necessary to purchase an entire "period" supply of canned or processed foods at practically the same time. Unfortunately this supply must be husbanded to last over a longer period of time than the city or other housewife is accustomed to.

Ration points can't be spent in the same proportion as money from the family budget. Money and ration points have little in common because prices charged for food may fluctuate but the points in the food ration book will remain distressingly static.

Homekeeping in the future will call for long-range planning. The canned, dried and frozen fruits, the canned soups or processed meats purchased Monday may have to be made to last far into the next month, and that is where the present calendar will add to today's kitchen confusion.

Take for example August with its five Sundays. Sundays call for extra food and extra planning. There is the usual heavy Sunday breakfast, followed by the big, lazy Sunday dinner. These two meals mean extra ration points. Yet these extra Sundays, scattered haphazardly through

the year, have not been taken into account by the OPA. Then, too, there is May with five Sundays and a holiday. May is a month that will call for a lot of figure work on the part of the housewife, turned accountant.

The solution to this mysterious new system of household, double-entry bookkeeping, says Howard Brooks, a New York restaurant owner, is to hasten the adoption of the ordered, perpetual World Calendar of 12 months and equal quarters. The World Calendar, advocated by several nations of South America as well as several European nations, has been studied and endorsed by business and professional men throughout the world. It divides the year into four equal periods, each quarter composed of three months. The first month in each quarter has 31 and the other two have 30 days.

With this equalized system of time-keeping, each month has 26 weekdays. Month-dates stay put and the weekdays and dates remain constant.

So Mrs. Housewife, with her ration point account book spread on the bread board and her budget money arranged in neat piles, would always know that the first month in each quarter included five Sundays, with each of the other two months a four-Sunday month.

The World Calendar Association, a non-profit organization formed in 1930, has enlisted the housewife to urge upon the government to adopt this simplified calendar for her future planning, now that America has become the granary of the world.

With The World Calendar in use, meal planning for the future will become a simple system instead of a haphazard, date-checking, bewildering problem; while the uncertainty of the present calendar will give way to orderly progress in the business and social world.

CHINA CALENDAR BAFFLES GIRLS

From New York Daily News, *February 19, 1943*

Girl reporters have been driving themselves daffy (or daffier) trying to figure out Mme. Chiang Kai-shek's age. In China, children are counted a year old the day they're born, and two years old the following January 1. A child born December 31, for instance, would be counted two years old after two days on earth.

Mme. Chiang was listed as 9, computed Chinese-fashion, when she was brought to this country in 1908. This would make her 44, Chinese-fashion. But many of our girls hold she is maybe only 42, Eastern War Time.

CURRENT PRESS COMMENT

1943 Has But One Friday the 13th; Yule on Saturday

Fargo (N. D.) Evening Forum
January 1, 1943

Despite the uncertainties that the year 1943 holds, it has a number of good features promised by the calendar.

To those who are superstitious, the 1943 calendar is cheering in offering only one Friday the 13th, in August.

There are four months which contain five Saturdays, good news for those paid by the week. January, May, July and October will be jackpot months for them.

Labor Day, Monday, September 6, and Christmas Day, Saturday, December 25, will provide double holidays—except for newspapermen who have to worry about putting out a Sunday edition on December 26.

July 4 falls on a Sunday—which won't make any difference to war workers who probably would have spent Independence Day making more ammunition had the day come in the middle of the week. Memorial Day, May 30, also is on a Sunday.

Armistice Day is Thursday, November 11, and Thanksgiving Day two weeks later, November 25.

Lent begins on Ash Wednesday, March 10, and Easter Sunday is April 25, last Sunday in the month.

World Calendar Director Addresses Elizabeth Clubmen

Elizabeth (N. J.) Daily Journal
February 19, 1943

Urging adoption of the new World Calendar as a means of increasing war production and streamlining war delivery, Emerson Brewer, Director of The World Calendar Association, speaking at a luncheon of the Kiwanis Club, pointed out defects and irregularities in the present calendar which hamper war production.

"The greatest objection to the present calendar is its shifting nature," said Mr. Brewer. "Days and dates never agree; weeks roam crazily in and out of the months; months are so different in length we must count them by reciting a childish rhyme; quarters vacillate between 90 and 92 days; half-years likewise are unequal, varying between 181 and 184 days."

Mr. Brewer explained the new World Calendar of 12 months and equal quarters and pointed out the ease of its adoption in 1944, with January 1, 1945, heralding the new era of time internationally.

"The military has given to civilians a new word, 'logistics,' which Lieutenant General Somervell defines as the art of getting the right number of the right men to the right place with the right equipment at the right time. Logistics has its place in civilian life as well," Mr. Brewer said. "Applied to civilian life it means to accomplish our tasks with the greatest efficiency, wasting no time, labor, effort, money and materials."

The Director of The World Calendar Association pointed out the advantages of definite dates year in and year out in the payment of taxes, in store accounting, in pay-roll calculations, and in school and educational planning.

He spoke of the enthusiasm with which this new calendar rearrangement had been received by leaders in the field of manufacturing, retailing, insurance, accounting and statistics, because plans and systems once established could be retained and followed without change year after year.

The orderliness of the new World Calendar arrangement appeals especially to the housewife, he said, because of the ease with which family budgets, holidays, vacations, and even meal planning under wartime rationing could be scheduled.

"There are three matters which give us great concern today," he concluded, "the winning of the war as soon as possible, the adjustment of our affairs to meet increasing taxes and the plan for a just and durable peace. The new World Calendar, planned, constant, orderly, with little change in our present calendar conception, becomes a definite aid in the accomplishment of these purposes."

EXCERPTS AND REVIEWS

The Time of Day

By DR. C. H. CLEMINSHAW

From The Griffith Observer, *Griffith Observatory, Los Angeles, February, 1942*

THE entrance of the United States into the war has increased our interest in how time differs around the world. We on the Pacific Coast have become familiar with the fact that we are eight hours behind London. Now we realize that our watches are 16 hours behind those of Manila.

The rotating earth is the master clock for the whole world. The direction in which it turns we call east. We keep track of this turning by observing the apparent westward motion of the heavens which it causes. One rotation is called a day, but there are several different kinds of day depending on what celestial object is used as a time reckoner.

Different Kinds of Day

Suppose that the middle of a total eclipse of the sun occurs at noon and the star Regulus appears just above the eclipsed sun. The moon, the sun, and the star are all on the celestial meridian, which is an imaginary circle running north and south through the zenith. We point a telescope at them and leave it fixed in position. The turning of the earth quickly carries them out of the field of view. The next day we find that the three objects have separated. Assuming that we could see a star so close to the sun, we see that the sun is no longer directly below Regulus. The sun has moved about one degree to the east and appears in the telescope about four minutes after Regulus. The moon has moved about 13 degrees southeast of the star. By pointing our telescope a little farther south, we can see the moon cross the meridian nearly an hour after the star.

The interval between two successive passages of a star across the middle of the field of view of our fixed telescope we call a sidereal day. It is the period in which the earth completes one rotation. The corresponding interval for the sun is a solar day, which is about four minutes longer than the sidereal day. The corresponding interval for the moon is a lunar day, which averages about 50 minutes longer than a solar day. If the moon rises at sunset today, it will rise about an hour after sunset tomorrow. It rises later each day, because it is moving rapidly eastward among the stars. That is due to its revolution around the earth, which is completed in a little less than a month. The sun also appears to move eastward with respect to the stars, but that is due to the earth's revolution around the sun once a year.

Sun Time

Since our ordinary affairs are regulated by the sun and not by the moon or stars, we use the solar day and solar time. However, the sun is not a reliable timekeeper. Its apparent eastward motion with respect to the stars is not uniform. There are two reasons for this. In January the earth is 3,000,000 miles nearer to the sun than in July, and it travels a little faster. This makes the sun seem to travel faster in winter than in summer. The other reason is that the earth's equator is inclined to its orbit. The sun's apparent annual motion on the celestial sphere is parallel to the equator at the solstices. At those times it makes more rapid progress to the east than when its motion is at an angle to the equator as in March and September. Only eastward motion affects the length of the day.

A Proposed World Calendar

From Nature, *London, September 26, 1942*

THE World Calendar Association, Inc., New York, has published details for a proposed new calendar to commence in 1945 ("The World Calendar—A New Calendar for a New World"). On the basis of a 364-day year, the year is divided into four quarters, each 91 days. The first month of each quarter contains 31 days and each of the others 30 days, and January, April, July and October contain each

31 days. Every year and in consequence every quarter begins on a Sunday, and it is suggested that the national holidays of every country can be arranged to come on Mondays, if the people wish it, thus producing long week-ends. Christmas Day falls on Monday every year, and it is suggested that Easter should be the second Sunday in April, that is April 8. As a result of fixing Easter for this date, the other movable Christian festivals, Ash Wednesday, Good Friday, Ascension Day, Whitsunday, etc., would occur on the same date every year. Such a stabilization of the hitherto movable festivals would place Advent Sunday on December 3 and Trinity Sunday June 3—exactly six months apart. The 365th day will be at the end of December and it is recommended that it should be designated as a World Holiday by all countries accepting the new calendar. This World Holiday is an extra Saturday, called the Year-End Day. Leap-Year Day is placed at the end of June, in the middle of the year, and it is also an extra Saturday and a World Holiday. The beneficial effects of the reform are explained in connection with the various phases of life—industry, labor, government, law, finance, science, etc.; and an appeal is made to the citizens of different countries to lend their support to the scheme.

The Back Yard

BY PAUL TALBOT

From United Business Service, *Boston, January 2, 1943*

AT the beginning of a New Year, I want to emphasize again the need for a revised and *improved calendar.*

This is not a new subject for discussion in the "B. Y.," and I give you warning that I will repeat, reiterate, and re-emphasize it from now until January 1, 1945, which is the ideal date for the new World Calendar to be established.

Out of many years of study, discussion, and controversy, The World Calendar has emerged as the almost unanimous choice of business men, religious leaders, scientists, statisticians, and the general public. This calendar continues the 12-month year, and has four equal quarters of 91 days each. Every month has 26 weekdays (exclusive of Sundays) and "month-dates" fall on the same "weekdays" from year to year. Every year, and every quarter, begins on Sunday and ends on Saturday.

The annual "odd day" falls between December 30 and January 1 and is called Year-End Day. The plan is to make this a world-wide Holiday. Similarly, every fourth year, a Leap-Year Day would fall between June 30 and July 1 and would also be a Holiday.

If you desire further information concerning the details or workings of this calendar, I suggest that you write to The World Calendar Association, 630 Fifth Avenue, New York City, and ask for the *Journal of Calendar Reform.*

But information or no information, be sure to keep in mind that the ideal time to make this calendar change is December 30, 1944, because on that date the Gregorian and World Calendars coincide. Plan now to *start the new World Calendar on January 1, 1945!*

World Calendar Now

From a Letter by Will Irwin

PEOPLE of light and leading remember that when the war of 1914-18 ended, neither statesmen nor voters had paid much attention to the terms of peace. Hence the mistakes of the hurried Versailles Treaty. The far-seeing are beginning to encourage discussion of the peace terms when the Axis powers are beaten. . . . Most of these people assume that we must set up a new League of Nations without the flaws of the old. Agitation for a new World Calendar seems to be prescribed for this time!

United States Should Lead

From Missoula (Mont.) Missoulian, *August 4, 1941*

IT is hoped that the United States will take the lead on The World Calendar within the near future so that the plan can be adopted by 1945. So do we. There are no disadvantages in the new calendar that are not less than those of the one we have been using for so long, itself an improvement upon others that came before it, and we believe that it has many advantages.

FROM THE MAIL BAG

World Federation is coming and is the most vital problem of our day. I see now how tremendously important World Calendar is and how necessary that we function in a world community under a new time plan. Your work is essential to ours and I am with you heart and soul.—Mary E. Hughes, N. Y. State Committee for World Federation, New York City.

I think that your World Calendar is a splendid idea. Certainly it would save valuable time and red tape would be much less in our industries, businesses, and even private lives. How convenient it would be to know that any given date would always fall on the same day of the week! I have a contribution for your 1945-or-bust campaign that I certainly hope you can use. Possibly you would not consider it because I am only 14 years old in February but I feel sure that you will.—Lois Bancroft, Walden, N. Y.

Your brilliant idea, "Don't sabotage time," is one of the timeliest I have heard in a long time. I find women greatly interested in The World Calendar. It is certainly one of the "Peace" movements for which women can work. I hope I shall live to see The World Calendar in effect.—Mrs. John M. Phillips, Past President, Pa. Fed. of Women's Clubs, Pittsburgh.

Let us, by the adoption of The World Calendar, demonstrate to all future generations that although we of the twentieth century have not advanced sufficiently to settle our major differences peacefully we do have dreams of world concord and unity.—Alfred Vye Parminter, Principal, Millside School, New Westminster, B. C., Canada.

I have been for many years interested in The World Calendar. I thoroughly approve of it and I look forward to seeing it introduced before I pass away. Everyone who understands The World Calendar prefers it, I believe, to the present calendar. —Dr. F. W. Bradley, Dean, Coll. of Arts and Science, Univ. of S. C., Columbia.

I run my own insurance office and as a businessman, your World Calendar has a lot of appeal.—W. Tallmadge Bullock, Mechanicville, New York.

Your World Calendar is a very good idea and I will assist you to the best of my ability.—G. R. Trygg, Sec'y-Treas., McGregor Wholesale Grocery, McGregor, Iowa.

I sincerely hope that acceptance of The World Calendar will come with peace, if not before. It would be fine to have a new start.—A. J. Hills, Department of Labor, Ottawa, Canada.

You are at liberty to mention me as one who is enthusiastically in favor of The World Calendar. In past years I have written several articles and have spoken several times in favor of this calendar.—K. C. Leebrick, Pres., Kent State University, Ohio.

I am really impressed with the clarity, freshness—and particularly the timeliness —of this new booklet [*The World Calendar, A New Calendar for a New World*]. It ought to go a long way toward gaining new converts for The World Calendar and strengthening the enthusiasms of those of us who have been long enlisted in the cause.—Prof. Bristow Adams, Cornell University Agricultural Experiment Station, Ithaca, N. Y.

With so much distraction due to the World War, I presume it is difficult to get people more actively interested in the important work of calendar reform. But I see no reason on that account for relaxing in the effort. Perhaps this item may find a place on the agenda when the statesmen of the world meet again to negotiate a new peace treaty.—J. T. Madden, School of Commerce, Accounts, and Finance, New York Univ.

The World Calendar will serve its purpose in bringing thinking people together again in a new pledging of cooperation for a better civilization.—J. W. Musselman, Secy., Cal. Drycleaners' Assn., Oakland.

Think it is a good idea.—Holmes Meade, Pres., Nat'l Reserve Life Insurance Co., Topeka, Kan.

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HOW EASY THE CHANGE

1944

GREGORIAN CALENDAR	THE WORLD CALENDAR
SATURDAY, DECEMBER 30	SATURDAY, DECEMBER 30
SUNDAY, DECEMBER 31	EXTRA SATURDAY, DECEMBER W
	(A World Holiday)

1945

THE WORLD CALENDAR

SUNDAY, JANUARY 1

HAVE YOU SEEN IT?

THE WORLD CALENDAR EXHIBIT

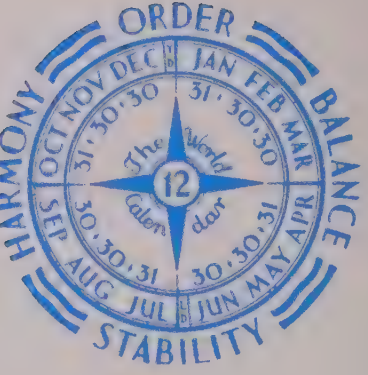
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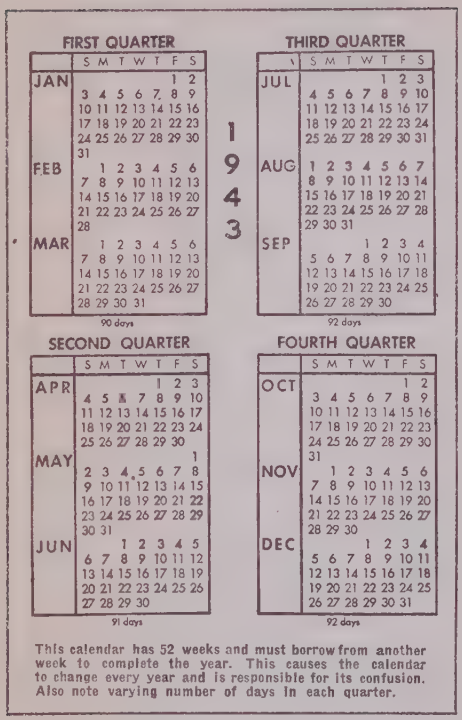
Journal of CALENDAR REFORM

The World Calendar is a Vital Need for Better Planning, Order, Coordination and Cooperation.

SECOND QUARTER

1943

PRESENT GREGORIAN CALENDAR



This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

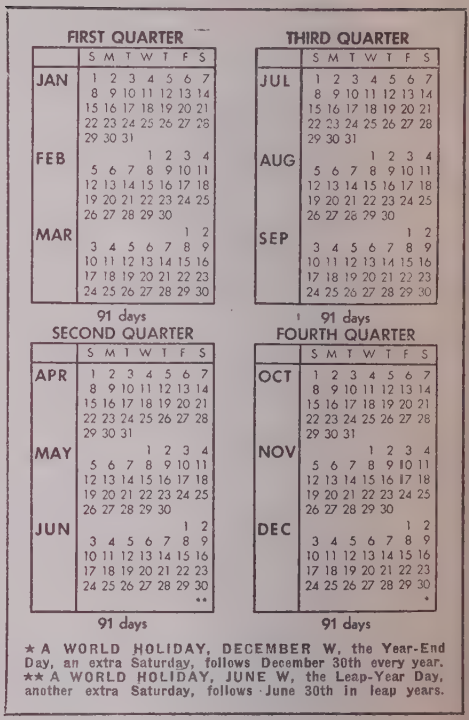
The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

PROPOSED WORLD CALENDAR



★ A WORLD HOLIDAY, DECEMBER W, the Year-End Day, an extra Saturday, follows December 30th every year.
★★ A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday.

Year-End Day and Leap-Year Day, the extra Saturdays, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.



A NEW CALENDAR FOR A NEW WORLD

VOL. XIII SECOND QUARTER, 1943 No. 2

THE task facing those who are selling a better calendar to the world is not unlike the job that faces the man who is attempting to sell a new and better plow to a successful farmer.

For years this farmer has used an old, faithful, but antiquated plow. He has tilled his ground, raised his crops and sent his children to school. It has helped him pay his debts and has made him a respected member of his community. The long hours he has spent behind the handles of this plow, breaking the good earth, growing the crops, are long, tedious, tiresome hours; but they have become a part of his routine of life. He walks and struggles and heaves his muscle-racking way, because he knows nothing else but this type of cultivation.

Then enters the man selling a new, better, more efficient and comfortable type of cultivator. It is pretty difficult to convince that particular farm owner that his faithful plow is inadequate; that the implement that came down to him from his father should be thrown away. The salesman must make him conscious of its inadequacies, of its costs in time, money, effort and efficiency. Then, having been made dissatisfied with his present implement, he will consider and with more enthusiasm accept the newer, better, more efficient plow as something necessary to his future economy.

And so it is with the present calendar. The world has done very well with its calendar in spite of its vagaries during the 361 years of its existence. And because we have better things and a better life, we have become pretty well satisfied with our method of doing things and our existence under this obsolete time-plan.

It is only when we are made to realize the inadequacies of the present calendar as it affects the economic life and the social existence of each one of us that we, as the farmer with his antiquated plow, become conscious of the burden we are unwittingly carrying; just because it is something our fathers and their fathers before them were satisfied to use.

J O U R N A L O F

CALENDAR REFORM

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PROPER TIMING PLAYS PRETTY TUNES ON CASH REGISTERS

By Walter R. Greenlee

Fortune Magazine *refers to the writer as follows: Walter R. Greenlee was the man . . . he is that almost vanished type, the midwestern go-getter of the Coolidge vintage—small, small featured, fortyish, forever communing with dictaphones (he even takes one in escort when he travels) . . . and given to big cigars, spats, and dark blue shirts with ties to match . . . to the circus that is Schenley, go-getter Greenlee and his dictaphone have contributed many an act. Grover Whalen once said of him . . . "You can well be proud of the record which you have made. Few men have demonstrated such fine talents in executive, sales and advertising ability in so short a time as you have and with such marked success."*

SUCCESSFUL advertising depends on successful coordination. Every factor in the success of a sales effort must be in motion at the time an advertising and sales campaign begins.

The manufacturer's salesmen must have been "sold" on the advertising and sales promotion effort; the wholesalers must have been sold on the idea of the campaign, the worth of the product and the profit possibilities of the article they are being asked to stock; their salesmen, the men representing the wholesaler, must be as enthusiastic as to the profit possibilities as is their employer.

But what is most important of all, the retailer and the retailer's salesmen, those who ultimately are to represent you when the buying public asks for the product you are advertising, must themselves be thoroughly sold on the worth and the economies of your product.

This appears to be an involved process of sales promotion and sales effort. And it is involved. It means careful planning, meticulous attention to detail, and a thorough knowledge of the fundamentals of sales and advertising as these affect all of their various strata of distribution.

While the advertising "idea" or theme is basic, a fuller dividend is assured from the advertising dollar when the sales promotion and adver-

tising efforts go forward as a carefully directed and cooperative team.

Speaking in the broadest sense, the profit motif is what makes the wheels go round and makes the cash register ring. The consumer must be convinced that what you offer for sale has greater value than that of a competing product. The wholesaler must be convinced that he will make more sales and easier sales, or greater profit per dollar on your product than on another product he has or can have in his warehouse.

The retailer, in peace-time at least, with his shelves loaded with other products and his money tied up in competing brands, must be made to feel that you are offering him a greater opportunity for rapid sales than is your competitor. And, final'y, the retailer's salespeople must be given a sales angle better than that furnished by the firm that is pushing their product in competition to yours.

All of these things are possible if the product is right, if the package is right, and if the "mark-up" or opportunity for profit is carefully developed.

Regardless of the type of product offered for sale, a rigid formula is followed whether the article you sell is for the kitchen, the living-room or the bedroom. If it is a package product, there are certain rules which must be followed and strangely enough they vary but little regardless of what the package contains.

You, the sales manager of a company, must sell your product to the people who are to distribute it as thoroughly and as completely as you hope they will sell it to the public. This, I find, is best accomplished by means of sales portfolios and face-to-face meetings. The first meeting takes place in your own office, a sort of closed meeting, attended by the men in your office who are most closely associated with the campaign.

Across your desk, your sales manager, your advertising manager, the comptroller, and their assistants are given the full message, and it is there that they get the whole story with all the details of volume, quotas, costs and unit-profits carefully worked out.

This is the first of many such meetings, the others varying only as the personal profit story varies, all the way down the line to your divisional managers, to your wholesalers and to those whom you hope will become your wholesalers. Then, with this impetus carefully planned, back of the ball, the story goes on to the retailer, and the retailer's salespeople.

While the formulas for getting the most out of your advertising dollar remain the same, it does not necessarily follow that you can paint the sales picture of the nation with a broad brush. Localities have their peculiarities, sections their "sacred cows" and even cities differ, so the plan must be elastic yet coherent.

The methods used in Minneapolis may differ from those you follow in

New Orleans, but there is one common denominator throughout it all. And that is correct timing.

There is as much need for care in the timing of these various efforts in sales promotion as there is need for timing the arrival of parts on a factory assembly line. Timing is the answer and that brings us to one of the toughest parts of the whole program.

And that is the coordination of these efforts in relation to days and dates. Magazine advertising must be scheduled many weeks in advance. Printers need time to do their work, and before any of this can be definitely placed on your sales promotion time-sheet, the artists, copy men and merchandisers must have had an opportunity to complete their part of the work.

In my office I have a large calendar that shows three months at a time, which is constantly in front of me as I rough out the general plan. It is as definite a part of the plan as the paper on which the whole scheme is written. Without it, everything falls apart.

Food advertisements in newspapers must appear on a Wednesday, Thursday, or Friday, as most home shoppers fill the stores on a Thursday, Friday or Saturday. That means careful calendar-reading because, should a holiday occur on either of these days, changes, in the majority of instances, must be made in your time-planning. Changes in advertising dates mean changes in sales-meeting dates, and there are, many times, changes in delivery dates. Inasmuch as the sales plan is perfectly coordinated, a holiday, a short month, too many Sundays or Saturdays, play havoc with the whole idea.

The wandering holidays must be watched with an eagle eye, and the months with five Saturdays and Sundays must also be carefully considered in planning plant-production; they certainly cannot be lost sight of by the shipping department; and to the printer they are always a headache.

Unless the work-days in each month are carefully considered when the bids are figured and made, a fifth Saturday, a fifth Sunday, a forgotten holiday that breaks awkwardly into the week, may mean overtime work; and overtime work on a big job may spell the difference between profit and loss, between promised delivery and delayed delivery.

It was the relief promised from these headaches by the regularity of The World Calendar of 12 months and equal quarters that first interested me in this simple rearrangement of our present worrisome way of keeping track of days and dates.

To an advertising man, to a man in an executive sales position, to men who must keep promised delivery dates, the perpetual World Calendar will pay a dividend that can be figured in actual dollars and cents. There is not only a dividend, but a bonus as well, because plans once made can be followed year after year without the need of sitting with a calendar always

before you. A definite sales pattern has been established, a skeleton structure upon which to hang all future plans.

The World Calendar is an actual, tangible tool in any sales-promotion kit. Were it in general use, the harassed sales manager, or advertising man, could compare period-accomplishments surely and conclusively. Let us see what faces these people today.

Quotas must be set and anticipated; sales must be estimated; sales accomplishments must be followed; the treasurer wants to know the volume that can be expected. So you put in a call to your home and explain to the "little woman" you won't be home for dinner.

And there with your assistants you sit, buried in a pile of last year's sales reports, while the hands of the clock crawl slowly forward, trying to figure with calculations that bring gray hairs why sales of a particular week last year were lower than those of the same week this year. Maybe a fifth Saturday brought greater volume that week; maybe a holiday cut down volume; maybe five Sundays caused disruptment in carefully planned sales-time. But, anyway, every week of last year's sales volume must be carefully checked as to available sales days, fifth Saturdays, or national, state or local holidays, which you forgot to take into consideration.

Wearied, bewildered and confused, you finally decide roughly what the sales accomplishment should be and the quotas to be fixed. Again, this means constant reference to the wandering holidays and to the long 31-day months, the intermediary 30-day months and the short 28- or 29-day month.

With The World Calendar in operation, such sessions would be unnecessary, because the quarters, year in and year out, always remain the same, the same number of days exist in the various quarters, and the same days and dates always agree. Quotas, figures for comparison, plans once established, remain for all time a certain and sure basis for comparison. The calendar is at last a reliable and dependable timepiece and measurer.

The lot of a sales manager, or of an advertising manager, too, is not necessarily a happy one. An unusually successful and resultful campaign becomes, rather than an individual success, only the bottom figure or goal to shoot at and to exceed in the next campaign. As one successful and highly profitable campaign follows the other, the "sights" are always raised, so that it behooves all of us, who have chosen this highly hazardous and hectic profession, to surround ourselves with the best tools and shortcuts we can uncover. Only so can we continue to hit the sales bull's-eye.

And one of these necessary tools for continued successful operation, and by no means the least, is that which establishes accurate timing of your shots with a certainty and the least opportunity for error. For my advertising dollar, The World Calendar fits the bill admirably.

HUMANE-SCIENTIFIC OUTLOOK GREATEST HOPE AGAINST WARS

By Professor Clyde R. Miller, Teachers College, Columbia University, New York City

We asked Clyde R. Miller to give us some facts about his background, and the following is an excerpt from his letter to us:

"I have been a member of the staff and faculty of Teachers College, Columbia University, since 1928. In addition to my work at Teachers College, I have given courses in School Administration at Ohio State University, and in Journalism at Cleveland College of Western Reserve University. For some four years I was executive director of the Institute for Propaganda Analysis and formulated its educational program which was a scientific-humane approach to the great issues of our time.

"For four years I have been helping the public schools of Springfield, Mass., with an experiment in the humane-scientific approach—in an effort to prevent or end attitudes of prejudice based on social, economic, and racial differences which has had measurable success.

"I have written rather extensively on public opinion and propaganda; particularly, as these are factors in popular education."

THE world is in an awful mess. Men are destroying one another by the millions. All the power of modern science is being brought into play to facilitate and increase the destruction. Entire nations are being decimated by malnutrition and disease. That same power of science which within the past 300 years had remade our physical world, to increase the fruitfulness of the earth, to eliminate the scourge of disease and contagion and thus to make human life pleasanter and longer, is now being applied to destroy life.

The source of our present affliction lies not within science itself but rather within the ignorance and greed and inhumanity of man. At the center of this source lies ignorance which is to say lack of science or lack of knowledge, for science is knowledge.

We must not therefore blame science for our present catastrophe, but rather a lack of knowledge as to how to apply it to the field of human

relationships. In short, we need more science; and we need, desperately, more knowledge of how to apply to the field of human relationships the scientific principles which have remade our physical world.

But we shall not achieve, through science alone, the world of our dreams, a world of peaceful cooperation. Something more is required and that something more is the humane, or religious, or ethical, or moral motivation—call it what you will—which holds that men are more important than things, and that life should be increasingly worth living—for all peoples everywhere.

We have gotten into our present dire trouble because men have failed so signally, in all of the nations, first, to grasp the fact that the scientific method can be applied to human relationships to prevent war and increase wholesome cooperation, and, second, to lay hold of the ethical principle that we are morally bound to make this application. If we don't make it soon and in a manner to affect the thinking and emotional conditioning of millions of people, this generation can look forward to a third and more terrible world war.

Our task, thus briefly outlined, points to the past and present failures alike of many of our leaders of science, religion, and education. It challenges our present leaders to undertake at once a reorientation of education to the end that schools, everywhere and quickly, will begin to apply the scientific principles of fact-finding to human relations and with the same efficiency with which they have been applied to material things.

This is not to say that these principles have not been applied to human relationships. They have been applied, and often to good ends. The simple Christian ethic of the Golden Rule represents one application. It embodies the basic axiom that life ought to be worth living. Similarly, the principles of science have been applied to human relationships by educators like Horace Mann, William James, William Graham Sumner, Andrew Dickson White, H. G. Wells, and John Dewey. They have sought to free people from the malignant power of ignorance, superstition, and selfishness.

But these principles of science, carried over into the field of human relationships, have been perverted, too. Throughout history, charlatans have taken shrewd advantage of their knowledge of the mental and emotional reactions of men, to use that knowledge for selfish ends. In modern days we have seen the principles of psychology so utilized in advertising appeals as to create vast markets for worthless or harmful patent medicines. We have seen a vast amount of skill and energy applied to condition millions to form habitual desires for products which, like certain cosmetics, may be at the least innocuous, or which, like intoxicants, may be harmful to many.

In the political field, we have seen the rise of Adolf Hitler. He came to power precisely because he was able to apply to the field of human rela-

tionships definite scientific knowledge of mental-emotional conditioning—knowledge which every expert social scientist possesses.

Hitler perverted this knowledge. He was able to do so because some leaders in business, politics, journalism, religion, and education had failed to create a type of education which could cause people everywhere to recognize and despise such perversion.

Part of this failure lay in the notion that science and education must be wholly "objective." This notion is now known to be nonsense and worse; it leads to the perversion of science for evil ends. Life ought to be worth living, irrespective of whether people have red hair or black hair, blue eyes or gray eyes, white skins or yellow skins. If we accept this principle (and it must be accepted if World War III is to be prevented) then the benefits of science must extend to all peoples everywhere. And scientists and educators must be motivated to work for general human welfare. Science and education cannot be restricted to create a world for the primary benefit of Hitler's pure Nordic race and the exploitation of other races. They cannot be restricted to maintain benefits for followers of one religion at the expense of followers of another.

Application of this factor involves enlightened selfishness, if you want to call it that. A method to prevent cholera, say, cannot be restricted to isolated groups and areas. People travel and contagion travels. There is a moral obligation, therefore, to put science to work for everybody, everywhere, and not to pervert it for anybody's selfish purposes. If there's any place today where unselfish application of science is needed, it is in the field of human relationships.

It is right here that education needs to be made over. H. G. Wells put it effectively a few years ago when he said we were in a race between education and catastrophe. Well, catastrophe won, didn't it?

Will it keep on winning? I think not. I see a lively hope that men are beginning to learn by experience. It is a painful way to learn, an agonizing way, but it may make men readier to accept the easier way of science combined with human decency. As a practical measure, what should be done to make education? Well, a number of things need to be done. I see two as most important.

The first is to get children and adults onto a common denominator of moral values. They need to know that life ought to be worth living; that everybody, everywhere, needs air, food, water, clothing and shelter to sustain life psychologically. They need to know that science offers a way to provide an abundance of these physical requirements, and that restriction or perversion of science can bring only disaster.

The second thing which should be done is to give children and adults an historical perspective of the development of science through history. In doing this, people will come to know that the great pioneers in the physical

sciences met with even greater ignorance, fear, superstition, and persecution than that which faces the pioneers in the social sciences today. They will observe the readiness of so many of today's leaders to denounce and forbid the dissemination of the knowledge of human relationships just as leaders of a few hundred years ago denounced and forbade the teaching of chemistry, physics, and the Copernican astronomy.

Some may ask: Is it not a dangerous venture—this attempt to give historical perspective, this effort to apply scientific methods in the field of human relationships for moral, humane ends?

The answer, of course, is "Yes." But it is vastly more dangerous *not* to do so. Our present war is proof of that; and the possibility of an even greater war to follow is further proof.

The approach, however, is not nearly so dangerous as many teachers may think. That is because we are now accustomed to the physical sciences. Men are no longer burned for saying that the world is round or that there are no such things as witches.

As a central part of a teaching program which relates the acceptance of the physical sciences to the desired but not yet achieved acceptance of the social sciences, I would advocate the thorough consideration, in all schools, of the history of man's effort to measure time, the history of calendars, because it affords a perfect example of the union of the social and physical sciences, and of the utilization of science to make life more livable. It is clear and simple. Everybody can see, in the history of calendar-making, how science can deal with material things and humanity at one and the same time.

As one studies calendar-making through the ages, he sees the interrelationships of astronomy, mathematics, navigation, agriculture, religion. He sees how science, applied more and more to the calendar, has increasingly served man's needs and convenience. As he observes today's various calendars in use throughout the world, and particularly our own calendar, he is aware of how it makes life more livable and convenient for everybody, irrespective of race, nation, or state of birth; he becomes aware, too, of its imperfections. He learns to appreciate the need for creating a calendar, more rational and scientific than the one in common use, to eliminate the present inconveniences and inefficiencies. It is plain that lack of science and of rationality causes these inconveniences and inefficiencies.

More science, more skilfully applied, and applied to the end of making life less inconvenient and less inefficient, is obviously needed, our students will discover, as they study the calendar in relationship to man's needs.

I am not arguing here for any particular plan of calendar reform. I am saying that the study of man's efforts to measure time is as good an introduction as I know to that humane-scientific outlook which provides our greatest hope for a more rational and decent society tomorrow.

THIRTEEN "SCARLET DAYS" BRING WORRY TO INSURANCE MEN

By Alson C. Patton, Associate Actuary, Paul Revere Life Insurance Company, Worcester, Mass.

SINCE the seventeenth century it has been the duty of some person or of some division connected with insurance companies or associations to compile tables of risks. These give a pretty accurate picture of what will happen under any given set of circumstances when broken down into their detailed parts over a successive period of years. The practical part of an actuary's business life covers the theory of compound interest, the compilation and analysis of tables of mortality, sickness and accidents, and the frequency of happenings that have to do with people, with things or with events.

An actuary deals in facts, in established figures, in proven statements, and in actualities. These, when accumulated over the years and in sufficient number, can be depended upon, unless the circumstances are most unusual. In other words, "actuary" literally means the quality of being actual. The compilation of these tables of life expectation, or these tables showing the frequency with which certain things happen under a given set of circumstances, has become an exact science. The Actuarial Society of America is a scientific organization founded in 1889, and was established for the promotion, development and elevation of this science.

What with the uncertainties of war, with hitherto unprecedented government commitments and with thousands upon thousands of young men being called into service, the insurance companies have, from both a sales and executive standpoint, been faced with many new and unexplored decisions of policy.

Our problems have become greater and more involved. Problems that face sales divisions, with millions of men, formerly prospective buyers of insurance in government uniform, are unprecedented.

Before the war there were approximately 200,000 field men under the direction of the agency departments. Their job was servicing life insurance policies already sold and maintaining their volume of sales from eligible prospects. The uncertainty of the present calendar makes it very difficult for these men and their superiors to plan their work as thoroughly as it rightfully should be planned. Now, with fewer men to do the work,

this section is doubly handicapped.

"Servicing" includes not only the task of keeping the insured pleased and protected, but also to assist the insured during times of stress, when, through careless planning or unanticipated circumstances, the policies might be permitted to lapse. In both these instances the date on which the contract was made and the date of the insured's birthday are matters of definite importance.

The year's half-way mark which establishes the difference between a higher premium and the premium being charged at the lower age is of importance. Many "on-their-toes" agents keep careful records of these dates and make it a point to approach the insured prior to this half-year point with the suggestion that he buy more insurance at the lower rate. The fluctuating days in our calendar make this particular job one of unusual difficulty.

There are certain days that we have learned to shun. This does not apply only in my end of the insurance business but in the sales division as well. These days are marked off or circled on our present calendar with definite bright red "X's" or with wide and definite rings of red. They are what we call "red-letter days," but not red-letter days in that they hold any joyful significance.

Not infrequently life insurance policies are issued on the Quarterly basis; and if issued on a Semi-Annual or even an Annual basis, the insured is privileged to change his policy to a Quarterly basis of payment. And therein lies our trouble.

Should a policy of either the Quarterly, Semi-Annual or Annual type be dated January 31, the quarterly premium would fall due on the 31st day of April, the 31st day of July and the 31st day of October. Here enter the complications. There is no April 31, and consequently no policy should be dated January 31, nor should it be dated July 31 or October 31, for eventually a premium date might fall on April 31.

The absence of a 31st day in April has, in a manner, besmirched the character, standing and dependability of January 31 as well as July 31 and October 31. Consequently, three good and dependable dates are "lost."

In like manner, due to the fact that February never has a 30th or 31st day and only has a 29th day once in four years, a cast mark falls on the foreheads of the following dates:

May 29, 30, 31
August 29, 30, 31
November 29, 30

So it comes about that eight more dates must be crossed off or circled in red on the calendar.

But we haven't stopped emasculating the calendar. Because there is no June 31 or September 31, the independability of these two months must

also spoil March 31 and December 31. Adding up these "X's" or red rings on our calendar, we find that there are 13 "scarlet days," all of them lost to an insurance company just because of the irregularities and the vagarious character of our present calendar.

While we are of necessity unusually careful about the "date" which we assign to life policies because of the irregularities which would result, our office does not cease to function on the 13 scarlet days. It follows that the agents in the field should not be encouraged to do so. As a matter of fact so definite is the rule no one other than the policy typist need have any concern. To her it becomes second nature and she need only take care not to place any of these special dates on the policy.

Because of all this it is seldom that a policy is actually typed on the day which coincides with the "date" the insurance purports to become effective, and from which date future premium dates are determined.

A common phrase in the life insurance business is "as compared with the same period last year." In this comparison, every department of insurance business from the agent's first contact with the prospective policyholder through every department, continuing until the policy is paid, this phrase and the job of making it real presents its continued headache.

The irregularity of the present calendar with its unequal quarters, with one half-year consisting of 181 days and the second half-year consisting of 184, "as compared with the same period last year," adds hours of work to every department of this highly factual business.

With the perpetual World Calendar of 12 months and equal quarters in active operation, all of these irregularities and disturbing factors and wasted "calendrical" hours would be eliminated.

The World Calendar regulates the 12-month year in multiples of halves and quarters. Each quarter is the same, consisting of three months of exactly 91 days. The first month has 31 days and the succeeding two 30 days. There will be exactly 13 weeks to each quarter, 13 Sundays and 78 weekdays. Each month has 26 weekdays. Each quarter will begin on Sunday and end on Saturday. Under this new plan, the day which is the stabilizer of our present maladjustment, the 365th day, now December 31, would become the new Year-End Day, December W, a World Holiday. Once in every four years, the extra day which now brings the month of February to something approaching equality with other months would fall as an extra Saturday between June 30 and July 1, to be known as Leap-Year Day, June W, another World Holiday.

It can be readily seen that with this established regularity the phrase, "as compared with the same period last year," takes on a real and definite significance which lends itself not only to greater ease of operation but to definite and steady periods of comparison. And the present 13 "scarlet days" will no longer stand as "Pariahs" in our calendar of time.

THE NEW WORLD CALENDAR A GOOD-WILL DELEGATE

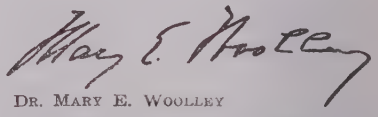
IN the world reconstruction which must follow the tragic today the Americas will play a leading part. Anticipating this responsibility the Nations of the Western Hemisphere realize the importance of unity of purpose and effort, and have gone further in the development of understanding and good will than ever before in their history.

Among the possible "Good-Will Delegates," is the new World Calendar which has already gained the official approval of six Latin-American nations—Brazil, Chile, Mexico, Panama, Peru and Uruguay. The Chairman of the Argentine Calendar Committee, Vice Admiral José Guisasola, suggests that "it would be a splendid gesture of hemispheric solidarity, in which we are all so interested at this time, if the countries of North, Central and South America were to show the way to the rest of the world by adopting The World Calendar of 12 months and equal quarters."

The time of changing the calendar with the least confusion, when a date and day of the present calendar coincide with the same date and day of the new, occurs Saturday, December 30, 1944.

It is, therefore, important that this new "time-plan" should be brought without delay to the attention of leaders of civic and educational associations as well as of government officials, that there may be cooperation in securing approval. Many organizations—scientific, educational, business and civic, including two powerful groups of women, the General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs—have officially endorsed it.

The advantages are many. A new civil calendar "that would bring order out of disorder, stability out of confusion, equality out of inequality, and coordination out of discord in our time-system," is a task worthy of our best effort and a help toward realizing the same qualities in other directions. Elisabeth Achelis, President of The World Calendar Association, has expressed in picturesque words the advantage of the new time-plan: "I like to think of The World Calendar as a bridge of Friendship over which peoples cross to converse with one another in the same orderly and reliable time-language."



DR. MARY E. WOOLLEY

Chairman of the Peoples Mandate Committee for Inter-American Peace and Cooperation, and President Emeritus of Mount Holyoke College

PEOPLES MANDATE COMMITTEE COMMENDS WORLD CALENDAR

IN spite of the fact that it is not the policy of the Peoples Mandate Committee for Inter-American Peace and Cooperation to endorse various movements, favorable action was taken toward commending The World Calendar of 12 months and equal quarters.

This action followed a meeting of the Executive Council of the Committee held in New York, May 20. A letter informing The World Calendar Association of this action signed by Miss Mabel Vernon, Director, included this paragraph:

"Enclosed is a copy of the resolution, which I hope may be of some service. It does not go as far as the resolution you suggested, but in view of our custom of not endorsing various movements it seems the most we can do. Favorable action was taken after Miss Katharine Devereux Blake, who moved the resolution, made an excellent report on The World Calendar."

Dr. Mary E. Woolley, who is Chairman of the Peoples Mandate Committee, was for 37 years President of Mount Holyoke College and on her retirement was made President Emeritus. Since that time she has continued her work as Chairman of this Committee. Dr. Woolley is also Chairman of the Committee on International Relations of the American Association of University Women, and Chairman of the Cooperating Commission of Women in the Federal Council of Churches. She is a pioneer in America for the higher education of women.

RESOLUTION COMMENDING WORLD CALENDAR

The following resolution was adopted by the Peoples Mandate Committee for Inter-American Peace and Cooperation at the meeting of the Executive Council held at the Cosmopolitan Club, New York City, on May 20, 1943, Dr. Mary E. Woolley, Chairman, presiding:

BE IT RESOLVED THAT the Peoples Mandate Committee for Inter-American Peace and Cooperation commend the World Calendar of twelve months and equal quarters which has been endorsed by six of the American republics—Brazil, Chile, Mexico, Panama, Peru and Uruguay. In the opinion of the Peoples Mandate Committee this plan for a calendar of twelve months and equal quarters presented by the World Calendar Association is the most practical and desirable of the various plans for calendar reform that have been proposed.

MARGARET HAMILTON
Secretary of Meeting

THE FIFTH FREEDOM

By Thomas Wayling, House of Commons Press Gallery, Ottawa, Canada

IN the new post-war world pattern the Four Freedoms have already been enunciated and accepted by the United Nations. Freedom from Want and Freedom from Fear were named in the Atlantic Charter, Freedom of Religion dates back to Clause 1 of Magna Carta, and Freedom of Speech has always been a basic principle of Democracy.

There is another Freedom which might well be added; Freedom from Confusion. One of the perennial Hags of Confusion is the Gregorian calendar, and the elimination of this Hag will help all the other Freedoms.

There is Confusion even in the national phases of a new calendar. In Canada there is widespread doubt as to where the question of calendar reform now stands. It is in a position of status quo and it behooves forward-looking Canadians to get on with the plans for post-war calendar reform.

Canada as a member of the League of Nations supported the principle of calendar reform. Resolutions were adopted at

1. The Assembly of the League of Nations at Geneva, 1926, 1928, and The Council, 1931, 1937;
2. The International Labor Conference held in Geneva in 1928 and 1936;
3. The Labor Conference of American States held in Santiago, Chile, in January, 1936;
4. The Fourth General Conference on Communications and Transit held at Geneva in October, 1931.

The question first came officially before the League of Nations in 1923. The Advisory and Technical Committee for Communications and Transit, at its fifth session held at Geneva in that year, decided to set up a Special Committee of Enquiry to investigate the reform which may be introduced into the Gregorian calendar.

In 1924, in answer to an invitation from the Secretary General of the League of Nations to be represented on this Committee, the following reply was sent (April 16) on behalf of the Canadian Government:

"The Canadian Government is content for the present to leave the matter in the hands of the Committee, without making any specific recommendations on its own behalf beyond the simple statement that they regard with favor the idea of making such arrangements as may turn out to be

practicable relative to the fixation of the date of Easter to some particular week, and to the correlation of the days of the week and the month."

In 1924, an Advisory Technical Board was set up by the Department of the Interior, under the chairmanship of J. D. Craig, Director General of Surveys, to discuss the matter. The Board met December 22, 1924, October 12 and December 10, 1925, and adopted a report which was brought to the attention of the Department of External Affairs. This report, however, was not made public.

In August, 1931, under the instructions of the Prime Minister, a second interdepartmental committee was formed to report to the Government on the question of the attitude to be adopted by the Canadian delegation at the Fourth General Conference on Communications and Transit of the League of Nations. The Committee included Dr. O. D. Skelton, External Affairs; R. M. Stewart, Dominion Observatory; Gerald Brown, Department of Labor; S. A. Cudmore, Dominion Bureau of Statistics; R. B. Veits, Department of Finance; A. Webster, Post Office Department; S. J. Cook, National Research Council; G. A. Lindsay, Department of Railways and Canals. The report of this Committee was not made public.

At the Fourth General Conference on Communications and Transit an Act was adopted concerning the fixing of Easter and movable feasts dependent thereon, 26 States, including Canada, voting in its favor, two against, with two abstentions. With regard to the simplification of the Gregorian calendar it was decided that a statement would be forwarded to the Governments invited to the Conference.

While it was claimed that the perpetual 13-month calendar was theoretically more perfect (four full-week months of 28 days), it was also urged that the perpetual calendar of 12 months (four quarters, each comprising months of 31, 30 and 30 days respectively, December 31 being an extra day) possessed the advantage of entailing a less radical break with acquired customs.

The main objection voiced against the 13-month year was that it cannot be divided into quarterly and half-yearly periods as in the case of the 12-month year. The Canadian delegation, along with others, stated that the 13-month scheme gave months which were absolutely comparable with each other, and which contained the same number of days and the same number of whole weeks, so that each date fell on the same day of the week not only every year but even every month. In making this statement the Canadian delegation did not commit its Government in any way as it was thought that the definitive action on any scheme of calendar reform should be contingent on public opinion in Canada and on the general support of other countries.

In this connection it may be recalled that the League of Nations' movement for calendar reform was that created by Moses B. Cotsworth who

migrated from England to Canada, and settled in British Columbia. Mr. Cotsworth's activities induced the following organizations, by the time the 1931 Transit Conference met, to pass resolutions requesting the Government to support calendar reform. Nearly all of them expressed their preference for the 13-month year:

The Royal Society of Canada
The Canadian Manufacturers Association
The Canadian Chamber of Commerce
The Trades and Labor Congress
The National Council of Women
The Montreal Board of Trade
The Railway Association of Canada
Some Veterans Clubs

The Labor Conference of American States in 1936, however, recommended the adoption of the perpetual calendar of 12 months and equal quarters.

In accord with that recommendation, endorsed by the International Labor Conference at its 20th session at Geneva, the Secretary General of the League of Nations communicated a draft convention, (submitted by Chile) to the States Members and non-Members by circular letter, dated May 12, 1937, requesting them to let him have their observations thereon before August 31, 1937, if possible. The Canadian Government submitted no observations on the draft convention.

At the 98th session of the Council of the League (September, 1937) a sub-committee of the Council reported that while recognizing the advantages that would result from the simplification of the Gregorian calendar and the fixing of movable feasts and after referring to the number of projects that had been put forward, it was concluded that the diversity of opinion was so great that it would not be opportune to call a conference to deal with the matter.

The Council concurred in the view of its Advisory Committee and instructed the Secretary General to remove the item from the agenda (League of Nations Documents C369, 1937 VIII) and so the matter stands.

The Canadian delegate to the 1931 Conference on Communications and Transit at Geneva was Dr. W. A. Riddell, with P. E. Renaud as substitute delegate and Moses B. Cotsworth as technical adviser. Mr. Cotsworth had been advocating the 13-month calendar and when he spoke he did so in advocacy of that system. It was later made clear, however, that Mr. Cotsworth was not speaking officially for Canada but as a technical expert. The only two countries voting for the 13-month plan were Canada and Yugoslavia. Canada, however, was officially only committed to the proposition that there should be a reform of the calendar, and not specifically a 13-month plan.

Dr. Riddell is now Canada's High Commissioner to New Zealand and is at present "down under," but Mr. P. E. Renaud, in Canada's Ministry of the Secretary of State for External Affairs, is very definite that Canada made no commitment to the 13-month plan; however, even the 13-month was so much an advance on the Gregorian calendar that it was considered as a basis for studying the reform question. Mr. Cotsworth, being the only protagonist in Canada, was consulted and taken along as technical adviser. Naturally he advocated his own 13-month plan.

Canada's position at the present time is that the calendar should be reformed. The only active organization is the Canadian Rational Calendar Association which works in close cooperation with The World Calendar Association of New York, of which Lt.-Col. J. Murray Muir, 82 Jane Street, Toronto, is the Secretary. Colonel Muir, being a veteran of World War I, volunteered at the outbreak of the present war and is now somewhere on active service. Mrs. Muir (a Canadian authoress in her own right) is carrying on the good work.

EMERSON BREWER MADE DIRECTOR

The World Calendar Association welcomes its new Director and Editor, Emerson Brewer, who succeeds Lieutenant Charles C. Sutter, now serving in the United States Army Air Force.

Mr. Brewer joined the Association in January of this year. His experience has well equipped him for this dual position as Director of the Association and Editor of the *Journal of Calendar Reform*. He was a member of the Aviation Section of the Signal Corps during World War I and since has been successively newspaper reporter, editor, advertising writer and merchandiser.

After leaving the newspaper business he was Assistant to the President of the Lamson Company, Syracuse, N. Y.; Sales Promotion Manager, Remington Rand; Advertising Director, Schenley Distillers, Inc.; Account Executive with the Gardner Advertising Company, and handled publicity for the Willys-Overland Manufacturing Company in Toledo.

Prior to joining this Association, he was in charge of trade relations and radio publicity for the Office of Price Administration in the State of Connecticut.

It is our belief that Mr. Brewer will ably assist the Association in bringing The World Calendar to its successful acceptance in 1945. The Association is confident that he has the good wishes of its many members, friends, advocates and calendar committees throughout the world.

ELISABETH ACHELIS
President

DEATH TAKES TWO 13-MONTH PIONEERS

By Emerson Brewer, Director, The World Calendar Association

BY a strange coincidence two men, both leaders in the effort to bring about the adoption of the 13-month calendar, died within a day of each other. One death, that of Moses B. Cotsworth, occurred in the evening of June 4, in Vancouver, B. C., Canada, and the other, that of Charles F. Marvin, on June 5, in Washington, D. C.

Moses B. Cotsworth, internationally known for his efforts to reform the calendar, died at the age of 83 years; Charles F. Marvin, Chief of the United States Weather Bureau for 21 years prior to his retirement in 1934, died in Washington at the age of 84.

Mr. Cotsworth, an English-born accountant and statistician, turned a hobby into a life's work. One of the early converts to the calendar plan advocated by Mr. Cotsworth was George Eastman, president and founder of the Eastman Kodak Company, who not only devoted a portion of his wealth to its advancement but also lent his social and business influence to this 13-month plan. It ran into opposition from groups who argued that the extra month "Sol" would bring increasing difficulties and disrupt the observance of our patriotic days. For example, it changed July 4 to Sol 17.

Not being divisible into the convenient quarter-years of three months and half-years of six months, the 13-month calendar in the long run failed to appeal to business men, educators, farmers and others. With the death of George Eastman, the 13-month calendar lost ground rapidly, and in 1937 was tacitly rejected by the League of Nations when it submitted the Chilean draft of The World Calendar to its Member and non-Member States.

It has been said that Dr. Marvin was chiefly responsible for the rapid and successful growth of the United States Weather Bureau, and, as Chief of this Bureau, he was eager for any type of calendar that would simplify the keeping of these records, a system that he installed. He saw in the 13-month plan a means of better establishing periods of comparison, comparisons vitally necessary if definite histories of weather conditions, rainfall and humidity were to be kept with ease.

With the decline in popularity of the 13-month plan and with his retirement, Dr. Marvin became less and less active in its support.

THE MOON THE CALENDAR AND FARMING

By Professor E. R. Gross, Department of Agricultural Engineering, Rutgers University, New Brunswick, N. J.

FOR ages, probably from his very beginning, man has worshipped the sun and revered the moon. The regular movement of the earth around the sun, causing day and night, became a factor in man's primitive thinking and so a thing of mystery to be feared and worshipped. The moon, appearing in the heavens for a short time, changing its face and then disappearing, causing intervals of moonlight and darkness, was even more mysterious. The sun was the first marker of time, making the day; the moon marked another period, nearly 30 days, hence the "moonth" or our month. As the moon supplied light to relieve the darkness of the night, some thought it was of greater significance than the sun. After all, the moon shone at night when light was needed.

It was not unlikely that primitive man found it convenient to work at night in busy seasons of harvest, in stalking game for food or in waging war against hostile tribes and wild beasts. So it is possible that man planted crops by moonlight and that this gave rise to the moon's attributes with relation to crop growth, yields and germination of seed as well as the health and growth of animals and man himself.

Exactly how it all came about we may never know, but the fact remains that even to this day many believe that the moon does affect the weather, that its movements determine the best time to plant crops, to harvest them, to breed livestock, to castrate the young male animals, to irrigate crops, to erect buildings, to set fence posts, to cure meat, dry fruit, preserve vegetables and even when to propagate human life. The moon thus came to be a great controlling factor in nature. While not recognized by scientists, these powers of the moon in some instances receive popular support based on scientific findings, such as: the moon's effect on the tides, the possible effects of planetary radiation and the polarized quality of moonlight. A sure way to arouse ridicule in almost any group is to aver that these peasant notions, as they are sometimes called, are true. It is not the purpose of this writing to support one side or the other, merely to draw attention to some of them.

It is reported that A. H. Gregory of Miles City, Montana,[1] in his greenhouse secures better yields, improves quality and shortens time of maturity by planting in the right phases of the moon. The fruitful signs of the zodiac are Cancer, Scorpio, Pisces, Taurus and Libra, in the order given. He differentiates between crops grown above ground and crops grown under ground, and lists dates throughout the season when it is best to plant.

A direct correlation has been drawn by Dr. H. J. Franklin[2] between the extreme northward inclination of the moon and the scarcity of eelgrass in the North Atlantic ocean. Quoted in the same article is the oceanographer Patterson who has developed the theory of a regular periodicity in the ocean currents. Also H. W. Harvey, who observes that the gulf stream is at its highest when the moon is at its least inclination. Temperature changes, food supplies and the introduction of toxic substances due to ocean currents might easily affect marine life.

The experiments of L. Kolisko,[3] a German woman, seem to show that planting two days before the full moon gives better germination, heavier crops, better flavor and texture. The chief explanation is that the moon's influence is at its maximum. One writer says: "Through many years of practical gardening we find atmospheric and soil conditions are the decisive factors in successful planting rather than time of the moon." Another writer found planting tomatoes between the third quarter and the full of the moon produced more healthy and vigorous plants and larger fruits. Still another says that planting by the moon for 30 years shows that pole beans, corn and potatoes do much better if planted when the moon is new.

Many of the old beliefs appear in different forms; some common versions are:

Crops producing yields above ground should be planted during the increase of the moon while in a fruitful sign, Cancer, Scorpio or Pisces, especially during the second quarter.

Underground crops should be planted in the third quarter which is after full moon or at its waning, but if leafy crops are wanted, as tops of beets or turnips, then in the second quarter.

Planting in the new moon tends to increase woodiness, while the full moon produces plants that are almost free from this point.

Plant potatoes at the new moon so they will grow rapidly as the moon waxes stronger.

Seed exposed to the polarized light of the moon before planting will germinate better than that exposed to the sun, but planting time does not matter.

Destroy noxious growths in the fourth quarter (while the moon is waning) and in a barren sign, Leo, Gemini or Virgo. This also applies to destroying pests, vermin and rodents.

Cultivate in the barren signs.

Root crops will keep better if harvested when the moon is growing old (in the fourth quarter).

Sauerkraut should be made after full moon when it is in a fruitful sign.

Kill the hogs at new moon so the fat will not shrivel when the pork is fried.

Avoid baldness by cutting the hair at the right time of the moon.

The full moon may be powerful enough to induce early decay.

Dig post holes at the right time of the moon (the source did not state what time that is), so the frost will not heave the posts out of the ground.

The American Indian cut trees for his canoes only in the dark of the moon since the wood was then less subject to worms and rot.

Irrigate and dig wells when the moon is in the watery signs.

When the moon is lying on its back, it is a dry moon because it is holding the water, not spilling it, result dry weather. But others say, it is soon going to pour out the water and bring wet weather.

If at full moon the soil is dry, the forces of the full moon cannot develop their effect on the plant because the conducting medium is lacking.

The most satisfactory results are when the full moon forces can be exerted on a moist soil.

It is obvious that not all these sayings are given in full detail, some interpretations are contradictory and they are not always made entirely clear. The moon change is a continuous process and the moon is full only for a very short time, before it is again increasing, after decreasing. Examples of the more exact statements also found are: "The new moon, May 24 (1927) rises with Cancer on the 26th, 27th, 28th, best days to plant cotton and beans." "August 19 (1927), last day of old moon, and the moon in Leo, sure death to thistles cut at the root."

Entirely erroneous statements were also common as: "I knew we were going to have a storm for last night the moon rose way around to the northeast and the night before way around to the southeast." This just could not happen on two successive nights.

What has this to do with the calendar? Quite apparently the moon had much to do with the *beginnings* of our calendar. The calendar represents the regular rotation of the seasons and is our way of counting time by the year. Agriculture, more than anything else, is a seasonal business, crops can and in many instances are being planted on the same date each year, barring the interference of weather.

Whereas there exists an orderly plan in the appearances of the different phases of the moon, and there is a similar orderly plan in the regular occurrences of the seasons within every year, the calendar, which represents our year, lacks orderly planning. The irregularities of our calendar with its unequal quarters, its unbalanced half-years, wandering dates and the frequency with which extra or fifth Sundays occur, are a constant annoyance to the average farmer.

Agriculture today is "big business." Farmers must plan their work

with care and with thought far in advance. Every day must be made to count.

Whether it is the planting of a crop, its cultivation or its harvesting; whether it is the purchase, the feeding or the sale of livestock; and even though the day's routine may be as methodical and constant as that of the average dairy farmer, the days, dates and periods of the year must be readily comparable with like periods of previous years.

With one month having five Sundays and four Saturdays last year (and with the situation reversed this year), and with days and dates constantly changing, comparison is difficult if not impossible. Planning takes extra time and time on the farm today is more than money.

With the invariable World Calendar of 12 months and equal quarters, always the same, the farmer, whether his crop is milk, livestock or grain, will find his task easier and his profits greater under this well-ordered plan of time-keeping.

References

[1] *The American Florist*, Vol. 5, p. 20, May, 1934.

[2] N. E. Stevens, *Science*, Vol. 84, p. 87, July 24, 1936.

[3] *The Gardeners' Chronicle*, London, Vol. 100, p. 383, November 28, 1936. *The Flower Grower*, Vol. 14, p. 560, December, 1927. *The Farmers' Advocate*, Vol. 62, p. 1577, November 3, 1927, and Vol. 65, p. 41, January 9, 1930. Peter Blaine, *House and Garden*, Vol. 69, p. 113, May, 1936. *Horticulture*, Vol. 16, p. 155, April, 1938.

WHAT WE DO TODAY IS VITAL

By Elisabeth Achelis

The homely virtue of repetition is to emphasize the good. We wish to state again and again that the planned and perpetual World Calendar has a real contribution to make for more effective efforts and for the conserving of time, money and material. Its ordered arrangement of days and dates, weeks and months, quarter- and half-year divisions achieves perfect coordination and cooperation, more needed today than ever before to win the victory and to bring success to our many undertakings.

The World Calendar is *not* an isolated cause separated from our many activities, whether these be for the winning of the war, for postwar planning, or for the coming of the peace. It is a link and real part of all our efforts. For is not Time the most precious commodity we have, and is not everything we think, plan, do and say predicated on Time, by means of the calendar? The best is only good enough. The World Calendar is the best. Let us not fail in this needful task that is ours to do today—to approve and to adopt The World Calendar.

CALENDARS AND CALENDAR REFORM

By Dr. W. E. Castle, Emeritus Professor of Genetics, Harvard University; Research Associate in Genetics, University of California; member of the National Academy of Sciences

Abridged from The Scientific Monthly, *February, 1943*

SOMETIME we shall be called upon to reshape the organization of the world so as to insure a lasting peace and promote the general welfare of mankind. It is well that we begin to think about that reorganization and to consider what changes, if any, would contribute to the welfare and happiness of mankind in general, for isolation is no longer possible for any part of the globe or any section of the human race. Our destinies have been for all time united by science and invention, which have diminished the distances between continents. One of the devices which make possible an orderly existence of men in social groups is the calendar.

The calendar by which we measure the passage of time and the recurrence of the seasons possesses several serious defects capable of remedy, if all men could reach an agreement as to what changes are desirable, and the proper time for making them. This, however, is not easy of attainment, for our present calendar is one of the basic structures of our civilization and such structures are not easily changed. They constitute the framework of all our social institutions, which has reached its present state by a long process of evolution, and such a framework, age old in its development, should be altered as little as is consistent with progress.

All peoples who have engaged in agriculture of even the most primitive sort have felt the need of a system for measuring time and predicting the recurrence of the proper seasons for planting and harvesting crops. Around an agricultural calendar they have arranged a program for religious rites, feasts, dances and other celebrations designed to influence and propitiate the unseen powers thought to control natural processes.

The most obvious means for measuring time are the movements of the heavenly bodies, sun, moon and stars. A calendar based on one or more of these has regularly been formulated by a primitive people emerging from barbarism.

The most conspicuous of the heavenly bodies, the sun, not only defines the year from one seeding time to the next, but also from one sunrise to the next defines the length of the day. Since day and night are in the long run of approximately equal length, it was natural that each should be divided further into hours, the number of which was set at 12 of daylight

and 12 of darkness at or near the equator, where day and night are approximately equal, and where the problem first presented itself to the human mind. The subdivision of each hour into 60 parts, minutes, and each minute into 60 seconds is a device handed down to us from ancient Babylonia.

Next in importance to the sun as a measure of time is the moon. Its recurrent cycles give us the months, each cycle covering about 29½ days. Twelve such cycles aggregate 354 days or some 11 days short of a solar year.

Since the solar year does not correspond exactly with any definite number of lunar cycles, it is impossible to combine lunar months into a solar year with exactness. The nearest approximation is obviously a 12-month year, although it includes only 354 days. Different peoples in their calendars have used months of arbitrary length ranging in duration from 20 to 31 days.

The Maya of Central America used a 20-day month, although they were aware that this did not correspond with a true lunar cycle. Their solar year contained 18 such 20-day months, aggregating 360 days, a closer approach to the true number of days in a solar year than is given by 12 true lunar months. The Maya added five extra days to their 18-month year to make a solar year of 365 days. These extra five days, however, were not deducted from the ensuing month, so that the succession of months went on independently of the seasons and no attempt was made to have them come out in harmony. Spring began in whatever month happened to be current, its arrival being determined by the alignment of the sun with certain carefully placed stones.

Our present calendar came down to us from the Romans who in turn had it from the Egyptians. As revised by Julius Caesar at the beginning of the Christian era, the Julian calendar consisted of 12 months of varying length. The mean length of the solar year was recognized on astronomical evidence as being 365¼ days. Ordinary years were accordingly made to contain 365 days and an extra day was added in the shortest month, February, every fourth year.

This so-called Julian calendar persisted unchanged for more than 1500 years, and except for a single modification still persists with us.

In estimating the length of the solar year as 365¼ days, Julius had made it too long by 11 minutes and 14 seconds, as more exact astronomical observations have shown, and in 128 years the error would amount to an entire day. The erroneous days continued to pile up century after century until in 1582 the matter was taken in hand by Pope Gregory XIII. Gregory directed that leap year should be omitted in all centenary years except those which are multiples of 400. Thus the year 1900, though divisible by 4 was not a leap year, but 2000 will be because it is a multiple of 400. Such is the present status of our calendar.

According to modern astronomy, however, a slight over-correction by leap years still persists in the Gregorian calendar. To eliminate this it has been proposed to make the year 4000 and all its multiples common (not leap) years. With this modification the beginning of the year will not vary from its present place in 200 centuries (20,000 years), which is good enough! The leap-year rule, as thus qualified, would run as follows: Every year the number of which is divisible by 4 is a leap year, excepting the last year of each century which is a leap year only when the number of the century is divisible by 4; but 4000 and its multiples 8000, 12000, 16000, etc., are by a further exception common years.

Pope Gregory's reform of the calendar in 1582 was promptly accepted by all Roman Catholic countries, but in the sixteenth century religious prejudices were very strong. Protestant England refused to take orders from Rome either on the calendar or on any other subject and thus a desirable reform was delayed in all English-speaking countries for two centuries. The Eastern or Greek Catholic Church was even more obdurate and still adheres to the Julian calendar. The Julian calendar was in use in the North American colonies, as in all other parts of the British Empire, until shortly before the American Revolution. Thus George Washington was born on February 11, 1731, of the Julian calendar and he himself always regarded February 11 as his birthday. But the error in the Julian calendar amounted to 11 days when Great Britain switched to the Gregorian calendar and so Washington's birthday became February 22 of the current calendar.

A complication in the measurement of time and in calendar making, which we have not yet considered, is introduced by the seven-day week. This arises not from astronomical but from social and religious considerations. Occasional days of rest and recreation are essential in a well-ordered society. In various parts of Africa, weeks of four, five, six and eight days are observed by the natives, usually in connection with a recurrent market day. The seven-day week originated in western Asia and spread to Europe and North Africa with the spread of the Jewish, the Christian and the Mohammedan religions, which agree in having a seven-day week though with a different holy or rest-day in each.

Neither the 365-day year nor the month of 29 or 30 days is exactly divisible into seven-day weeks, so that in our present calendar each successive New Year's Day falls on a different day of the week. Every other event which falls on a particular day of the month falls on a different week-day in each successive year. This is only one defect but a serious one of our present calendar, and it is capable of eradication in a very simple way, as we shall see.

A second defect of our calendar arises from the varying numbers of days in the month. In the shortest month, February, it is 28 or in leap

years 29. In certain other months the number is 30 and in the rest 31. One has to go through the lines "30 days hath September," etc., before he can feel sure how many days there are in the current month. Even then he cannot tell without a calendar of the year before him how many Sundays, how many full weeks and how many weekdays there are in the month, since these change from year to year. All these items are of importance to the business man, the schools, the churches, the banks, and all of us. There should be no uncertainty concerning them and there need be none under a slight modification of the calendar, which would make every day in every year the same as regards the day of the week and the day of the month. To bring about this desirable uniformity, two different but related plans have been proposed. They are known as the 13-month calendar (a proposal now withdrawn) and The World Calendar. The 13-month calendar would make every month of exactly the same length (four seven-day weeks) so that it would begin on a Sunday and end on a Saturday. The number of work-days in each month would then be the same, except for the occurrence of special holidays. The standard year would thus consist of 52 seven-day weeks, would always begin on Sunday and would end on an extra Saturday as a 365th day. Another extra day would be added in leap years. But with these desirable features is included one serious disadvantage. The year is not divisible into equal half-years or quarters, since 13 is an odd number of months.

This difficulty is avoided and most of the advantages of the 13-month arrangement are retained in the proposed World Calendar. This retains the familiar 12-month year, and divides it into four quarters of equal length. Each quarter begins on Sunday and ends on Saturday. It contains three months including 91 days, in its 13 weeks. Month-dates always fall on the same weekday from year to year. Each month has 26 weekdays plus Sundays, a uniformity very advantageous to business.

The first month of each quarter begins on Sunday and so contains five Sundays. The other two months of the quarter contain four Sundays each. Each quarter thus includes 13 Sundays.

The first month of each quarter consists of 31 days (including the extra Sunday). Each of the other two months of the quarter consists of 30 days. The three months of each quarter are thus alike in length except for the extra Sunday of the initial month.

Each quarter includes 91 days, and combined the four include 364 days. An extra Saturday, a holiday called Year-End Day, follows December 30 and this makes the 365th day of the standard year, as in the 13-month calendar.

In leap years an extra Saturday, Leap-Year Day, a holiday, follows June 30 in the middle of the year, making a 366th day.

A World Calendar thus revised would be "balanced in structure, per-

petual in form and harmonious in arrangement." Each year's calendar will be the same, except for the extra Saturday in the middle of each leap year. Educators, scientists, and professional men would welcome the adoption of The World Calendar which would greatly simplify the arrangement of schedules and appointments.

Holidays such as Easter, actually an ecclesiastical affair, could be stabilized and given a fixed place in the calendar, preferably at the week-end so as to make two-day or three-day periods of recreation possible without breaking into the working week. Easter, of course, comes on Sunday, Christmas would come regularly on Monday, Washington's birthday could be moved to the day which he celebrated, the 11th of February, Lincoln's birthday would come on the following day, Sunday, February 12, or if celebrated on Monday, the 13th, a single national three-day week-end holiday in mid-February would result. Labor Day naturally falls on Monday, September 4, national election day could be fixed on Monday, November 6. Armistice Day might well be celebrated, as in England, simply by a two-minute pause on Saturday, November 11, and Thanksgiving Day could be stabilized on Thursday, the 16th of November, or preferably advanced to the 18th, Saturday, or the 20th, Monday.*

The 17th of March, St. Patrick's Day to Irish Americans, and Evacuation Day to all Bostonians, since Washington forced the British soldiers out of Boston on that date, would fall on Sunday and its celebration probably on Monday. Only the 4th of July (Wednesday) and Columbus Day (Thursday) would remain as mid-week holidays widely celebrated in the United States.

By way of summary, we may note that the chief source of the imperfections of our present calendar lies in the attempt to use simultaneously three different methods of measuring time: (1) the solar year of 365 days, (2) the lunar month of 30 days more or less, and (3) the conventional seven-day week. No two of these come out in agreement.

We cannot get away from a solar year of slightly more than 365 days, since on this the recurrence of the seasons depends. Our problem then is to bring into conformity as nearly as possible with the solar year both the months and the weeks. Our present calendar does neither of these things adequately. To make up a year of 12 months we have to adopt months differing in length by as much as three days, which is poor time engineering. To make up a year of 365 days we have 52 seven-day weeks, with one day left over. By beginning the next week on this left-over day, each successive year begins on a different weekday. We are confronted with the same difficulty as regards the day of the week, as confronted the Maya regarding the months in relation to the year. Instead of skipping the five

*EDITOR'S NOTE: Congress passed an Act, December, 1941, establishing Thanksgiving on the fourth Thursday in every November; in The World Calendar, November 23.

extra days at the end of a year, and beginning a new year with a new month, they made the five extra days part of a new month and thus there was no correlation between a particular month and a particular part of the year. And we, instead of skipping the left-over day at the end of the year and beginning the new year with a new week, keep the succession of seven-day weeks uninterrupted regardless of what it does to our yearly calendar.

The difficulty concerning the lack of agreement between days of the month and days of the week in successive years is met in both the proposed 13-month calendar and the proposed World Calendar in the same sensible way. The extra day at the end of the year is not put into a seven-day week, but is made a special holiday, a year day or extra Saturday, as you choose to call it. The extra day of leap years is treated in a similar way, as leap-year day which does not make part of a seven-day week.

The variation in length of the months in our present calendar is obviated in a different way in the 13-month calendar and The World Calendar. In the former each month would consist of exactly four weeks, 28 days, the total being 364 days, with year day not a weekday, making the 365th. The impossibility of having quarter-years made up of like numbers of months is the chief defect of this proposed calendar.

In The World Calendar, there would be four equal quarter-years of 91 days each [13 weeks or 3 months], with one extra year day making the 365th.

Every month would contain the same number of weekdays (26) and the same number of Sundays (4) except the first month of each quarter which would contain a fifth Sunday, the odd or 91st day of the quarter.

How and when could we change from the present to the proposed World Calendar with the least amount of disturbance to existing conditions? January 1, 1945, would be a practicable time.

Of course, no country singlehanded could bring about the change. It will have to be by joint action of a large part of the civilized world. Already 14 nations have officially approved The World Calendar. In response to a proposal made by Chile and sent to all governments by the Council of the League of Nations in 1937, favorable replies were made by six American governments, *viz.*, Brazil, Chile, Peru, Uruguay, Mexico, and Panama; as well as by Esthonia, Greece, Hungary, Norway, Spain, Turkey, Afghanistan and China. If the United States and Canada were to join with Mexico and the South American Republics in adopting The World Calendar, it seems highly probable that the rest of the world would soon accept it. There is no religious opposition in sight today as there was when Pope Gregory instituted his reforms, nor is there ground for political opposition. Nothing but the inertia of custom holds back a reform which would benefit all classes of people, not least of all students and teachers.

WANTED—A CALENDAR AS STABLE AS A CLOCK

By Henry M. Hyde

Henry M. Hyde, ***a member of the Astronomical Society of the Pacific, speaking over Radio Station KLX, owned and operated by the Oakland (Cal.)*** **Tribune,** ***has won a large radio audience because of his faculty for humanizing and popularizing serious scientific information in an informal, interesting manner. During his years on the air, he has given a number of programs devoted exclusively to the calendar, its early development and clarification. It should be needless to say that Mr. Hyde as a scientist is an ardent supporter of The World Calendar of 12 months and equal quarters.***

SUPPOSE that tomorrow, through some freakish calamity, all the clocks and watches in the world, all the calendars and the various astronomical instruments used for computing TIME, together with every record of stellar movements, patiently compiled throughout the centuries, were destroyed. What utter confusion of human affairs would result almost immediately! It is certain that all astronomers would at once become the busiest of men and, very likely, the most popular. The apparent motion of the sun across the dial of the heavens would be our timepiece by day, and the moon, especially when at or near the "full" phase, would serve to mark the periodical "watches of night."

Undoubtedly, we of a clockless world would be glad enough to watch the rising of the sun and, in some measure, would come to understand why our age-distant ancestors dreaded the coming of night. It is small wonder that solar worship was one of the earliest, as in its beginnings it was also one of the purest, forms of religious worship concerning which we have knowledge. Naturally earth's companion globe, the moon, received its meed of adoration.

The ancient astronomers left considerable information relative to their methods of keeping track of the passing hours—information which explained their sun-dials, water-clocks and sand-clocks, plus other cumbersome devices. For centuries the records of celestial phenomena, such as eclipses of the sun and the moon, were set down as having occurred "toward the middle of the third hour of the day," or "an hour after sunset," or any other period to suit the occasion.

The Arabs finally hit on the method of estimating the duration of a lunar eclipse by measuring the altitude of some near-by star both at the

beginning and the ending of the event. The resultant difference in degrees of arc was then readily changed into time-measurement.

The present method of ascertaining the correct time is by observing the transit of a certain star across a selected meridian. It is evident that the astronomer especially is alive to the need of simplifying the various divisions of time. The present awkward calendar can be materially and easily simplified by some minor adjustments and such a movement is under way. It is backed by scientists of practically every nation, men like the Astronomer Royal of England, Dr. H. Spencer-Jones, for instance. It is only a question of time before the plan has been legally adopted all over the world. Appropriately, the calendar has been named "The World Calendar." It may take considerable time for this calendar to be made effective, for changes of any sort move slowly.

However, this proposed calendar is so simple it may be adopted much earlier than now seems possible. The more its advantages and its simplicity are discussed, the quicker will it be adopted.

Clocks and watches and the calendar are based upon the same fundamental observation of celestial phenomena used by primitive man. Our timepieces, the clocks, mark off the same periods of darkness and daylight, but for greater convenience we have divided those periods into 24 equal hours. Our calendar based on the same recurring cycles of seasons also represents certain convenient divisions. We have the month allotted a dozen to the year. We have the week of seven days and the quarter-year divided into periods of three months each. However, one of the time-determining instruments, unfortunately, is not as perfect as the other.

Clocks are practically perfect, but the present calendar certainly is not. Instead of being perpetual—every year the same—it comes in 14 different varieties according to the day of the week it happens to start with and whether it is leap year or not. So, at the end of the year, we throw all calendars away and hang up others in their stead—an expensive and useless procedure, to say the least.

The present calendar has other failings, too. According to it the first half of the year has 181 days, and the succeeding period 184 days. Were the present calendar a clock, we could say that high noon comes anywhere between three minutes before and three minutes after the hour of 12. In addition, the days of the week come on different dates in the month each year.

The reasons are that one of the instruments for measuring Time, the clock, has been perfected; while the other, the calendar, remains imperfect. But this condition can be easily remedied by the universal adoption of a calendar with balanced months and equal three-month periods. The latter will have 91 days and each of the three months thereof will have 26 business days, excluding Sunday, of course. The same date will always come on

the same day of the week, year after year; the first day of each quarter period will always be Sunday; the first day of the second month in each quarter will come on Wednesday, and the third month in each quarter will start on Friday. In the first month of each three-month period there will be 31 days; the second and third months will each have 30 days.

The only changes in the present calendar needed for the proposed World Calendar to be put in use are to give the months slightly different patterns, as outlined, plus the provision of a place for just one extra day, say, at the end of the year; and the placing of leap-year day between June and July, thus providing a double holiday every four years. Such periods could be well employed in furthering a cause to bring all nations into closer harmony—really "The Parliament of the World." If every individual, no matter of what nationality or position in life, would dedicate himself to the job of bringing this about, eventually the leaven would make its presence felt and, in time, war would be no more!

The average person is slow to adopt marked changes of any sort. However, unless we are advancing we soon fall behind and grow stagnant. To move the world a thinker is needed. Somebody in that category is responsible for The World Calendar! "Let's keep the ball rolling!"

OBITUARY NOTES

Death Takes Dean Hawkes

HERBERT E. HAWKES, long one of Columbia University's most sympathetic, and to quote President Butler, "one of the outstanding contributors to Columbia's record of achievement in the Twentieth Century," died May fourth. A Professor of Mathematics for ten years, he had been dean since 1918. Dean Hawkes sought to educate his young men through and through, mentally and morally. Perhaps his greatest originality was in observing and studying his students and finding out their talents and capacities, what they could and couldn't do. He as a mathematician had been for many years an advocate of The World Calendar.

Speaking of The World Calendar he said, "I am very much in favor of the form of calendar which the enclosure with your letter indicates. I think that steps ought to be taken to secure world wide approval if it is in any way possible to do so."

ASTRONOMY'S CONTRIBUTION

By James L. C. Ford, Assistant Professor, Department of Journalism, University of California

"OUR present calendar is cumbersome and the uniform World Calendar would be an advantageous revision. It would result in a stable calendar—one better adapted to the needs of people."

This is the opinion of Dr. Russell Tracy Crawford, Chairman of the Department of Astronomy of the University of California. Dr. Crawford, who also is Director of the Students Observatory, has been closely connected with Lick Observatory on Mount Hamilton, the University's center for astronomical research, home station for expeditions throughout the world to study eclipses, and the scene for many special studies of double stars, comets, and spectroscopic observation of spiral nebulae.

"Let me see," Dr. Crawford sat thoughtfully for a minute. "I've been interested in the subject of calendar reform and especially The World Calendar for more than 20 years. It was back in 1922 that I was Chairman of the Committee on the Reform of the Calendar of the American section of the International Astronomical Union. I surely have a copy of the favorable report made at the meeting of the Union in that year— "

While Dr. Crawford's secretary hunted the report in her files, the thickset astronomer, his eyes twinkling behind his horn-rimmed glasses, leaned back in his chair, recalling his work a score of years ago. The old-fashioned office furniture, the simple setting of the plain little office, only emphasized the more strongly rows and rows of astronomical journals and heavy scientific tomes piled to the ceiling. Outside, the hum of bees was heavy in the purple wistaria vines which covered the low building.

"Here it is, Dr. Crawford."

"Ah, yes, thank you. Now let me read from it—

" 'Scientific organizations should be conservative in their advocacy of reforms affecting the every-day life of the people. The governing motive should be the greater convenience of the public. The gross inequality in the length of months and lack of system in assigning the different lengths, justify a modification of the Gregorian calendar in removal of these defects. Advantage should be taken of the occasion to reform the calendar in other respects. We recommend that the representative of the American section of the International Astronomical Union endeavor to secure the adoption and introduction of a calendar having the following specifications—'

"But I needn't read any further," Dr. Crawford said, "for those specifications are exactly those embraced in The World Calendar—such as four equal quarters of 91 days each, a Year-End Day between December 30 and January 1, a Leap-Year Day in leap year. In other words, it would be a perpetual calendar."

The mere mention of the 13-month calendar brought instant criticism from Dr. Crawford. He felt that, while the calendar was in need of revision, a change to 13 months would only serve to make it worse—make an already cumbersome calendar more unwieldy.

Dr. Crawford's service as Chairman of the calendar reform committee of the American section of the International Astronomical Union was a tribute to his long and distinguished career. After receiving his first degree from the University of California in 1897, he served as Fellow at Lick Observatory for several years. He then became an assistant astronomer at the University and joined the faculty in 1903. He really got up nearer the stars when he served as Major in the Air Service during World War I. Among the many learned and professional societies which claim him as member are: the American Association for the Advancement of Science of which he is a Fellow, the Astronomical Society of America, the Astronomical Society of the Pacific which he has served as President, Sigma Xi and Phi Beta Kappa.

All through the ages the calendar has been the product of astronomers who have brought about its every revision, contributed the fruits of their life study of the sun, moon, and stars to its development. So it is not surprising that a present-day group of astronomers should be concerned with the improvement of our calendar.

"Adjustment of the calendar to the motions of celestial objects has always been regulated by the astronomer," Dr. Crawford emphasized.

If you are planning on making a trip to Mars over the week-end, don't bother to pack a clock or calendar in your baggage. For our clocks and calendars are adjusted to celestial movements as observed on the earth and would be of no value at all on Mars or any other planet. It takes Mars about 687 days to move about the sun, so its "year" would be that long. Also each of its days would be more than a half-hour longer than one of our days. On Mercury, it would take only 88 of our days for a "year," while on Pluto a "year," or the complete orbit of that planet around the sun, would require the equivalent in time of 247.7 of our years!

"The calendar is such an essential and necessary part of our lives," pointed out Dr. Crawford, "that we may form the erroneous idea that it is something that has always been existent in man's mental equipment and scheme of life. But this is far from the case. It had very crude and simple beginnings and went through many changes to arrive in its present form. Certainly it could still further be improved. And in all its evolu-

tion, astronomers served as guides and leaders in each transition. "Back in 4700-4550 B.C., a time so dim in history that we cannot be definitely sure of the dates, Egyptian priest-astronomers used the pyramids of Gizeh to determine the exact length of the solar year. And another Egyptian astronomer, Amenemhet, in 1550 B.C., constructed the first water clock of which we have a description.

"It was a Babylonian astronomer, Nabu-rimanu, who in the sixth century before Christ had calculated the solar year as 365 days 6 hours 15 minutes and 41 seconds—an error of only 26 minutes and 55 seconds."

The Romans in their turn aided considerably in the development of the calendar, Dr. Crawford explained. In 315 B.C., Flavius put an end to the secrecy in which the calendar had been held by the College of Pontiffs. The Julian calendar really was the result of the work and study of the Alexandrian astronomer Sosigenes, whom the great Caesar had met on his conquests. It was in this calendar, adopted in 45 B.C., that allowance was first made for the fact that the year exceeds an even 365 days by almost a quarter of a day. But this calendar, by adding an extra day each fourth year, figured the difference to be an exact quarter of a day which is not correct, and the Julian year was approximately 11¼ minutes too long. The calendar error, as a result of this miscalculation, gradually increased.

"It was this error," Dr. Crawford continued, "which by 1582 was about 10 days, that was remedied in time by Pope Gregory XIII. We call the resulting calendar Gregorian, but again it was actually an astronomer, Clavius, who made the calculations and planned the change. In this calendar, a leap year is omitted every century year that is not divisible by 400."

This is the calendar we have today. And though many inventions and other changes in our manner of life and civilization have been made in the years since its adoption, we still cling to this calendar which, though now quite accurate as to length of the year, is nevertheless inadequate and inefficient for our modern needs.

Astronomers themselves have not been content to continue with this calendar. In 1834, almost a hundred years before the report which Dr. Crawford made to the International Astronomical Union as Chairman of the calendar reform committee of the American section, the Abbé Mastrofini suggested a perpetual calendar with a "stabilizing day" to the Vatican. In 1887, the Astronomical Society of France recommended the perpetual calendar of 12 months and equal quarters (as in The World Calendar). This same society rejected the 13-month calendar as impractical.

"Ad astra per aspera" (to the stars through difficulties) runs an old Latin motto. It might well be changed to read *"Astra spem dant per aspera"* (the stars inspire hope despite difficulties), thanks to the astronomers whose efforts have given us our present calendar and whose continued interest encourages the hopes of The World Calendar.

ALABAMA TEACHER SEES WORLD CALENDAR AS GREAT AID TO SCHOOLS

By W. C. Parsons

An address delivered before The Alabama Education Association, Birmingham, January 9, 1943

IT has long been one of life's bitter ironies that we members of the teaching profession, while being responsible for the minds of people who become the guiding geniuses of America, have rarely been permitted to go along with the finished product.

Ours has been the responsibility, with little of the authority, and but a small portion of the credit.

Few of us have been permitted to become an active fluid part of our community or national life. It is only in the past few years that public opinion has permitted us to use actively the practical knowledge that years of association with people have given.

We possess tremendous power for good. We take the child with the mind unformed and during the formative stages direct him as our training and background tell us he should go. Today, with the student mind well arranged, more cosmopolitan and international than ever, we have a greater duty to our pupils, to our communities and to our nation—a duty that we as teachers cannot disregard.

When the war is won, we have an obligation to this generation and to those generations which follow that goes far beyond the mere task of preparing a child's mind to assimilate knowledge.

The world is changing and we must take a more active part in this change.

A more peaceful yet a tremendously important change is the revision of our present cumbersome hit-or-miss calendar. With isolationism growing weaker and with a growing appreciation of international responsibilities, there must be a civil calendar for the entire world—a World Calendar.

Let us not get the impression that our present calendar is one of great age, because the calendar we have come to know has been in use in English-speaking countries for less than 200 years, and in some other countries for less than 20 years. At best, it is unwieldy, ever changing and unpredictable. The new World Calendar represents an improvement, a modifica-

tion that retains all of the progress achieved by calendar-makers in the past 9000 years, at the same time clearing away the absurdities, the inconveniences and the unbalance of our present unsatisfactory one.

Of special interest to us, the new World Calendar offers a practical solution to the perplexities of the present school year.

But let us first discuss the purposes of the revision and tabulate them: We strive to abolish the wandering habit of the weekday. We want to give to industry, to labor, to government, to law, to agriculture and to retailing a calendar that will be the same year in and year out. We want to make it possible to plan next year as we planned this year.

Now let us see how we can achieve this. The World Calendar plan retains the 12 months in the year but equalizes the half-years. There will be two half-years of 182 days each. Each half-year would be divided into two quarters of 91 days each. In each quarter will lie 13 weeks, or three months, each with 26 weekdays.

Now let us visualize the new civil World Calendar of 12 months and equal quarters. It is a rectangular sheet of paper divided into quarters. Each quarter in turn is divided into three months. The first month of each quarter has 31 days. The following two months consist of 30 days. It is easy to remember—31-30-30 and so on through the year.

But we have accounted for only 364 days. What about the extra day? That will be the 365th day of the year, to be known as a World Holiday, December W, the letter W for World.

But every four years we have another extra day. This is taken care of by adding one day after what would normally be June 30. This, too, is a World Holiday, with the minds of the people directed toward world affairs and international responsibilities. It is called June W.

The advantages of such a World Calendar are obvious. Business men will like it because the year lends itself to practical merchandising, to logical financial planning.

The manufacturer likes it because pay-rolls for part-time workers, for hour-workers and for salaried people can be figured on the same basis; inventories can be calculated and anticipated. Quarter-years become definite retained units of time. Complicated adjustments are unnecessary. Money, time, effort and material are saved.

Labor, experiencing the same difficulties as industry, at a Labor Conference of American States, in Chile, 1936, recognized that the present calendar is unsatisfactory from an economic and social standpoint and officially approved The World Calendar as a definite social gain.

Governments of 14 countries see the facility of equal quarters, unvarying dates with days and the ease of figuring taxation and interest.

The lawyer, long harassed by undetermined phrases such as half-year, quarter-year, has approved this change to The World Calendar.

In the rotation of crops, in the finishing off of stock, in work-planning, the farmer the world over sees freedom from confusion by the adoption of The World Calendar.

But it is the teacher and the educational system that will benefit to a marked degree by this balanced, modern calendar. School terms, semesters, school years will open on definite, prearranged logical dates. The number of hour-periods of study can be definitely figured. Vacations, always an interrupting interval, are a problem no longer. As it stands today, it is almost an impossibility for anyone excepting the Registrar, the Secretary of the Board of Education, or the Superintendent, to know from any year to another the dates for regularly established occasions.

The National Education Association recommends adoption of this calendar. The calendar revision has attracted the interest of leaders of thought all over the world. It involves the minimum of changes; nothing is added and nothing is taken away; it is only a readjustment. The year would be the same as now with the exception that its divisions are made more nearly equal. The World Calendar plan has balance because its essential structure is permanent in arrangement. Now, with the realization of international dependency, with a meeting of the nations when the war is won, is the time for us as leaders in our community to give serious thought to a concerted movement advocating the adoption of this new perpetual World Calendar of 12 months and equal quarters which will bring timely order out of chaos.

VAST SAVINGS TO SCHOOLS SEEN

By Edwin H. Zeydel

Managing Editor, The Modern Language Journal

I beg to present to you the following remarks on the academic world and the calendar. Every year our 700-odd universities and colleges devote faculty meetings to discussing the calendar for the following year. Then they proceed to publish expensive catalogs and bulletins announcing this calendar, which varies from year to year because of the eccentric fluctuations to which our present Gregorian calendar is subject. This represents a national outlay of millions of dollars every year. If the proposed World Calendar were adopted, it would hardly be necessary to incur such expense every year. The academic calendar could be published once, together with the rules for admission, the list of prizes and scholarships offered, the requirements for graduation, and all the rest of the scholastic data which rarely change in the course of a decade. This body of information could then be got out in a much larger edition than is now the case, and be reprinted when the edition is exhausted. The only new matter that might require republication from year to year would be the comparatively brief lists of those courses which are newly given in a certain year. The average college or university would open on the same date every year, not vaguely specified as the third or fourth Wednesday of September, as the case may be, but on September 20 or 27 as a date fixed forever. And all the other academic dates would be just as rigidly established, too, so that soon no one would have the slightest doubt about them or would feel need of speculating on what day of June Commencement will fall two years hence. The proposed World Calendar would indeed be a boon to the academic world.

INCREASED MANPOWER NOT SOLE ANSWER TO INCREASED WAR OUTPUT

By Emerson Brewer, Director, The World Calendar Association

LIBERTY ships slide down the ways in ever-increasing numbers. Lumbering freight trains loaded to the gunwales puff and groan and whistle for the right of way from dozens of teeming industrial centers. Airplane plants that never close pour out an ever-increasing stream of fighter planes and bombers.

Ferry pilots settle into pilot seats to deliver by air these engines of death to a dozen different battle fronts.

America has girded for war. The nation's industrial genius in less than two short years has amazed and discomfited our enemies and delighted our Allies. On prairie farms, where seventeen months ago corn still grew, are mile-long plants, employing thousands of men working at top speed to build weapons for our growing army of seven million men.

America has been at war since December 7, 1941, and casualty lists top sixty thousand men. Billions have been spent and billions will be spent to bring victory to the Allied cause. Yet, in spite of these sacrifices, in spite of the growing taxes and the war bond drives, Hitler's European Fortress has yet to feel the tread of an enemy army.

True, the rim of Japan's fringe of defenses has been split, but so far Japan has won her war. She is consolidating her forces, exploiting her winnings, and building frantically an economic empire.

Hitler, hard pressed on the Russian front, threatened in Italy, harassed by an ever-increasing deluge of giant bombs, sits so far secure within the steel circle of well-fortified Europe. Billions of dollars worth of war equipment and millions of men will have to be expended before he is dislodged. Defeat faces him and his satellites in the months to come, but today he is still in a strong position to defend himself.

The bombing of the Ruhr is disconcerting. The disruptment of his transportation system is embarrassing, but long since the center of Hitler's industrial empire has been moved inland. Factories have been scattered and dispersed, so that total bombing alone will hardly win the war.

Barges, bombers, fast P. T. boats, destroyers, and men in ever-increasing numbers must be massed on a dozen different battle fronts before the

enemy feels the real weight of Allied power. This is the war picture we find today. These are the hazards that confront the Allied nations in terms of actual accomplishment. Insofar as the Allied nations are concerned, the war has just begun. We are off to a good start. Our officers are capable, resourceful, trained, and courageous.

Our Armies and our Naval forces are equipped to a higher degree than any other in the history of the world. Our citizens are graciously accepting the responsibility for expenditures that rise to astronomical heights. And all this calls for an increased willingness to cooperate and to coordinate our various forces—Government, Army, Navy, Air Power and civilians—all working together in an increasing teamwork of sacrificing and sharing for the victory to come. For the Burma Road has yet to be opened, and shipments to China total less than seven thousand tons a month. Generalissimo Chiang Kai-shek's very courageous Army hangs on by its very teeth, harassing, embarrassing, thwarting a well-equipped, well-trained, courageous and fanatical enemy.

General MacArthur recently said that operations in the South Pacific had been turned from a defensive movement to an offensive war.

As this is being written, Port Darwin has again been bombed by a luckless fleet of Japanese bombers. In spite of courageous submarine efforts, shallow boats carry the fruits of war from island to island and finally to the capital of the Japanese Empire. Oil wells in the Netherlands possessions are operating again. Natives are once more tapping rubber trees, the sap from which will go to make tires for Nipponese planes, tanks, and motor cars.

So America, speeded up to hitherto unknown heights, must do even better. Eleven tanks must roll off the production lines where ten rolled before. Seven thousand fighter planes must take to the air where six thousand was thought to be the topmost figure. There must be more guns, more jeeps, more boats to feed the gaping maw of our relentlessly demanding fighting forces and an ever-growing demand on the part of the Allies. It is probably not economically sound to erect more plants nor would it likely be feasible because our manpower supply is stretched to its utmost.

Already thousands of women have responded to the call of the factory. In many airplane plants they have established new efficiency records. Their fingers, long trained for needle-work and household tasks, quickly acquire the "knack" of assembling small units. American woman-power has responded to the "call to the factory." Thousands of girls and women have enlisted in various services, relieving men for the fighting front.

What faces American manufacturers today is greater efficiency in production, and one of the greatest means to this end is a calendar that will stay put; a calendar that can be depended upon with days and dates perpetually fixed and never changing; a well-planned system wherein all its

various time-units have banded together in a superb teamwork of practical efficiency.

Planning and thoroughness in manufacturing detail have made America the manufacturing and production marvel of the world. Possibly the efficiency of conveyers, of automatic equipment, of giant time-saving devices cannot be increased, or increased but little. But the efficiency of our calendar and the planning of our days can be increased and so ordered as to be a material aid in greater production volume and equally so in all postwar planning and the coming of peace.

But how will The World Calendar help increase America's war production? To understand this thoroughly, we must first know what The World Calendar is. It is a simple rearrangement of our present calendar so that all quarters are equal and alike. As a result all days and dates remain the same. Periods are instantly comparable inasmuch as this is a "fixed" and constant calendar.

In making up pay-rolls, in establishing production objectives, in making quotas and in establishing delivery dates, there are no extra Saturdays or Sundays to cope with. There are no wandering holidays to make uncontemplated long week-ends with attendant costly overtime charges.

In contrast, today the weeks differ, the months differ, there are constant adjustments that must be made week in and week out. This unending confusion adds to office time, it lends itself to errors and to miscalculations. People now devoting their time to checking these various calculations can be relieved and can devote their energies to more constructive work and worth-while ends.

Today, American industry faces the problem of greatly increased production efficiency. Today, the world demands an ever growing volume of those things which we have learned to produce with such speed. Today, the world at war must have greater volume with but little increased manpower. Today, the American manufacturer and the shipper must produce more efficiently to win the war so thoroughly begun.

Millions of people, people held in literal serfdom, wait America's answer to this demand for a greater stream of materials with which to bring life, liberty, happiness and health to millions now suffering the indignities of a captive people. The answer is increased efficiency and cooperation and in this The World Calendar can and will play an essential part when adopted.

CURRENT PRESS COMMENT

Shifting Easter Date Cause of Confusion

Waterbury (Conn.) Democrat

April 28, 1943

With Easter occurring on April 25, the latest date since 1886, comes renewed interest on the part of churchmen as well as business leaders toward a stabilization of this "wandering" feast-day.

Not since 1886, and not until 2038, will Easter again be celebrated at this late date. Once in every century, as in 1546, 1641 and 1736, has Easter fallen on April 25.

The peculiar rules by which the Easter is established were passed in 325 A. D. by the Council of Nicaea. By that decision, Easter falls on the first Sunday after the 14th day of the moon falling on or after the vernal equinox, which is the first day of spring. Because of this ruling, Easter came as early as March 22 in 1573, 1668, 1761, 1818, and not at all in our century.

The reason back of this method of selecting the Easter date is predicated on the celebration of the Jewish Passover; Christ having been at the Passover in Jerusalem when he was crucified.

Not only business and educational organizations have found the "wandering" Easter a severe handicap but churches as well are finding this dislocation difficult to reconcile with their general church activities and programs.

Steps have already been taken by churchmen toward the establishment of Easter on a definite Sunday in April.

A survey conducted in August 1934 by the United Press indicated that the members of the clergy answering the questionnaire favored a stabilized Easter at an average of more than 9 to 1.

The Universal Christian Council for Life and Work at Geneva, and the Federal Council of the Churches of Christ in America have considered this question. The former passed a resolution favoring the stabilization, and the latter is making a study of it.

In 1934 the Protestant Episcopal Church endorsed in resolution the fixing of Easter on the second Sunday in April which, incidentally, would be April 8 in the proposed World Calendar of 12 months and equal quarters. In the minds of churchmen, historians and astronomers this date comes closest to the historical date of the Resurrection, assumed by scholars to have occurred April 9, 30 A. D.

Similar resolutions have been taken by the Methodist Church and the American Lutheran Church. The Eastern Orthodox Church, through its Western representative, has also expressed a desire for stabilization.

Although advocating only a civil calendar of 12 months and equal quarters, The World Calendar Association has assembled a considerable amount of data from churchmen in various sections of the world regarding their feeling as to the stabilization of Easter.

Two statements, coming directly and indirectly from the Vatican, indicate that the Roman Catholic Church is favorably disposed to such a movement.

In 1912 the late Pope Pius X said: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts."

Hubert Forestier of the *Paris-Soir*, April 1936, reports a conversation with the late Cardinal Baudrillart, quoting the Cardinal as saying: "The problem is not new. It has existed since the origin of the Church. . . . A few years ago, Pius XI was inclined to admit the proposition. This question is, besides, absolutely free from the dogmatic point of view . . . the Pope is of the opinion that the thing can be done and that there would be great advantages. . . ."

EXCERPTS AND REVIEWS

A Calendar Amendment

By HENRY W. SNYDER

From The Lutheran, *published by the Board of Publication of the United Lutheran Church in America, Philadelphia, February 10, 1943*

THE next question is, "Cannot something be done about it [Easter]?"

Yes, and something should be done. How should we like it if Christmas varied by 35 days, or if there were no Christmas in one year, and two in the next? The best solution to the problem we have seen so far is that proposed by The World Calendar Association, which suggests April 8 as the date to be fixed for Easter [as coming nearest the historical date, April 9]; and according to this new calendar that day would always happen on Sunday.

The World Calendar Association proposes that the year be divided into four equal quarters of 91 days each, 13 of which shall be Sundays and 78 weekdays or work-days. The first month in each quarter would have five Sundays, 31 days; the other two, four Sundays, or 30 days. This calendar would be perpetual, every year beginning on a Sunday. December 30 would be a Saturday, the 364th day. Then there would be another Saturday, a World Holiday, designated as W or Year-End Day. The new year would begin again on Sunday. In leap years, a similar day would be intercalated at the end of June, designated as another World Holiday, June W or Leap-Year Day.

Now the exact date of Easter when Christ arose is unknown; the traditional date of the crucifixion is April 7. April 8 comes about as near the traditional date for Easter as one can reach, and is a happy selection; it is just about midway between the present possible extremes on which the festival can fall. It occurs when spring is fairly under way; and thus gives a greater degree of assurance of good weather. If one may take into consideration finances—and even churches must do so to some extent at least—it is just close enough to the end of a quarter to permit quarterly statements to reach the membership with the probability that delinquents will respond to the Easter urge to meet their pledges; perhaps even to bring them to the church, which most people attend at that season, if at no other. Comparative statistics would be fair comparisons of one year with another.

Can the calendar be changed? It has been changed. Julius Caesar had an astronomer named Sosigenes change it from a chaotic system to one that was reasonably accurate in 45 B.C. Later, another change was needed. The Julian year was 365¼ days; the solar year 365 days, 5 hours, 48 minutes, 46 seconds, a difference of only 11 minutes, 14 seconds. "A mere trifle," you say? Yes, but by 1582 Pope Gregory XIII found that the Julian calendar was ten days off from the solar year. He adopted the present Gregorian calendar, according to which every fourth year is leap year, except those at the end of the centuries; these must be divisible by 400 to be leap years. Thus 1900 was not a leap year; 2000 will be.

And will people agree to such a change? Calendar reform, like almost every other kind of reform, naturally meets with some opposition. The Julian did; and England did not adopt the Gregorian for 170 years after its inception, when 11 days had to be dropped.

But the change is on the way. Already favorable action has been given by the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, and the Universal Christian Council for Life and Work at Geneva. Many leaders of the Eastern Orthodox Church are also in favor of the new calendar. Even the Roman Catholic Church has said that there exists no dogmatic objection to revision. Fourteen nations also have given their approval, embracing a wide variety of religious faiths, for example, China, Brazil, Norway, Greece, Turkey.

It is our hope that soon the United Lutheran Church, too, may throw the weight of its influence toward bringing about what seems a sane move.

Advocates Early Adoption

From The Controller, *published by Controllers Institute of America, Brattleboro, Vt., April, 1943*

THE World Calendar Association, Inc., is enlisting support for its proposed "World Calendar," a 12-month year containing four equal quarters, which provides for stabilizing holidays—because the same date of the month comes on the same day of the week every year. Under this calendar, for instance, Christmas will always fall on Monday. Every year, and every quarter, begins on Sunday. The standardization is obtained by inserting an extra day at the end of December, which is treated as an extra Saturday or "Year-End Day" and set aside as a holiday. To overcome the difficulty of leap year, a "Leap-Year Day" is inserted at the end of June—another extra Saturday.

According to Emerson Brewer, Director of the Association, the majority of leaders in the fields of retailing, insurance, manufacturing and banking have gone on record as favoring a more stable calendar, and many of them have endorsed The World Calendar. Their interest has been won by the fact that the proposed calendar lends itself to true comparisons of business accomplishments by previous months, periods and years—and also because it lends itself to orderly office procedure, constructive year-after-year planning, and to establishment of economical routine.

Mr. Brewer states that many national organizations are appointing committees to study calendar revision as it applies to their particular problems of accounting, sales or management.

"Consideration of calendar reform is especially timely now," Mr. Brewer pointed out, "because an international or inter-American conference on calendar reform should be held during 1943. The most logical year for The World Calendar to go into effect is 1945, because in both the present calendar and The World Calendar December 30, 1944, falls on Saturday. If the following day is designated as an extra Saturday—the first World Holiday—civilization would then be ready to initiate the new year and the new time-pattern with Sunday, January 1, 1945."

Fourteen nations already have endorsed the new calendar, and its adoption awaits only international agreement. The World Calendar Association is incorporated in New York State, with headquarters in New York City.

Canadian Manufacturer Sees Immediate Calendar Need

BY S. J. GOLDSTEIN

Factory Supervisor, Montreal, Canada, January 2, 1943

THE World Calendar interests me very much for two reasons—outlined below—so much so that I would very much like to help in having it universally adopted.

The reasons are:

1. It would simplify my own work and put it on an entirely scientific basis. I am a supervisor at a local war plant. My work is mainly "Quality Control" which involves day-by-day charts and statistics.

Naturally, these charts and figures are of value only to indicate trends of quality in our products—that is, how they compare with the quality produced in the past.

And try to compare one month with another—or one quarter with another—with the present calendar. I have to make compensatory calculations every time I am asked for figures—and even then the comparison is spotty.

Believe me, I am more than a little interested and am prepared to help in every way possible, both from a scientific point of view, and because a "World Calendar" would help me considerably, personally.

2. "The World Calendar" particularly would apply in Canada. Look how well these Canadian holidays fall:

May 24	Victoria Day—Friday.
June 24	St. Jean Baptiste Day—chief French Canadian holiday—falls on a Sunday, the ideal day for parades.
July 1	Dominion Day—Canada's Independence Day will be always a Sunday.
Nov. 11	Remembrance Day—a Saturday.

These, besides Xmas, New Year's and Labor Day.

FROM THE MAIL BAG

Practically all mathematicians and scientists favor The World Calendar. I am glad that the Association, of which I am a member, has endorsed it specifically.—T. R. Hollcroft, American Mathematical Society, Wells College, Aurora, N. Y.

A most commendable proposition; would be glad indeed to see it adopted. Would simplify business relations very much.—Elmer A. Wolfe, General Contractor, San Francisco, Cal.

It is impressive to see how many intelligent people are thinking and writing about this reform [The World Calendar]. In days like these it is good to know that constructive international work goes on, and I am sure your efforts will bear fruit. All good wishes for the success of your work.—Dorothea Kahn, Central News Office, *The Christian Science Monitor*, Chicago.

I have been interested in The World Calendar for many years.—Brig. Gen. Jefferson Randolph Kean, U.S.A., Ret.

The proposed calendar reform would be highly desirable for the University of California as well as the country in general.—Dr. Robert G. Sproul, Pres., Univ. of Cal., Berkeley.

I have long known of The World Calendar proposal; and I look upon it as so rational and so useful as to admit of no opposition. The only arguments against it are inertia, superstition, and temporary inconvenience; and had they prevailed the Julian calendar itself would never have come into existence.—Lewis Mumford, Amenia, New York.

As an educator in the field of statistics and accounting I have been sowing the seeds of calendar reform for many years without actually being identified with the organized movement. I have recently had occasion to analyze over 100 long monthly time series, a task which, believe me, would convince the most skeptical individual of the desirability of calendar reform. . . . I am in favor of getting behind this strong movement to put it over—and as soon as possible. It is certainly a great improvement over the present calendar and should be appreciated by all who give the idea their thought.—Dr. Grant I. Butterbaugh, Assoc. Prof. of Statistics, Coll. of Economics and Business, Univ. of Wash., Seattle.

The problem of a World Calendar is most interesting. I have long believed that it would be in the long run a great saving of time and trouble if we had such a calendar. Many are the hours and days which I have spent in reducing monthly data to daily averages simply because our months are of different lengths.—Ellsworth Huntington, Yale University, New Haven, Conn.

I am heartily in sympathy with your movement, and wish it might be possible for you to get the proposed reform put into practical use. It seems to me the advantages of the kind of calendar which your Association endorses are too clear to need any argument.—John M. Glenn, Russell Sage Foundation, N. Y. C.

It is my opinion that the proposed calendar is very superior to that which is now cluttering up our affairs and I feel certain that the time is not very distant when this proposal will become our official calendar.—H. P. Fawcett, Dept. of Education, Ohio State Univ., Columbus.

As editor of *United Press Predate*, the only syndicated futures book for news men, I fully subscribe to your objections against the quirks and deficiencies of our present calendar, and I believe with you that The World Calendar would solve many difficulties which for no good reason most of us have come to accept as unavoidable.—Henry Platt, Editor, *United Press Predate*, New York City.

"A Perpetual World Calendar" would seem to be a solution to the many suggestions that have been made in regard to the revision of our calendar.—George M. Verity, Chairman, The American Rolling Mill Company, Middletown, Ohio.

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BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

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CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

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ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhemstr. 9/11, Berlin N. W. 7.—Der Weltbund für Kalenderreform. Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

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HOW EASY THE CHANGE

1944

GREGORIAN CALENDAR	THE WORLD CALENDAR
SATURDAY, DECEMBER 30	SATURDAY, DECEMBER 30
SUNDAY, DECEMBER 31	EXTRA SATURDAY, DECEMBER W
	(A World Holiday)

1945

THE WORLD CALENDAR

SUNDAY, JANUARY 1

TEAR OFF HERE

The World Calendar Association
International Building
630 Fifth Avenue
New York 20, N. Y.

My name is_____

Street_____

City_____ Postal Unit Number____

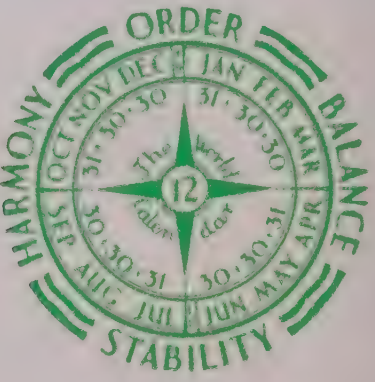
State_____

YOUR Country needs YOUR MONEY

for

VICTORY

Buy WAR BONDS and STAMPS!



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POST CARD

PLACE STAMP HERE

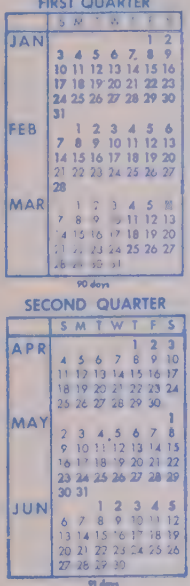
The World Calendar Association
International Building
630 Fifth Avenue
New York 20, N. Y.

Journal of CALENDAR REFORM

The World Calendar Saves Time
and
Time Is a Priceless Possession

THIRD QUARTER
1949

PRESENT
GREGORIAN CALENDAR



This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

Its irregularity precludes comparison of periods and necessitates continued and never ceasing changes in matters routine in character.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

PROPOSED
WORLD CALENDAR



★ A WORLD HOLIDAY, DECEMBER W, the Year-End Day, an extra Saturday, follows December 30th every year. ★★ A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

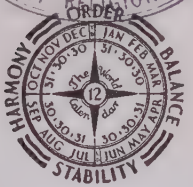
Each year begins on Sunday, January 1, and the business year begins with Monday, January 2. Because the World Holidays precede Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, the extra Saturdays, December W and June W, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

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A NEW CALENDAR FOR A NEW WORLD

VOL. XIII THIRD QUARTER, 1943 No. 3

IN the past three months, more than 17 business and social groups have either endorsed The World Calendar or have voted the appointment of study committees to investigate it. This is real progress when one remembers that it has been said that great social changes advance by taking three steps forward and falling back two.

Business men see in this orderly rearrangement of our present calendar a way to accomplish more with less confusion, with greater directness, and without disturbing the routine of their established order.

Educators, appealed to by the sheer logic of a calendar that makes all periods regular and equitable, with every year the same, are among the leaders in this effort to bring orderliness of time to the world.

Attorneys, accountants, manufacturers by the score see in The World Calendar no interruption of their present methods, but an improvement that will be felt through the scientific and social life of the nation.

Of the 17 groups, the latest resolution approving it is by the Pittsburgh Chamber of Commerce, a body made up of men more diversified in their endeavors and interests than probably any other like organization. To this can be added the Advertising Club of Johnstown, Pittsburgh's Junior Chamber of Commerce, and the Fraternal Congresses of the State of Washington, Canada, New England, and other like organizations.

Awakened to the need for this change, Rotary International, Lions International, the Advertising Club of St. Louis, together with the Texas Newspaper Advertising Managers Association, to name but a few, have voted to study this new time-plan so that action may be taken on the recommendation of the committee.

With assured changes in the world, there is an increased awareness of the need for a calendar that stays put, that brings orderliness out of confusion, without a disrupting transitional period.

The World Calendar is making real progress—definitely, thoroughly, convincingly—with the active and interested support of people and organizations which are leading nations toward new and better goals.

JOURNAL OF

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EMERSON BREWER, Editor
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FIND QUARTER-YEAR PLAN THE BEST FOR PRIORITY CONTROL

By Wade H. Poston

Mr. Poston speaks with no little authority on the intricacies of priorities. With the exception of a short period of time in the army, from which he recently received a medical discharge, Mr. Poston has held the position of Priorities Manager of the American Gas Furnace Company, Elizabeth, New Jersey. The company manufactures heat-treating furnaces which are used in hardening bearings, annealing metal and preparing motor parts for war work.

"PRIORITIES" is becoming more and more the accustomed answer to explain the absence of familiar articles in wartime living. Our automobiles, vacuum cleaners, and radios—"priorities" has taken them all. Military needs must march in advance of civilian needs. The priorities system establishes the necessary rules of precedence and tells which things come first. It not only sets up quotas of military and civilian goods, but also distinguishes between the importance of various military programs themselves. Are planes more important than tanks or battleships? Are radar locators needed more than incendiary bombs? Our national stock of raw materials and productive equipment—both too small for the only time in history—must be set to work on the most important jobs first.

The administration of the priorities system by the War Production Board and its associated agencies is the largest, most delicate, and most vital accounting job ever undertaken by man. It attempts to correlate the four fundamentals of our national power—materials, manpower, equipment, and time—to achieve the highest possible degree of productive efficiency.

One of the most interesting phenomena connected with the development of priorities is the gradual but insistent way in which time came to be recognized as one of the four fundamentals of the structure. The first priority laws erected only a method of differentiation between purchase orders, so that industrial suppliers could tell which of their customers were working on defense contracts and which were not. The law com-

pelled them to fill the defense orders first and the other orders second, if any materials were left. When it became apparent that defense orders alone could consume more than the entire supply of materials, a system of symbolization (A-1-a, A-1-b, etc.) was developed to indicate the relative importance of defense orders among themselves. This was known as the "preference rating system," and with certain modifications it still remains in effect.

Yet in November, 1941, the situation had still not been realized as essentially one of time, as well as of materials, men, and equipment. Pearl Harbor provided the necessary stimulus. The meaning of "too little and too late" was suddenly driven home. It was realized that war demanded not only the right thing in the right place—but at the right time! This change in thinking was quickly mirrored by the priorities system.

The Production Requirements Plan—which later developed into the present Controlled Materials Plan—gave the first concrete recognition to the time-factor in National Planning. With relation to the equal quarter-years of The World Calendar, it is especially significant that the quarter-year was the unit of time chosen for the basis of this revised priorities system. Under the new arrangement, manufacturers prepared a quarterly request for permission to purchase scarce materials. This request was then reviewed by the War Production Board and approved or somewhat pared, as determined by the manufacturer's importance in the over-all pattern of the war. From the producers of raw materials, the War Production Board learned exactly how much of each material could be made available to manufacturers in each period. Strict records had to be kept by every manufacturer of how he disposed of his quarterly allotment. The purchasing activities of all companies went on a quarterly basis, insofar as their dealing with the government was concerned.

CMP, or the Controlled Materials Plan, further refined the workings of the priorities system and further extended the time-factor into planning for war production. Not only purchases of materials, but also deliveries of finished products, heretofore supervised, often conflictingly, by the many branches of the armed forces, were coordinated under War Production Board scheduling. Again, the quarter-year was selected the most practical time interval. An attempt to use a monthly basis had to be abandoned, even after the necessary forms had been printed and distributed to industry. This withdrawal demonstrated once more a fundamental precept of industrial accounting—that for most purposes the best and truest time-unit is the quarter-year, and that this unit is therefore the most in need of standardization. In considering calendar revision from the viewpoint of a priorities worker, equality of the quarters overwhelmingly outweighs equality of the months. To impose such a scheme as the Thirteen-Month Calendar on industry would not only disrupt the internal accounting prac-

tices of every firm, but also would hopelessly confuse the vast system of inter-company priorities which must be kept intact as an instrument for winning the war. The keystone of this system is the quarter-year, and only a 12-month calendar can furnish quarter-years commensurate with the months.

Thus, from a position of entire neglect, the time element has grown to a production factor of inestimable importance. To achieve maximum production every detail must be exactly timed—not only in one industry or one plant, but in the entire chain of plants making parts or tools for the final tank or plane. A day too late in the delivery of an essential part can "damage" a life-saving ambulance as easily as an accident on the battlefield. A day too early is just as serious, if it means that something of greater importance was neglected to rush an article to completion before it was needed. Little wonder that the men who are responsible for the supervision of this scheduling have frequent cause to wish that the units of time with which they work were more exact! The endless and ever-changing compensations for short months, unevenly interspersed holidays, and unequal quarter-years, can be made, of course, but in a business of even moderate size and complexity they burn valuable minutes which might better be put on other aspects of production. How would our shop foremen feel if for every job the length of an inch might vary 10 or 11 per cent—as the lengths of the months do!

It seems almost inconceivable that our present calendar should continue to exist in a world where mechanical tolerances of thousandths of an inch are considered large. In undertaking to juggle the world's biggest accounting job on this shaky stage, we are using a time standard created when hand-breadths and paces were still acceptable forms of linear measure. Who would try to grind a cylinder or cut a gear by these measurements? But the immemorial procession of unbalanced days, months, and weeks still serves when we plan the stages of production, and when we set a promised date on which the completed engine will be delivered.

True enough, we shall never bring time measurement to the niceties observed by our inches, centimeters, quarts, and pounds. Earth, sun, and moon—the three great hands of the astronomical clock—immutably govern the calendar; and these hands themselves are a little awry. The moon insists that there are not 12 months in a year, but about twelve and a third. The earth refuses to revolve 360 times in its yearly orbit, but approximately 365¼. To this, add the fact that the week must contain seven days, as fixed by a tradition ages old, and you will see the difficulties that confront the makers of calendars. Under no circumstances can 12 1/3, 365 1/4, and 7 be fitted together into an even pattern.

But effective compromises among all the incommensurables of time can be made, and have been made in The World Calendar. To the priorities man

perhaps the most important change is that the valuable quarter-year is no longer a telescopic ruler, varying in length from 90 to 92 days. In The World Calendar, the quarter-years are firmly and thankfully fixed at an equal length of 91 days or 13 weeks.

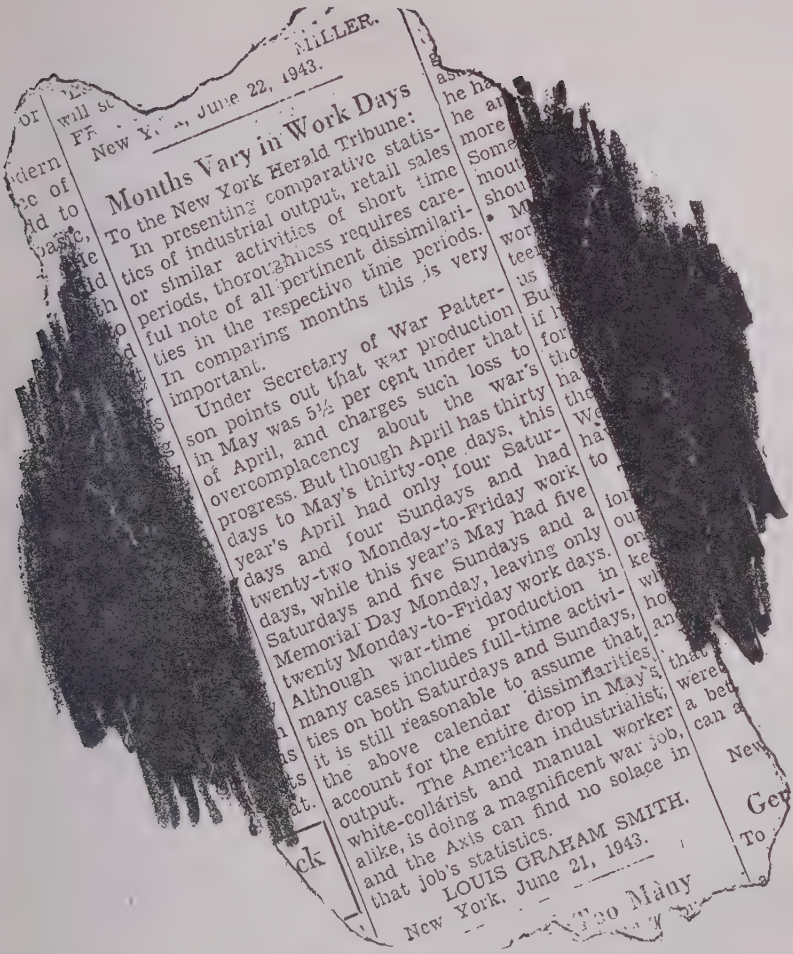
Other improvements: In long-range planning, such as must now be done to face the contingencies of war, it would be invaluable to have all years exactly alike. The World Calendar accomplishes this. Every year begins on a Sunday and ends on a Saturday. From one year to another, days of the week always fall on the same date—the third of February is always a Friday, the eighth of November is always a Wednesday. A manufacturing schedule made for one year can be compared or even repeated without change in the next year.

Even the unruly month has been tamed by the ingenious World Calendar. All months contain either 31 or 30 days. The months are arranged within the quarter-year in an orderly, easy-to-remember pattern. The first month of each quarter is long, the second two are short. In the long months, the extra day is always a Sunday, so that every month contains exactly 26 weekdays.

The mechanism of The World Calendar has an appealing and business-like simplicity. The year is trimmed to the flexible and factorable length of 364 days, just long enough for 52 complete weeks. One intercalary day is inserted between years to keep correspondence with sun time. This extra day occurs between Saturday, December 30, of the old year, and Sunday, January 1, of the new year.

Not a day of any week, a day without number but a name, it is sometimes called an "extra Saturday," and in time of peace would be observed as an international holiday. For the rest of it, The World Calendar is a common-sense rearrangement of the lengths of the months, which should have been done ages ago. In all major details, The World Calendar duplicates the present calendar. The transition would have no more perceptible effect than the repair of an irregular clock. To all appearances, it is the same clock; the benefit is that it runs better.

From the priorities viewpoint, virtually the only "objection" to The World Calendar is that the transition from the old to the new calendar cannot be made easily until January 1, 1945, at which time all men fervently hope that the war will be over and priorities a thing of the past. But at the present writing, it seems unfortunately likely that the war may continue well beyond the transition date. At that time, it is possible that we shall hear arguments that we should let the change from our present calendar to The World Calendar wait until after the war. Rather, it seems to me, *we cannot be too quick to seize upon this improved time measuring instrument* to help us marshal our national facilities and bring the war to the speediest possible conclusion.



MILLER.

New York, June 22, 1943.

Months Vary in Work Days

To the New York Herald Tribune:

In presenting comparative statistics of industrial output, retail sales or similar activities of short time periods, thoroughness requires careful note of all pertinent dissimilarities in the respective time periods. In comparing months this is very important.

Under Secretary of War Patterson points out that war production in May was 5½ per cent under that of April, and charges such loss to overcomplacency about the war's progress. But though April has thirty days to May's thirty-one days, this year's April had only four Saturdays and four Sundays and had twenty-two Monday-to-Friday work days, while this year's May had five Saturdays and five Sundays and a Memorial Day Monday, leaving only twenty Monday-to-Friday work days. Although war-time production in many cases includes full-time activities on both Saturdays and Sundays, it is still reasonable to assume that the above calendar dissimilarities account for the entire drop in May's output. The American industrialist, white-collarist and manual worker alike, is doing a magnificent war job, and the Axis can find no solace in that job's statistics.

LOUIS GRAHAM SMITH.

New York, June 21, 1943.

THE vagaries of our present calendar tend not only to distort the statistics of retail business, but also add confusion to the records of war production achievement. With months differing in length, with holidays wandering through the years and with comparability practically impossible, it is but little wonder that errors such as those discovered by Louis Graham Smith crept into Under Secretary of War Patterson's report to the nation. In discussing this error in his letter to the *New York Herald Tribune*, June 21, Mr. Smith unwittingly presented a tremendous indictment of our present calendar and gave an illuminating example of why The World Calendar's adoption should by all means be hastened.

SEES NEW CALENDAR AS MEANS OF EASING ADVERTISING BURDEN

***Advertising Age** is a weekly, tabloid-size newspaper rated as indispensable among advertising men and those interested in sales. The following article appeared in the "Ad-libbing" column of that publication on August 2, 1943.*

WE have been interested for some time in the efforts of The World Calendar Association to modernize the existing calendar so as to eliminate the inconsistencies and inconveniences which are inherent in the Gregorian system of measuring the passage of days and months. The proposed World Calendar would have four equal quarters, each comprising 91 days, with Year-End Day appearing as an extra Saturday with no date, and the same applying to Leap-Year Day. Each quarter of the year would begin on Sunday and each would end on Saturday; each would contain three months and exactly 13 weeks. The first month of each quarter would have 31 days, and all other months would have 30 days, so that there would be 26 weekdays in each month, with the first month in each quarter having five Sundays and the remaining months four. As the system works out, each month-date would always fall on the same weekday. For example, if August 4 were Saturday in the proposed World Calendar (as it is), August 4 would always be Saturday, from now until the end of time; December 25 would always be Monday; January 1 would always be Sunday.

This calendar is so simple and so practical that it should be of tremendous help to everyone, not least of whom would be advertising men. Closing dates of magazines and newspapers would be inviolably fixed and would never have to be adjusted to take care of varying breaks in the working week; March would cease to crowd on the heels of tiny February; one quarter would be exactly the same as the other, etc., etc.

Manufacturers of calendars are probably not too impressed with the proposed device, because with it calendars issued in 1945 would be just as useful ten years later; there would be no change in them. But manufacturers of calendars are resourceful enough, no doubt, to solve this slight problem for themselves. As for the rest of us, the new calendar seems like a useful, sensible, helpful change.

FIGURING LABOR DAY DATE PUTS WRINKLES ON EDITOR'S FOREHEAD

By Walter Locke, Editor, Dayton, Ohio, Daily News

Mr. Locke writes a column "Trends of the Times," which appears in a group of newspapers in Ohio and in several southern states. This column, having to do with The World Calendar, appeared August 6, 1943, and because it represents the opinions of a man "on the outside looking in," it is of unusual general interest.

THE question was, what day of September will be Labor Day, and there wasn't a calendar within a mile. The first Monday in September, of course; but would that first Monday be the first or seventh of September, or what? An inspiration!

Someone remembered last July Fourth fell on Sunday. We could start from that. Thirty-one days hath July. Three weeks from the Fourth was the 25th, which would make Monday the 26th, Tuesday the 27th, Wednesday the 28th of July. Thursday, Friday and Saturday would be the other days of July. So now August 1 fell on Sunday. Add four weeks and you have Sunday, August 29, Monday would then be the 30th, Tuesday the 31st. August does have 31 days, doesn't it?

A little discussion here, but the vote was two to one: August has 31 days, and its first day this year was Sunday. Four weeks later would be Sunday, August 29. The next day, Monday, would then be the 30th, Tuesday the 31st. So September 1 would fall on Wednesday. Thursday would be the second, Friday the third, Saturday the fourth, Sunday the fifth. There we have it; Labor Day will be Monday, September 6.

It took smart folks to figure that out. It was hard work and it took a half hour's time with all sorts of chances to make mistakes. But there it is. Labor conquers all things, even the date of Labor Day.

The World Calendar Association, if it had its way, would have saved us this time and strength. When its new calendar gets going, the first Monday in every September will be the fourth. Labor Day will be forever Monday, September 4.

Next year Labor Day will fall on the fifth. Or is it the seventh? We can never be sure which way, whether backward or forward, the cat is to

jump. But wait. Next year is leap year. Labor Day and all the other days will jump one way or the other two days instead of one.

Why hasn't the National Cash Register Company thought out a computing machine to perform these intricate calendrical computations for us as it does our arithmetic machines?

Why, asks The World Calendar Association, Inc., don't we fix the calendar so no such calculation is required? Streamline the calendar for the streamlined world we plan when the war is done.

The travail of the mind it would save if we didn't have to stop and say "Thirty days hath September," etc., every time we need to know the length of May or the shortness of February!

There's going to be hot competition in the world when the war is done. No lost motion of mind or muscle will be safe. The people who must stop, take a pencil, hunt up a scrap of paper and perspire to find the day in September when Labor Day comes will be left at the post by people of a simpler calendar.

Every first Monday in September could be the fourth, every July 4 a Wednesday, every Thanksgiving the 23d, and every Christmas, Monday, December 25.

To rest our nerves from the war some go fishing, some play croquet, some take a nap, some think how fine it would be if every quarter-year had the same number of days. Then statistics wouldn't lie quite as they do now.

What a rest, too, if all we had to remember is that the first month of each quarter has 31 days and the other two months 30.

All this the new calendar, with which the Association would like to bless the world, does so simply why didn't Caesar think of it 2000 years ago?

We're so conservative, these democratic peoples (Look at our fussing about the little matter of an hour's shift in the clock!), we haven't much hope that the offered blessedness will be grasped. A world that sticks to its kings' feet for measuring standards when the metric system is right at hand moves pretty slow.

The whole round tiny world, these coming postwar days, is to be meshed together in one vast reciprocating mass. To escape confusion, there'll have to be a great simplifying and standardizing of things. Money, maybe; mails, surely; weights and measures, certainly. A calendar, sooner or later, in which you can figure out in less than half an hour the date of a coming Labor Day. We've disposed now of great Caesar's successor in Rome. Why hold sacred any longer the crotchety calendar the great first Caesar so awkwardly contrived?



DEMAND FOR NEW HOUSES WILL HELP POSTWAR ECONOMIES

By Porter Moore, Executive Secretary, Postwar Housing Council, New York City

SOME people believe that home building will lead the nation back to normalcy after the war has ended. There are others who are convinced that the "family car of the air" will bring employment to millions when they return to the normal ways of American life.

Still another school of thought will wager that the demand for new cars, for washing machines, ironers, electric irons, and refrigerators will bridge the gap between our war economy and peacetime economy.

It is anyone's bet. We do know, however, that the replacement of worn-out and obsolete household equipment will bring employment to millions, employment in their manufacture, in their distribution, and in their sale. Let us assume that prior to the conversion of industrial plants to war industry, we absorbed 2,000,000 refrigerators a year—this total being made up of those refrigerators which had worn out, those purchased by people whose economical situation had bettered and by the millions of young couples who marry and establish their own households.

People generally believe that at least four years will have elapsed from the time our factories stopped making refrigerators until with victory achieved on world war fronts they can tool-up, get set, and start distributing refrigerators again. That means there will be a ready-made waiting market for at least 8,000,000 refrigerators. Applying this reasoning to other household appliances, we can see that our plants are going to be pretty busy making those millions of refrigerators, the thousands and thousands of ironers and the millions of toasters and electric irons which will be needed to replace those worn out during the period our plants have been devoted entirely to making war machines and war equipment.

Automobiles will be needed by the thousands, maybe millions, to supply the vast multitude of people to whom a motor car is a basic necessity and to those who feel a car or two is a necessary luxury.

There is no gainsaying the fact that there will be plenty of money to spend. Our war savings record assures this. Also the promise of forced savings, which many people believe is as sure as taxes, will add to our

accumulation of wealth. This large money supply is but waiting a time when there is something to buy. It is quite true that many people will buy small planes. Air-minded boys, accustomed to going as the crow flies, will either buy planes themselves or prevail upon their parents to buy planes. This alone will absorb millions of our accumulated savings, but there will be billions left.

In terms of volume this first home-buying wave is expected to total something like 1,000,000 houses, although, if fighting continues through 1944, it will be even higher because more families will have reached the buying stage. However, if even 1,000,000 families rush to the market for a home within six months after the war ends the building industry will be strained to the utmost to supply the demand, because the largest number of units ever built in a year in the United States was 900,000, and this was way above the average.

But there will be a second wave of buying, and that will be the housing needs of the demobilized servicemen. The important characteristic of this wave is that it will consist almost entirely of newly formed families. Obviously the fighting man who was married just before he entered the service, or who made definite marital plans, will need a home of some kind when he gets back. But they will have to figure out how they are going to fit into our postwar economy before they start to dig a foundation. Consequently it should be apparent that this second wave will not reach its crest until several years after the war. The number of houses that these men will require has the statisticians stumped. The best guess, however, is that the demand will fall somewhere between one-half a million and 1,000,000 homes.

The annual average building volume between World War I and World War II was one-half a million non-farm dwelling units of all kinds. In 1925, which was a peak year, it hit 900,000 units. The depression batted it down, but it climbed again to 700,000 in 1940. It is significant to note that the average FHA evaluation declined from $6,255 in 1936 to $5,238 in 1941.

Since census experts claim that the net new families each year average 450,000, it is clear that when we only build 500,000 new housing units each year there is little left over for replacements. There are 29,000,000 housing units of all kinds in non-farm areas, and with our present building rate, 500,000 new units each year, the difference leaves 50,000 for replacements after the new families are deducted.

But in my opinion, and I base this on surveys which have been made in various sections of the nation, the construction of new homes and apartments will be one of the basic industries which will lead this country back to its normal production and employment and wage volume.

An amazing number of people who were interviewed in Fort Wayne,

Indiana, placed a "home of their own" as the first thing they plan to buy when the war ends. Strangely enough, and to our national credit, this group is represented not alone by newly married couples but by the older people as well. They see in a "home of their own" security, a safe place for their money and their savings, and independence hitherto impossible under conditions where all they got from their rent payment was a receipt.

Then, too, liberalization of government credits for home building, and the guarantees under this act will do much to lessen the burden which has heretofore threatened the security of the man who bought a "house with a double mortgage."

I have often been asked what forms these new homes will take. Will they be "modern" in design with floating partitions? Will they have side walls that roll up to admit the sun and air? Will all the household appliances be of the built-in variety? Will the walls be constructed of steel, wood, composition, concrete, or glass?

It is true that production know-how, spurred by war necessity, has telescoped decades of progress in home building in the years since our plants went all out for war.

But as far as I can see, most of the homes, ground for which will be broken as soon as materials are released, will be the more or less orthodox home embellished with conveniences heretofore but visions of the most imaginative housewife.

Air condition systems will permit the home owner to be his own weather man; they will filter pollens that cause hayfever and asthma. There will be built-in features. Houses will be insulated. It is quite possible that windows that will never be raised will be part of your new home. Your light fixtures will probably be of the concealed type.

The kitchen will be a marvel to the long-married couple and a delight to the new bride. It will have conveniences beyond imagination, with garbage disposal in the sink, instant but inexpensive hot water, wash tubs with wringer fixtures, dish washers as well as dryers. Stoves will be styled not only for beauty but for efficiency as well. Fuel consumption, gas or electric, will be at a minimum.

It is true that glass will play a greater part in the after-the-war home. This will make for lighter rooms, more sunshine, and the windows will be placed with the thought of the vista.

Porches will be larger, and homes and landscaping alike will be planned with an idea of more time out of doors. But in design, I feel that we, as a nation, will be slow to adopt the radical modern type of architecture. True it will come, but its acceptance will be slow because we, as a people, have a concept of home not too widely disassociated from the house in which we were born or where we have spent many happy years. For this psychological reason alone, the development of exterior designs of the

radical type will be slow in coming. However, being a luxury-minded nation, being a people accustomed to the "better" things, the "after-the-war home" will be a magician's dream of convenience inside.

It has been my good fortune to look inside the development laboratories of many of our largest appliance and plumbing companies. Ideas and plans which were but a gleam in the inventor's eye prior to the war are being tested and readied for immediate production as soon as the necessary supplies are available, awaiting the time when manufacturing lines, now devoted to war products, will be converted to peacetime goods.

There will be built-in radios, television sets, and tubular lights hidden in the molding that will give a daylight atmosphere regardless of the sun.

Manufacturers, distributors, transport companies, and artisans alike will be taxed to their utmost to build the millions of homes which our overcrowded condition, our housing shortage, and the impatient prospective home owner, with money in the bank, will demand.

Contractors are going to have an opportunity to make a lot of money. Everybody, if they plan wisely, is going to benefit from this surge of home construction. Competition will be keen between manufacturer and builder alike, and it will call for careful planning.

It is because of this need for careful planning, for careful scheduling, for watching every dime and dollar that I became interested in The World Calendar of 12 months and equal quarters. Unfortunately many times it has been our practice in the building business to think of deliveries and completion dates in 90-day intervals; and that can well be one of our fallacies.

Let us take the case of a contractor who is figuring a construction job on a series of houses, the contract of which includes a time penalty clause. Labor costs take up 60 per cent of the estimated contract. Hence, the number of working days in each month, holidays discounted and half-days off, can well represent a variable that can run into a terrific sum of money. This is especially true if the contractor depends on the calendar as we know it today and roughly estimates his completion period.

Let us consider the first quarter of 90 days in the calendar year and compare it to the second quarter of 91 days. We find that January of this year has 8½ non-productive or overtime-wage days, consisting of 5 half Saturdays and 5 Sundays, and at least two holidays. Strangely enough February, the shortest month in the year, has eight such days; March has six such days on which overtime wages must be paid.

All together there are 22½ overtime-wage days which must be taken into consideration in promising either the delivery of supplies or the completion of a construction contract in that period. This difference in calculation can well spell the difference between profit and loss, because the manufacturer or contractor finds himself with 90 calendar days but actually

with only 67½ of them working days free of overtime in this quarter.

In contrast the second quarter, April, May, and June, contains 70½ working days with the remainder of 20½ non-productive or overtime-wage days. So there exists a variable not only in the months but of three days between these quarters.

Consequently the contractor, or the manufacturer, or the supply dealer who promises certain accomplishments based on previous experiences may find himself behind the financial "eight ball," because the calendar of this year cannot be compared with certainty with the calendar of last year, covering the same period of time.

Operating with The World Calendar, where every day and date remains the same, the quarters are comparable. The manufacturer or the contractor knows without question when every day and date will fall. He knows that what he did last year under The World Calendar, he can do again this year because there are no extra Saturdays that creep in, no extra Sundays, no wandering holidays. All stay put.

So with the impetus for things new, for homes, appliances, motor cars, and airplanes, with all these changes should come a new and better way of date-keeping and planning. This should be ready and in active operation, awaiting an eager market when our vast manufacturing facilities, now devoted totally to war, are returned to the pursuit of the production of those things that have made America's standard of living the highest in the world.

THANKSGIVING IN 1944 PUT ON 4TH, NOT 5TH, THURSDAY

By The Associated Press

ST. LOUIS, September 3—An opinion from Attorney General Biddle's office settled the question today of the date of Thanksgiving in November, 1944, which is an unusual month with five Thursdays.

The holiday "for Federal purposes" will be the fourth Thursday, November 23, and not the fifth Thursday, November 30.

Calendar printers here had been confused over the proper date so Fred E. Winsor, executive vice president of the Associated Printers and Lithographers of St. Louis, wrote to Washington.

A reply from Newman A. Townsend, acting assistant solicitor general, said that a law approved December 26, 1941, "for Federal purposes fixes Thanksgiving on the 'fourth Thursday of November.'"

Mr. Townsend added, however, that State statutes on the question vary. That made Mr. Winsor wonder if some Governors would proclaim the last Thursday in November, just as a number did when President Roosevelt by executive decree moved Thanksgiving a week ahead in 1939, 1940 and 1941.



Not Since Pope Gregory Worked Out the Present Calendar in the Year 1582 Has Anyone Been Able to Put Over a New System of Dividing the Year Into Months.

Will We Get A New Calendar Next Year?

Those who publish The American Weekly *contend that its circulation of more than seven million each Sunday makes it the most widely read periodical in America. Advertising men and publishers have a way with figures, and surveys seem to indicate that an average of three people read each copy of* The American Weekly. *If this is true, more than 21 million people read this story of The World Calendar as it is reproduced here from the July 11, 1943, issue of that publication.*

IF you think we are now engaged in a global dispute, just wait until next year, because then this old world of ours is going to be the scene of a real argument, affecting the lives of more of us than any other tiff in history.

Already, there is an "army" of approximately 12,000 "liberators" or "revolutionists" all equipped and rarin' to go to carry on their side of the fight.

The battle is going to be over just this—is the world to keep on with the Gregorian calendar that has been in effect since 1582 or will we adopt a new type of calendar that has been devised to measure the kind of year that has much more balance in its arrangement?

The "army" of thousands that has been preparing its case for years now has been banded together since 1930 into The World Calendar Association.

And the reason this argument is going to be so hot next year is that, to put this new calendar into effect without mixing up things too much, the year it is done must end with December 30 falling on a Saturday. Next year, 1944, just fits that specification, and a chance like that won't come again until 1950.*

This "reform" calendar rearranges the lengths of the familiar 12 months, and in doing so equalizes the year's quarters into 91-day periods. Quarters now run from 90 to 92 days. Each quarter would begin on a Sunday and end on a Saturday. A certain date of the month would always fall on the same day of the week, and each month would have 26 weekdays, plus Sundays.

But that would be four times 91 or only 364 days. A year has 365 days, so what do we do with that extra day, just forget it?

"No," answer the "World Calendar" advocates.

The usual 31st of December would become December W, the Year-End Day, an extra Saturday. December 31, 1944, for example, would not be Sunday, December 31, 1944, but, rather, Saturday, December W, 1944; and the day after would be Sunday, January 1, 1945.

Then, of course, there is the problem of February 29. Leap year under their system would be just like every other "reformed" year, except that after June 30 would come June W, the Leap-Year Day. The advocates of the new calendar even suggest that June W and December W be celebrated as world holidays.

Religious and secular holidays would be fixed by their respective groups, according to the "World Calendar" people, and there would be a special meeting for all churches to agree upon a fixed Easter. The date suggested is Sunday, April 8, in the proposed calendar.

* EDITOR'S NOTE: Other dates upon which both calendars meet are July 1, 1945, March 1, 1946, and May 1, 1946; then not again until January 1, 1950. The most preferable date is July 1, 1945.

Now it's obvious that the United States, alone, cannot put calendar reform into operation. There must be an international agreement and, first, world-wide "propaganda." That's already been taken care of, to a great extent, by the Association.

Its members have worked hard and won the approval of 14 governments: Afghanistan, Brazil, Chile, China, Estonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay. Several global organizations—like the Chambers of Commerce of the British Empire and the Universal Christian Council—are sponsoring it internationally. And, in the United States, the National Education Association, women's clubs' national federations, state chambers of commerce, scientists' societies and several nation-wide church denominations have put their organizational shoulders to the wheel.

But there is considerable opposition, nearly all of it based on the age-old human characteristic of not liking change. For example, the "World Calendar" workers get the same sort of heckling that was voiced when daylight saving time was first suggested. "It's too new. . . ." or "It's against Nature" were typical cries of opposition.

This argument gets a laugh from the "reformers," who merely point out that calendars, like methods of reckoning minutes and hours, are nothing but man-made standards.

They'll argue, for instance, that under their system the first month of each quarter has 31 days (January, April, July and October), each quarter's second month 30 days, and each quarter's third month 30 days; this makes it possible, they say, to keep count of the days as they go by.

The "reformers' " own mouthpiece, the *Journal of Calendar Reform,* is full of homey reasons why a new 12-month calendar is needed.

For example, a jeweler wrote in a recent issue that any kind of retailer would be helped by being able to compare accurately his sales, costs or profits with those of any previous year's same period because, he noted, the week of Christmas, for instance, would always have that holiday in it and the holiday would always come on the same day of the week.

A factory executive tells how he thinks a standardized calendar will help industry—lending order and balance to the computation of production, pay-rolls, deliveries, purchasing and, especially, inventories.

Then there was a glowing tribute from the viewpoint of the housewife, who, it was said, would have much of her wartime ration worries erased by equalized year-quarters and months with the same number of days.

ACES AND DUCES KINGS AND QUEENS AND THE CALENDAR

By F. Hope-Jones, M.I.E.E., F.R.A.S.

This article is a reprint from* Horological Journal, *London, May, 1943. Some time ago the* Journal of Calendar Reform *carried a story drawing attention to the analogy between playing cards and the calendar by Samuel Zovello. Mr. Hope-Jones takes umbrage with Mr. Zovello's Egyptian theory. He contends that this theory of the origin of playing cards is not supported by any of the standard works on the history and origin of cards or by the Livery of the Worshipful Company of Makers of Playing Cards. To quote the author, "There is no point in rivalry between two possible origins of Playing Cards. The useful thing is that Zovello and I both spotted the analogy . . . it interests the public in its popular appeal, even though one story may be more picturesque than the other."

IT is always interesting to learn how things began. Students and historians have sought the origin of our playing cards and their researches have carried them back into remote antiquities and ancient civilization but nothing that we would recognize as cards has been found before the year 1400. They appear to have originated in Italy early in the fifteenth century and drifted into France. Here they came to life and acquired a distinctive design in the reign of Charles VI, the mad King. Perhaps an Agincourt bowman put a pack in his pouch, for they soon appeared in England.

We adopted the French pattern from the first. They were frowned upon by Authority as an invention of the devil and their importation was prohibited in 1463, but they would naturally prosper under repression and we find that their manufacture had grown sufficiently by 1628 to justify the establishment of the Worshipful Company of Makers of Playing Cards.

All this lends color to the tradition that they were invented by the Jester of the Court of the imbecile Charles VI to amuse his royal master in the semi-lucid intervals of his madness. The cards certainly acquired a stereotyped form, very similar to those we play with, at about that date

and it is worth while to try to follow the workings of the mind that set out their scheme in the first place.

A suggestion appeared in a letter to the *Times* in 1939 from the late Lady Charnwood that they were based on the calendar. She had it as a little girl from an old lady, in the form of a paper headed "The constitution of a pack of cards." There is nothing impossible in the theory. Let us examine it.

The inventor's first rather nebulous ideas, derived perhaps from Italy, would have visualized cards marked with different face values which could be dealt round to the players and may have contained the idea of different families or suits indicated by different colors and designs. When he got as far as trying out various designs and sets of numbers, he would find that his choice of forms and figures was so great as to be almost embarrassing, and, wrestling with a variety of alternatives whose number was legion, he might well seek some existing order on which to model his own, something to bring his floating visions to a focus and to guide him in formulating a plan.

That would be the state of his mind when he hit on the idea of taking the calendar as his guide.

He would have to decide how many families or suits he should have; how many cards in each suit and the whole pack, and the face value of the cards. We can imagine him saying to himself that about 50 would be a convenient number for a pack. Did he go to the calendar for his figure 52, the number of weeks in a year? And was his mind on the four seasons, Spring, Summer, Autumn and Winter, when he thought of four suits?

If he tried out those figures he would find that he had 13 cards in each suit, and are there not 13 lunar months in the year? It was not then realized that the moon's contribution to calendar making was a disturbing rather than a creative factor. It was held in reverence and he would accept it as a favorable omen.

He would try numbering the cards in each suit, from 1 to 13 consecutively. Accustomed to count on his fingers, he would use pips instead of figures to denote the face value of each card, and he would find that the sum total of the pips on the 13 cards would add up to 91 and that the four sets together, making up the whole pack of 52 cards, would have a total of 364 pips.

That was near enough to the number of days in a quarter and in a year to give him furiously to think. His faith in the calendar as his guide, counselor and friend would now be growing. His original idea of associating the four seasons with his four suits was implemented and fixed by giving each suit 91 pips, the fourth part of 364.

In parenthesis it should be stated that our calendar ought to have 91 days in each quarter (instead of the present 90, 91, 92 and 92) and would

have if we gave April one day and February two at the expense of one each from March, May and August.

But four times 91 gave him only 364 and he was faced with the problem of what to do with the odd 365th—the problem which had defied all the calendar makers from time immemorial, the 365th day.

He could not know that the root cause of the trouble was that the 365 rotations of the earth during its journey round the sun were indivisible into round numbers, so that you could not have exactly 52 weeks in a year, or always 91 days in a quarter unless you lopped off one day and made it 364. But his loyalty to the calendar remained unshaken. He accepted the 365th day and made an extra pip or card of it, outside the count, without upsetting his plan in the least. He called it by his own name the "Joker" and thereby built himself a permanent memorial. As a pinnacle on a spire, so it completes the pack and none is ever seen without it.

What a pity this fool's wisdom was not available when the calendar was in the making! He would have made short work of the difficulty, with the Joker up his sleeve. But it was not to be, and we have allowed that extra day to upset the symmetry and simplicity of our calendar ever since the dawn of Christendom. It gritted the machinery like sand in the bearings, or a broken tooth in the wheel-work.

It was particularly objectionable in its effect upon the wise introduction and formal establishment of the seven-day week (the fourth commandment of our Decalogue) by the Council of Nicaea in A. D. 325, since it perpetuated a misfit of the days of the month with the days of the week by persistently creeping one wrong, all down the rank, each year.

Had he been present among those grave and reverend seigneurs he would have introduced a spice of levity into the proceedings at the Council table. The folly of the fool would have confounded the wisdom of the wise by disposing of the 365th day, taking it out of the count and making it a holiday. He would have conferred upon humanity the blessings of a regular, permanent and simple calendar in which any same date in different years would fall on the same day, in which every month had the same number of weekdays and every quarter began on the same day.

It took a supreme fool, a fool of a fool, to solve this problem for the benefit of mankind. Does the divinity that hedges a King pass, when he loses his wits, to his Jester?

He gave us this perfect arithmetical solution and demonstration of the calendar problem; actually placed it in our hands every time we played a game of cards, yet we have failed to understand or use it and have permitted all sorts of cranks to gibber about all sorts of complex and unwanted systems of calendar reform.

An Italian (l'Abbé Mastrofini) re-invented the "blank" day as he called it in 1834, and a Frenchman (Auguste Comte) advocated it in 1849, but

they tied it up with such complex reform systems that the public would have none of them.

It needs little imagination to see the origin of the Court Cards. You cannot design cards with 11, 12, and 13 pips without crowding; and what could be more appropriate than Knave, Queen and King to indicate the progressive degree of importance and power? One picture card for each month, a group of three of a suit for each quarter and twelve for the twelve months of the year. So the pack is sealed in symmetry and patterned in the fabric and routine of our lives.

PITTSBURGH CHAMBER ENDORSEMENT

By Bernhard Ragner

Publicity Director, Pittsburgh Chamber of Commerce

PITTSBURGH, September 9—Approval of "The World Calendar" was voted by the Board of Directors of the Pittsburgh Chamber of Commerce at the September meeting, it was announced today.

Charles K. Robinson, Pittsburgh attorney, Chamber of Commerce vice president, and chairman of the calendar committee, who has given the subject a great amount of study for many years, is the author of the resolution adopted by the directors.

The World Calendar, advocated by Mr. Robinson, is claimed to be "balanced, regular, and perpetual." January, April, July and October will have 31 days; all other months will have 30 days, which make a total of 364. The other day will come immediately after December 30 and will be known as December W or Year-End Day. In leap years, there will be an extra day immediately after June 30 to be known as June W, or Leap-Year Day.

Should The World Calendar be adopted, January 1 will always fall on a Sunday, while the last day of the year will always be an extra Saturday World Holiday. Each quarter will have 91 days, and each holiday will fall on the same day of the week, regardless of the year.

A copy of the resolution adopted by the Chamber board will be sent to the United States Chamber of Commerce.

MISS ACHELIS PUBLISHES BOOK

REALIZING the need for a book which in a concise and authoritative way will bring together facts concerning the calendar, Miss Elisabeth Achelis, President of The World Calendar Association, has written *The Calendar for Everybody.* This will be published by G. P. Putnam's Sons, New York City 19, around the middle of November, priced by the publisher at $1.50. In her book, Miss Achelis discusses the various calendar changes from earliest Egyptian to the present time and the effects of the calendar on communal and scientific development. She points out the advantages of The World Calendar, the significance of the new civil calendar at this time and age, and shows wherein other time-plans fail to measure up to the demands of our social and economic structure. She stresses the global aspects and benefits this new time-plan will bring to the entire world and to everyone.

CALENDAR DIRECTOR SPEAKS TO ST. LOUIS ADVERTISING MEN

On a visit to St. Louis, at which time Charles Wheeler, President of Rotary International, then in convention, appointed a committee to study The World Calendar, Emerson Brewer was asked to explain the advantages of this calendar of 12 months and equal quarters to the St. Louis Advertising Club. This group of men, representing a cross-section of the commerical and manufacturing life of St. Louis, has the reputation of being one of the most progressive and active organizations among all of these very influential groups. The address given below has been somewhat abridged.

LET me quote from the *Journal of Calendar Reform:* "The task facing those who are selling a better calendar to the world is not unlike the job that faces the man who is attempting to sell a new and better plow to a successful farmer.

"For years this farmer has used an old, faithful, but antiquated plow. He has tilled his ground, raised his crops and sent his children to school. It has helped him pay his debts and has made him a respected member of his community. The long hours he has spent behind the handles of this plow, breaking the good earth, growing the crops, are long, tedious, tiresome hours; but they have become a part of his routine of life. He walks and struggles and heaves his muscle-racking way, because he knows nothing else but this type of cultivation.

"Then enters the man selling a new, better, more efficient and comfortable type of cultivator. It is pretty difficult to convince that particular farm owner that his faithful plow is inadequate; that the implement that came down to him from his father should be thrown away. The salesman must make him conscious of its inadequacies, of its costs in time, money, effort and efficiency. Then, having been made dissatisfied with his present implement, he will consider and with more enthusiasm accept the newer, better, more efficient plow as something necessary to his future economy.

"And so it is with the present calendar. The world has done very well with its calendar in spite of its vagaries during the 361 years of its existence. And because we do have better things and a better life, we have

become pretty well satisfied with our method of doing things and our existence under this obsolete time-plan.

"It is only when we are made to realize the inadequacies of the present calendar as it affects the economic life and the social existence of each one of us that we, as the farmer with his antiquated plow, become conscious of the burden we are unwittingly carrying, just because it is something our fathers and their fathers before them were satisfied to use."

In the first place I would like to have it distinctly understood that The World Calendar is not a "crackpot idea." It is a logical rearrangement of our present calendar. It is the result of the combined thinking of a great number of men and women, and is sponsored by The World Calendar Association, a non-profit, educational group incorporated in the state of New York and with offices in New York City.

Kettering, the genius of General Motors, once said that, if you want to sell anything, you must first make people discontented with that which they have, convince them that the product they are using is inadequate, and then you can more easily effect a change or conversion.

That is what I propose to do today about the calendar with which we are so familiar. In the first place we have come to accept this calendar of ours with great complacency. Probably most of you believe not only that it is infallible, but also that it is a calendar which the entire world uses. This is far from the truth. As a matter of fact there are almost as many people in the world who use other types of time-plans or calendars as there are those who use the calendar upon which we depend. Some people think that the calendar is some sort of a sacred document, a thing handed down through many generations, a God-given document that should be held as a sacred thing. There can be nothing further from the truth.

As we consider this calendar in the terms of an ordinary man's life, the allotted three score years and ten, our calendar is practically a babe in swaddling clothes. It would be five or six months old. This calendar was not even in existence in this country or in England or in many other countries when George Washington was born. Washington, according to Rupert Hughes, the author, never celebrated his birthday on February 22. According to the calendar then in use, Washington was born on February 11 and was 20 years old when the Colonies passed the resolution establishing this, our Gregorian calendar, as their official time-plan.

England experienced one of its first labor strikes when the people of that tight little island went to bed on the night of September 2, 1752, and in the brief eight hours allotted to rest and sleep, awoke to find, somewhat to the surprise of millions, that they had lost 11 days. Their Guild leaders insisted that the members of their groups should be paid for the 11 days lost while they slept that one night.

Even today if you were to board a plane in London and take off for Belgrade, Yugoslavia, January 6, when you landed you would find the people of Yugoslavia celebrating Christmas Day. Christmas bells didn't ring in Moscow until a week after we were getting over our New Year's Eve headaches. In Japan, 1943 is their 2603d year; ironically, and I hope truthfully, the year of the goat.

Of special interest to you advertising men will be the information that in one section of India there is a newspaper circulated through that area in the Far East that bears six different date lines for the six different calendars relied upon by the six different racial groups who subscribe to the publication.

Now let us analyze our present calendar and the reasons for its existence. It takes 365 days plus 5 hours plus 48 minutes plus 46 seconds to make a complete revolution. That is 365 days and practically six hours—but not quite. But for the sake of our rule-of-thumb time-keeping, we call it six hours, and then every four years we add another day. Sometime in the dim dark future, we are going to have to pay back even that accumulation of 11 minutes and 14 seconds, and about 3,000 years from now there will be a leap year without the extra day.

That brings us to The World Calendar, a logical, sensible method of rearranging the dates of our present calendar—a method that adds no time, that includes no more days, but consists only of a sensible, business-like rearrangement of the 365 days that go to make up our year.

To arrive at this rearrangement, we first divide the year into four equal quarters, each made up of 91 days. Each quarter consists of three months. The first month in each quarter has 31 days, the other two months have 30 days each. It is easy to remember—31-30-30, 31-30-30. But four times 91 days only make 364 days. What are we going to do with the 365th day? We place it where it rightfully belongs, as an extra day of the year, a day that follows December 30. We will call it World Holiday, December W, a day without a number; but a day with a name.

To take care of the extra day in leap year, we put it at the end of the first half-year, after the last day in June, and every four years we will have June W, a World Holiday, which we hope, when peace has once more been established, can be a period throughout the world when people will devote the day to tolerance and kindly thoughts for their neighboring countries.

Now what are the advantages of this orderly calendar, this new World Calendar of 12 months and equal quarters, with each first day of the quarter always beginning on the same day, Sunday, the first day of the week? In the first place, holidays will no longer jump around the week like grasshoppers. Days and dates will be constant year in and year out; time is scientifically budgeted. For the first time in history, here is a calendar

that correlates all of the different time-units, the day, the week, and the month—all three coming together at the end of each quarter.

But the hard-headed businessman of today is not going to advocate a calendar change for purely social reasons, or just so that he can more easily remember the day on which the wife's birthday happens to fall. The advantages of The World Calendar are financial; they are social; they are definitely economic.

Before we talk about the calendar as it affects the advertising profession, let us take the case of the average merchant. He looks at his store volume at the end of the month, and he probably says, "This has been a swell month. I did $23,000 worth of business. Compared with the same month last year, I am 10 per cent ahead." But the chances are—and any bookmaker in America will give you odds of one to four—that he is wrong. It is quite possible, in fact it is probable, that the same month last year contained fewer or more Saturdays. There may have been more Sundays. A long holiday week-end may have reduced last year's volume, so as a matter of fact he is just guessing.

Now let us take a typical example. October, 1942, had five Saturdays; October, 1941, had four Saturdays. There is a 20 per cent adjustment in Saturday's figures alone. It just happens that in 1943 a further October adjustment has to be made because Columbus Day, October 12, which was celebrated on Monday two years previous, will be celebrated on Tuesday. A Monday holiday means a long week-end for many of his customers, consequently volume drops and his figures become more erratic. But let us forget the retailing business for awhile and take an actual example of a well-known electric utility company.

The comptroller of a power company, proud of company accomplishment, sent a letter to the stockholders, saying that in January, 1936, 220,000,000 kilowatt hours were produced, whereas in January, 1937, 258,000,000 kilowatt hours were produced. He told with a certain amount of justified satisfaction that January, 1937, showed an increase of 17.3 per cent. But a stockholder wrote back explaining that January, 1937, had an extra Saturday and Sunday. It is generally known that these two days show a decrease in electric power used. As a matter of fact, it is 30 per cent less on Saturday and 75 per cent less on Sunday. The stockholder pointed out that making allowance for the extra week-end, the rate of increase becomes 21.5 instead of 17.3. However, this error could have been even more embarrassing because the comptroller's figures could have been in the reverse had the months been opposite. That much for the utility business.

Let us take the case of a contractor who is figuring a big construction job on a series of houses. Labor costs make up about 60 per cent of any estimated contract. Hence, the number of working days in each month,

holidays discounted and half-days off, can well represent a variable that can run into a terrific sum of money. This is especially true if he depends upon the calendar as we know it today. As a matter of fact, this can mean the difference between a nice fat profit or a very dismal loss.

Let us consider the first quarter of 90 days in the present calendar year and compare it with the second quarter of 91 days, and we will see how these errors can very justifiably creep in. We find that January has 8½ non-productive or overtime-wage days, consisting of 5 half-day Saturdays, 5 Sundays and at least one holiday. In spite of the fact that February is the shortest month, it has 8 such days, and March has 6 days upon which overtime wages must be paid. All told, there are 22½ overtime-wage days, if they are to be productive days. So promises of completion, or in the terms of the manufacturer, promises of deliveries, if haphazardly based on 90-day intervals, can be a very risky business. The manufacturer finds himself with 90 calendar days that contain only 67½ ordinary working days.

In considering the second quarter, April, May, and June, there are 91 days and yet this second quarter contains 70½ ordinary working days, with the remainder 20½ non-productive or overtime-wage days. So there exists a difference of three days between these two quarters.

Unless the concern or the builder promising delivery in a stated period has carefully checked the regular working days in each quarter, discounted the holidays and the overtime working days, there is a lapse of at least three days, and this is a burden that might spell the difference between profit and loss, between specified and delayed delivery, all the result of the present vacillating calendar.

Let's take the insurance business. We all know the hours an insurance salesman spends, the meals he has missed, and the worry it seems to be his burden to carry because some policyholder failed to plan his budget and is threatened with a policy lapse. Insurance men know too well that premiums falling due on Friday and Saturday are seldom delinquent. Premiums falling due in the middle of the week show a delinquency increase of 25 per cent. These same figures obtain in the instance of the small loan organization, the credit jeweler or the installment furniture house.

But there is another factor of the present calendar that works to the embarrassment of the insurance companies. There are 13 so-called "scarlet days" upon which no policy can be dated. This comes about because annual policies can be converted to quarterly policies, and there are 13 days when quarterly dates either fall on Sunday or on a holiday. Of course, the insurance companies do not lose by this because they make adjustments in their offices. Nor does the policyholder lose, but it does cause no end of confusion and extra detail not only in the national office or head-

quarters but in every sales office or agency throughout the country.

It has become the banking practice to make notes for 90-day intervals, but under our present system of calendar calculations the first quarter of the year has 90 or 91 days, the second 91 and the third and fourth 92 days each. Under the 90-day note arrangement, prevalent throughout the world, an extra burden is placed on the lender and borrower alike, due to this haphazard irregular calendar.

In The World Calendar year with four quarters of exactly 91 days, a quarterly note can be reckoned as an exact fourth of the annual rate, or a 30-day note as one-third of the quarter. This is true even during the 31-day months because the extra day is always a fifth Sunday.

For many, Federal Income Taxes will continue to fall due March 15, June 15, September 15, and December 15. When the 15th falls on Sunday, payment naturally is deferred to the following day. It is interesting to note that because one payment date fell on Sunday in 1942 the delay of one day cost the government $178,000 in interest lost on money that would normally have been in the day before.

There are two advantages of The World Calendar that appeal particularly to attorneys—the division of the year into quarters of precisely equal length, and the fact that a month-date comes always on the same weekday. The term "year" means legally 12 months, the term "half-year" means six months, "quarter-year" three months, but under the present calendar these divisions are unequally arranged.

The first half-year is 181 days, the second 184 days. The shortest month is three days shorter than the longest month. The year is out of balance. The lawyer consequently cannot use such terms as the fourth and last Monday, Tuesday, or Wednesday since a certain month may have five such days. Should a particular legal event fall on the second or third Friday, let us say, and that Friday happens to be a holiday, the hearing must legally go over to the following day. This presents inconvenience, confusion, delays, and expenses. Attorneys know this, and that is why in every attorney's desk there is a perpetual calendar that is referred to day in and day out, bringing margin for error and adding confusion of work.

Among those associations and groups that have endorsed The World Calendar is the National Education Association, together with the individual endorsements of literally thousands of educators. It is logical that they do find the present calendar a constant worry. School schedules usually start the first day after Labor Day. Labor Day is the first Monday in September. This can be from September 1 to September 7. So schools can start from September 2 to September 8.

Under many state laws the school year must include 190 days to deserve a portion of the state's school fund. This, of course, is inclusive of legal holidays and exclusive of Saturdays. If school starts, shall we say,

September 4, the first half of the school year ends on January 25 and contains 91 school days. The second half of the school year ends on June 21 and, unfortunately, contains 95 school days.

This means new catalogs each year for colleges, business schools, and high schools. It means the cost and preparation of those catalogs. It means added work for the teachers in the scheduling of classes, in the rearrangement of teaching schedules. A man high in educational circles told me that the school systems of this nation would save more than a half million dollars in printing bills alone should the stabilization become effective.

But now let's get into the advertising business, and advertising means sales. I don't have to tell you fellows the hours that you have spent making up the schedules, each schedule tailored to order because of the need and the vital necessity of avoiding certain days and dates. Grocery items, as a rule, are advertised Wednesdays, Thursdays or Fridays. Every day and date must be checked with meticulous care for fear that some Wednesday, Thursday or Friday is a national holiday or a day preceding a holiday when our migratory American housewife decides to spend the day at the beach or some resort.

In my days in the advertising business, with clients normally and naturally revising schedules with utter abandon, asking for new schedules, or bringing out new products, I know too well the cost to my various agency employers, occasioned by the fact that we never know the day and date a month from now without carefully checking it. This same condition obtains in coordinating the sales efforts of your client through his divisional offices down through the wholesaler and retailer. Advertising calls for long-range planning, each effort dependent upon the other. Consequently a change in the original schedule is a change that must be effected all the way down the line. And many a harassed sales manager has spent sleepless nights trying to reconcile an advertising schedule with the efforts of a sales organization, when either a holiday on Wednesday or a holiday near the end of the week interrupted his plans.

Last Christmas is a typical example. Christmas fell on Friday. No one, merchant, publisher, agency, no one knew what to do. Newspaper publishers did not know how to plan their paper. Some stores opened on Saturday and some stayed closed. As a result there was the utmost in confusion. One New York publisher told me that they had to "eat" 80,000 papers, papers printed at a loss because they had no rule to go by in establishing their print run.

With The World Calendar, schedules once established could be followed year after year without deviation, without research, without extra hours for the media department, and without the constant fear and threat of a perfectly natural error. The advertising business is a business of detail,

and I am convinced that no branch of commerce or industry could be helped as vitally by the adoption of The World Calendar as would be the business or profession which you men represent.

Now how far has this plan for calendar revision gone? In the first place, 14 nations have already endorsed this logical rearrangement of our dates. Countless advertising groups, luncheon clubs, women's clubs, groups of accountants, actuaries, insurance men—in fact, the gamut of endorsement for The World Calendar contains the names of literally countless people who find in this plan an arrangement whereby their life will be simplified, errors—costly errors—can be avoided, and the opportunity of doing more business more easily will be their reward.

The World Calendar of 12 months and equal quarters, planned, constant, orderly, and I say again a simple rearrangement of our present calendar, becomes a definite aid in the accomplishment of the purposes of any group, any business or any social effort.

OBITUARY NOTES

ALEXANDER WYLIE, who in 1937 retired from government service as Director of Accounts of the Interstate Commerce Commission, died in August, 1943. Since 1931, Mr. Wylie has been a member of The World Calendar Association. After his retirement from government service, he moved to Himrod Farm in Schuyler County, New York.

SAMUEL CHAPMAN, 84 years old, died May 22 at his home in Brighton, Sussex, England. Mr. Chapman, a member of The World Calendar Association for many years and an ardent supporter of calendar reform, at one time advocated a change in the names of the months, more in keeping with their sequence, as a means of universal clarification.

DR. JAMES OZRO ENGLEMAN, 70, former President of Kent State University in Kent, Ohio, died of a heart attack while on a fishing trip on Lake Erie, September 15. Retiring from the university presidency in 1938, after ten years in that office, Dr. Engleman had since been professor emeritus of educational administration at Kent State University. He had been Vice President and psychology professor of the State Normal School at La Crosse, Wisconsin; field director of the National Education Association; a professor at the University of Chicago and Ohio State University; superintendent of schools at Terre Haute, Indiana, Decatur and Joliet, Illinois.

JOHN KIERAN'S "ONE SMALL VOICE" SPEAKS FOR WORLD CALENDAR

John Kieran is definitely the triple-threat man of the writing profession. With equal ease, he quotes a line from Browning, the batting average of a semi-pro in the sand lot league, or identifies some rare bird that would mystify a paid-up member in the Audubon Society. A veteran of "Information Please," and now a movie star in his own right, John Kieran writes a syndicated column which appears each day in many of America's larger newspapers. The following article is taken from the January 29, 1943, issue of the* New York Sun. *The orderliness of The World Calendar of 12 months and equal quarters has long appealed to Mr. Kieran.

THERE is no point in being really bitter about it but, confound it! when the war is over and the great minds set about putting the world into better order for the future, some sub-committee certainly should be appointed to straighten out the calendar. The one we have been using for centuries is a timekeeping system of shreds and patches.

Take a look. January has 31 days. February has 28, and in leap year 29, but not every fourth year is a leap year, which is a further complication. March has 31 days. April has 30. May has 31. Who did this to us? It's like trying to measure Time with a rule that has 12 inches to an hour here, 13 inches to an hour farther along the yardstick and one lap where there are only 11 inches to an hour with an asterisk—(*) so—indicating a slight change from the normal as suburban railroad timetables indicate (*—Does not run on legal holidays) or (#—Stops only on signal).

Great Cæsar's ghost! The reference is pointed because Gaius Julius Cæsar had a hand in patching up our calendar. However, it was for other reasons that Brutus and his friends stabbed him. As far as the Roman calendar was concerned, the emperor and author of *De Bello Gallico* realized that something drastic had to be done and he did a repair job that held the thing together for about 16 centuries. Come to think of it, that's a fair record for a repair job, at that.

It wasn't any worry about the Ides of March that caused Cæsar to take a look at the calendar. He had it all repaired before the Ides of March had unfavorable mention in his unheeding ear. The truth is that the calendar was completely out of whack when Cæsar moved in and took charge

of all things Roman. Little by little the seasons had slipped their moorings and conditions had become so scandalous that one day Cæsar, shivering from cold in a season that should have been warm by the calendar, said angrily:

"Whither are we drifting? Is there a doctor in the house? Let's have some professional advice."

So they called in a skilled worker by the name of Sosigenes, who held a union card in Local No. 1 of the Amalgamated Order of Pontifices, Astronomers and Licensed Calculators.

"This calendar has broken down completely," said G. J. Cæsar, pointing an imperial finger at the accused tablets. "Do a good repair job and charge it to my account."

Sosigenes, under the ægis of Gaius J. Cæsar, Imperator, tossed the moon out as too variable a factor for calendar calculations and used the sun as an anchor to windward. Where the seasons were three months astray when he went to work, he came up with the Julian calendar that, for all practical purposes, slipped backward only a total of ten days in 16 centuries.

That was where Pope Gregory XIII took hold, also with professional advice, and made further repairs. The first thing to do was to catch up, so October 4, 1582, by papal decree, was followed by October 15, thus erasing the ten-day lag, and the Gregorian calendar was launched on a career that ultimately carried it to most parts of the civilized world. It's the one we use now.

Only a "snapper-up of unconsidered trifles" could quarrel with the Gregorian calendar as far as the regulations concerning the length of the year and the succession of the seasons are concerned, but the monthly divisions that still survive are relics of moon madness of old pagan days—Luna, from which we get our uncomplimentary term "lunatic."

We have confusion thrice confounded by months of three different lengths. There is no regularity of dates for the days of the week. If we wish to know on what day of the week October 23 will fall this year, we have to look it up on the calendar because it keeps shifting each year. We still have September, October, November and December, derived from the Latin *septem, octo, novem* and *decem,* indicating sensibly that they were, in proper order, the seventh, eighth, ninth and tenth months of the Old Roman year. But we have them, in grossly improper fashion, the ninth, tenth, eleventh and twelfth months of our year. This would be enough to make even a high school student of languages recoil with horror if he gave it a moment's thought, which happily he does not.

There are two leading schools of thought as to what should be done about all this. One school proposes a 13-month calendar, four weeks to each month, with the necessary interpolated—or "intercalated," as the technicians put it—days to keep things straight.

Then there is The World Calendar Association, sticking to the old order of 12 months but revising the number of days in the months to a definite and orderly system. It's a neat calendar, backed by many persons of wide learning and high repute, and it would be a benefit to simple citizens of all nations if it were adopted throughout the world. But the great task is to get it adopted.

Legislators are cool to it for the simple reason that it isn't an issue on which a man could be elected to, maintained in or thrown out of public office.

OBITUARY NOTES

Noted French Writer Dies

DR. H. A. JULES-BOIS died July 2 in New York at the French Hospital. He was 74 years old. Poet, historian, and essayist; former Vice President of La Société des Gens des Lettres; delegate of L'Idée Française for North America; author of *Democracy* and *France and America Partners;* Officier de la Légion d'Honneur; Commandeur de l'Ordre du Phénix (Greece); Chevalier de l'Ordre de Léopold (Belgium).

This eminent French political student has been in this country since 1915. He had been sent to the United States at that time to counteract German propaganda of World War I. He soon found a place for himself as an interpreter of the Anglo-French-American economies.

As early as 1934 Dr. Jules-Bois became interested in The World Calendar and was instrumental in having articles on this subject published in *Le Messager de New York,* a review of Franco-American relations.

Colombian Chairman Dies

DR. EDUARDO POSADA, chairman of the Colombian calendar committee, author of many important historical and biographical works, and said by many to be the greatest living historian in South America, died at the age of 80. Assuming the chairmanship of the calendar committee in 1935, Dr. Posada said, "I have always been interested in calendar reform, and I find this new project very proper and wise. It is one which will at last solve this complicated problem. The calendar we are favoring fortunately continues the useful divisions of the year into 12 months. It is with great pleasure that I accept the chairmanship of your committee."

As his son said in notifying Miss Elisabeth Achelis, President of The World Calendar Association, of his father's death, "He was a fervent partisan of your work and very much interested in all the publications which you sent him."

Commenting on the death of Dr. Posada, Miss Achelis said, "We have lost one of our most ardent, enthusiastic, and intelligent supporters as well as a good and loyal friend."

CALENDAR REFORM ACROSS EIGHTEEN CENTURIES

As shown by source materials available in the Columbia University Library

By Bertha M. Frick, with the collaboration of S. A. Ives

Miss Frick is Curator of the Plimpton, Smith and Dale Libraries of Columbia University. The article which follows has been divided into two parts, the first of which appears in this issue. What started out to be a bibliography listing the books of calendar source material available in the Columbia University libraries has developed into a very interesting story on the calendar as indicated by this source material. In all, there are about 1,000 books and manuscripts, some of which were written before the invention of printing. In the bibliography furnished by Miss Frick, 71 of these are selected and arranged by probable date of composition, later works being arranged according to the date of the first printed edition.

I

THE subject of the calendar appears early in literary records, and, once begun, seems never to have lost its appeal, to judge by the volume of literature devoted to it. It is necessary only to glance at the entries under "calendar" and related terms in the catalog of any large library to get an idea of the quantity of material. The printed catalog of the great British Museum, for example, lists nearly five thousand items under the broad heading "Ephemerides." The New York Public Library published a *List of Almanacs, Ephemerides, etc., and of works relating to the Calendar in the New York Public Library* in its *Bulletin* (v. 7, 1903) which includes about two thousand items. It is true that such general lists contain hundreds of calendars and almanacs which contribute little to our knowledge of the development of the calendar. On the other hand, there are omitted many valuable items which exist in periodicals and as parts of books only, such lists usually being confined to whole books on the subject. The attempt will be made here to point out some of the important *source* materials, especially those relating to calendar reform, which are available in the Columbia University Library, mainly in the collections presented by Professor David Eugene Smith and the late Mr. George A. Plimpton. To develop this point of view seventy-one representative items have been chosen. A complete list of the Library's resources on the calendar would approach a thousand items.

II

For our survey we shall begin with the first century of the Christian era, with the Roman citizen Pliny, known as Pliny the Elder, who perished in the destruction of Pompeii in 79 A. D. His name has come down through the ages for his famous *Historia Naturalis,* one of the main sources for contemporary information in many fields of scientific knowledge. To this work we are indebted for a near-contemporary account of the Julian calendar, while writers for several centuries afterward quote Pliny as their source of information.

The *Historia Naturalis,* available for fifteen centuries in many manuscript copies, was one of the first scientific books to be printed (Venice, 1469). An idea of its popularity can be gained from the fact that, in spite of its immense size, there were eighteen incunabula editions, three in Italian and the remainder in Latin. Its importance is attested down to the present, since even now a new English translation is in process of publication.

Although the succeeding centuries produced writers who included discussions of the calendar in their works, not until the sixth century does a really important figure for this field come on the horizon. This is the Alexandrian Greek, Dionysius Exiguus, the first writer (ca. 525 A.D.) to present the method of reckoning from the birth of Christ. For centuries the "Dionysian cycle" was the standard used for the determination of Easter. A manuscript of Dionysius' work, available in this Library, includes rules for determining the date of Easter as well as methods for ascertaining the phase of the moon on the earliest possible date for Easter, the current indiction, epacts, leap years, etc. Special interest is attached to this manuscript as it is the only one by this author recorded in the United States.

The latter part of this century produced the scholar, Isidore of Seville (ca. 570-636), considered the most learned man of his time. His *Etymologiae* (known also as *Origines*), an encyclopedia of twenty books, was the standard authority quoted by all prominent medieval writers. Its fifth book, "De Temporibus," includes an account of the length of days, months, seasons, etc., while the "De Cyclo Paschali" shows the method of determining Easter, using the Dionysian 95-year cycle. This comprehensive work was probably first printed in Strassburg in 1472, to be followed by seven other editions before the close of the fifteenth century.

In the century after Isidore appeared one of the greatest scholars of the middle ages, the Venerable Bede (ca. 673-735), born in Northumberland and often called "the father of English learning." His writings on the calendar were the foundation for all future treatises on the subject. His *De Temporibus,* written in 704, gives an account of the divisions of time, including methods of computing epacts, Easter, etc. In his *De Temporum*

Ratione he fixed the date of the Resurrection as March 27, included a Paschal table for the years 532-1063 and, most important for our discussion, observed that the equinoxes were taking place some three days earlier than at the time of the Council of Nicaea (325 A. D.) Here, then, in 725, is one of the earliest specific statements of the error in the calendar, an error which was debated and reckoned upon for more than seven and a half centuries before the Gregorian reform was made in 1582.

It has been said that the thirteenth century represents the awakening of the world after a long period of intellectual inactivity. This is the era which witnessed the rise of the great universities of Paris, Oxford, Cambridge, Padua and Naples, and it is in this century that England produced three scholars of outstanding importance in the work of calendar reform: Sacrobosco, Grosseteste and Roger Bacon. Johannes de Sacrobosco (John of Holywood, ca. 1200-1256) is probably best known for his *Sphaera,* the standard astronomical textbook for some three hundred years. But his particular interest for us lies in his *De Anni Ratione, seu Computus Ecclesiasticus,* probably written about 1230 while he was a student at the University of Paris. The work may well have been the one used by the scholars of the later middle ages for their lectures on the "Computus," a required part of university studies. In this treatise Sacrobosco pointed out the error in the length of the year and the divergence of the true equinox from the twenty-first of March, which at that time amounted to seven or eight days. He offered a method for correcting the calendar, suggesting that one day be dropped every 288 years, if the method of reckoning 365¼ days to each year were continued. In spite of the scientific information contained in the book, much of it is written in popular style, including such mnemonic verses as the familiar:

> Sep. No. Iun. Ap. triginta date,
> reliquis magis uno,
> Ni sit bissextus, Februus
> minor esto duobus,

which, translated, became the familiar: "Thirty days hath September," etc.

At about this same time, the *Compotus* of Grosseteste, Bishop of Lincoln (d. 1253), was written, probably while he was Chancellor at Oxford. His work marked a new departure in scientific writing for he advocated working out the problems of time measurement by experimental methods, making use of astronomical instruments, rather than relying merely on tables and cycles.

But the most prominent scholar in England at this period was Roger Bacon (1214-1294), a pupil of Grosseteste at Oxford and a disciple of his in advocating use of experimental methods for calculating the length of the solar year. Bacon's *Compotus,* written at intervals in the years

1263-65, formed a complete treatise on the calendar. Not only did it include a fuller history of the subject than is to be found in any earlier work, it also summed up all the evidence against the assumption of the current ecclesiastical calendar.

With the scientific accomplishments of Grosseteste and Bacon before us the stage is set for the events and writings which finally led to the reconstruction of the calendar. It has been stated that "it is not too much to say that the Gregorian reform was largely prepared by these two men." (Sarton. *Introduction to the History of Science.*)

III

Before proceeding with the direct events which led to the change in the calendar mention should be made of a body of literature which might be called background material, that is, the *Computi* of the middle ages. "Computus" (or "Compotus") was the name given to the treatises which included simple directions for determining the dates of significant times and seasons, particularly the movable feasts in the Church, of which the most important was Easter. To facilitate memorization, brief rules were written in verse, a modern survival of one of them being the familiar "Thirty days hath September" mentioned above. As a further means of simplification, the ancient practice of finger notation was adapted to calendarial usage, each finger and the knuckles of each finger being given special significance. A handbook which included this feature was known as a *Computus Manualis.* All lists of medieval manuscripts include a great number of *Computi,* attesting their contemporary importance. Apparently one of the most popular was the *Compotus Manualis* of a certain "Magister Anianus," who was probably a French monk of the latter half of the thirteenth century. There are extant a great many manuscripts as well as scores of printed editions of his work, which was the first *Computus Manualis* to be printed (Strassburg, 1488).

These *Computi* played an important part in the steps which finally led to calendar reform. Since the compilation of a true calendar requires some knowledge of astronomy, the computists gradually became aware of the errors in the calendar. Knowledge of the *Computus* was a requisite for every priest in an age dominated by the Church, when an error in reckoning of the time of observation of church festivals was looked upon as heresy. It becomes increasingly evident that the most influential factor in the movement toward calendar reform was not so much a compelling need for scientific accuracy but rather the desire of the Church to celebrate its feasts on the correct days.

IV

We now proceed to direct attempts within the Church to modify the calendar. The first figure is that of Cardinal Pierre d'Ailly (1350-1420), Chancellor of the University of Paris, who delivered his *Exhortatio super Kalendarii Correctione* at the Council of Constance in 1417. In his discourse he outlined the history of the ecclesiastical calendar, citing Grosseteste particularly for his accurate observations. Although the Cardinal named three principal errors in the calendar, all were based on the incorrect figure for the length of the year. He emphasized the confusion in the reckoning of Easter, saying that "these errors have been a disgrace to the Church and a source of derision for her enemies." He proposed three methods for correcting these errors and concluded by imploring the Council to at least find some way to correct the solstices, equinoxes and days of the new moon. However, the Council was so concerned with healing the papal schism and with various reforms in the Church that it seems to have taken scant notice of the need for reform of the calendar. The Cardinal was an important figure, taking a leading part in all the discussions, and at a more propitious time could undoubtedly have pushed through his reform. A later generation thought highly enough of his proposals to include the *Exhortatio* in an edition of his more famous *Imago Mundi* (Louvain, ca. 1485). The facsimile available here includes Columbus' manuscript commentaries in the margins.

Thirty years passed and another calendar-reforming cardinal appeared —a German, Nicolaus Cusa (1401-1464). He delivered an address at the Council of Basle in 1436, maintaining that a number of days would have to be omitted in order to set the equinox right—which, of course, was the procedure finally adopted. But again the Council did not act, and Cusa's treatise, *Reparatio Kalendarii,* took its place in the mounting body of literature on the calendar.

But after almost another half century, the Church itself took the matter in hand. Pope Sixtus IV must have heard of the fame of the German astronomer Regiomontanus (Johannes Mueller von Königsberg), lecturer at Venice, Ferrara, Padua and Rome, and author of the first printed almanac (1474). For in 1475 the Pope invited Regiomontanus to come to Rome to supervise the reconstruction of the calendar. But the reform, now admitted by the Church as long overdue, was again forestalled—this time by the untimely death of Regiomontanus, in the very next year. It can only be regretted that the correction of the calendar had not been effected at this time, before the great schism, the Reformation, took place, dividing the Church into two such hostile factions that unanimity on the question of the calendar proved impossible.

In the following century various works criticizing the calendar ap-

peared. It is significant that Sacrobosco's treatise on the correction of the calendar (see above, p. 132) first appeared in print at this time (Wittenberg, 1538) although written some three hundred years before. An idea of the interest displayed in the movement can be gained by the fact that this work was reprinted no less than a dozen times before the reform took place in 1582.

The first hint that definite action might be forthcoming is the interest of Pope Pius IV (1555-1559) in plans presented by Pietro Pitati, well-known astronomer of Verona. Pitati had made a great number of observations to determine the true lunar and solar periods, presenting his findings and theories in his *Verae Solaris atque Lunaris Anni Quantitatis aliarumque Rerum ad Calendarii Romani Emendationem Pertinentium . . . Explicatio.* But it remained for a later figure to carry the project through.

One of the first acts of Pope Gregory XIII on his assumption of office in 1572 must have been to gather to his court some of the famous astronomers of the day, notably Luigi Lilio (Aloysius Lilius) and his brother, Antonio, to set them to work on a new calendar. A plan was finally drawn up which recommended the dropping of ten days, in order to restore the equinoxes to their true date, and to count century years as intercalary only if they were divisible by 400. So drastic an act as to destroy ten days must have made even a pope wonder whether his power and influence were great enough to carry it through. As a preliminary and precautionary measure, in 1577 Gregory sent letters to various Catholic princes of Europe and to outstanding universities stating the need of reform and enclosing a draft of the measures proposed by Lilio and approved by a committee at Rome. What consternation his communication must have caused! Undoubtedly many of the princes, although flattered by the Pope's attention, were torn between loyalty and conservatism. There is evidence of the indecision of one prince, a certain Swiss duke, Emanuel, who, unable to judge the matter himself asked the advice of his friend, Giovanni Battista Benedetti, a Venetian mathematician of some merit. There is available Benedetti's answer to Emanuel in a communication entitled, "De Temporum Emendatione," dated April, 1578. The letter, however, serves rather to present Benedetti's ideas of how the calendar should be changed than to convey an opinion of the plan offered by Gregory. And Benedetti himself was no half-way reformer; he proposed to make a thorough job of it. He said that the first day of January should be moved back so that it would correspond to the beginning of the winter solstice and proposed a redistribution of the number of days per month:

Nov., Dec., Jan.	each 29 days
Feb., Mar., Oct.	each 30 days

Apr., May, Aug., Sept.	each 31 days
June, July	each 32 days

By such an arrangement Benedetti calculated that the sun would be entering each of the twelve zodiacal signs on the first day of each month. It is readily seen that his plan was primarily that of an astronomer rather than that of a churchman or business man.

Apparently Gregory received no objections strong enough to override his convictions for his famous bull, *Calendarium Gregorianum Perpetuum. Orbi Christiano Universo à Gregorio XIII. P. M. Propositum,* issued under date of "Sexto Calend. Martii," 1581, in which he proclaimed that the ten days between October fifth and fourteenth were to be omitted in the following year. He admonished creditors to take account of this time and add ten days at the end of the periods when loans would become due. He forbade printing of the new calendar by any except officially designated printers "lest errors be made," threatening fines and even excommunication "no matter in what part of the world they may be in" for violations of this injuncture. The announcement closed with the command that the edict be posted on the doors of churches and inserted in all volumes containing "Calendaria" and "Martyrologia."

The official version of the complete Gregorian calendar came out the next year, with another communication from the Pope, dated April 3, 1582, giving credit to the Lilio brothers for their work and granting to Antonio (Luigi had died in 1576) all printing rights for a period of ten years. Also included was an explanation of how the calendar should be corrected, in order not to interfere with any holy days, in countries where news of the change might not arrive until 1583, 1584 or even 1585.

And then the bomb burst! Hardly had the reform been decreed than a storm of criticism descended. Only the Catholic countries consented to adopt the new calendar and thus there is apparent one of the paradoxes of history. Although the agitation for the reform of the calendar had been promulgated by religious zeal to assure the correct time for the celebration of Easter and other holy days, it was the violent and bitter protests of the religious groups in Protestant countries that prevented adoption of the corrected calendar. Among such groups, the reform was known as the "Popish Calendar" and the whole thing denounced as a "Popish scheme." There is a large body of literature on this subject written entirely from a theological point of view by antagonists of the Church of Rome. There was also considerable criticism from the scientists, although, in the beginning at least, they, too, were all adherents of the Protestant Church.

While the Pope probably had scores of men on whom he could rely for purely theological arguments, he needed some one able to answer the scientists. Since the man most responsible for the astronomical calculations embodied in the new calendar, Luigi Lilio, had died, the Pope ap-

pointed the German Jesuit scholar, Christopher Clavius, to vindicate the calendar's scientific features. Clavius eventually (1595) issued a remarkably clear and detailed explanation (*Romani Calendarii à Gregorio XIII. P. M. restituti explicatio*), but he felt compelled to answer some of the critics directly before the complete exposition was ready.

Among the first of the scientists to make a printed protest was Michael Maestlin, professor of mathematics at Tübingen and teacher of Kepler. In the first few years following the publication of the Gregorian calendar, Maestlin issued several attacks upon it, some in German and others in Latin. Finally, in 1588, Clavius took it upon himself to answer with *Novi Calendarii Romani Apologia, adversus Michaelem Maestlinum,* bitterly accusing this "somebody" of writing "arrogantly and insolently" and for his own personal glory. In the meantime (1586) another prominent Jesuit, Antonio Possevino, had entered the fray with his *Errores adversantium Kalendario emendato.* Maestlin replied to him, in 1588, with *Defensio alterius sui Examinis, quo . . . demonstraverat, quod Gregorianum novum Kalendarium . . . totum sit vitiosum, adversus . . . A. Possevini . . . ineptissimas elusiones.* Perhaps Possevino was absent on one of his numerous papal missions. At any rate, Clavius responded for his friend with *Defensio Antonii Possevini e Societate Jesu contra Michaelem Maestlinum.*

Of all the contemporary opponents of the Gregorian calendar, probably the two most important were Joseph Justus Scaliger and Francois Viète. Scaliger was born into the Catholic Church but had later renounced it and at the time under consideration was a lecturer at the newly established Protestant University of Leyden. He has won lasting fame as a critic, both for the immense amount of knowledge he displayed and for the bitterness of his comments. His greatest work, *De Emendatione temporum,* a comprehensive chronology, is non-polemic in character. But he also wrote a scathing criticism of the Gregorian calendar, *Elenchus et castigatio anni Gregoriani,* which Clavius answered immediately with: *Iosephi Scaligeri Elenchus, et castigatio Calendarii Gregoriani . . . castigata.* Statement by statement Clavius enumerated Scaliger's points and, in turn, refuted them, thus forming a sort of dialogue.

Although Viète has been called the greatest French mathematician of the sixteenth century, he acquired considerable notoriety through his unscientific criticism of the Gregorian reform and his bitter personal antagonism to Clavius. Viète advanced a scheme of his own for changing the calendar, maintaining that his was the "true" Gregorian calendar. He even prefixed the bull of Gregory XIII to his work, *Relatio Kalendarii vere Gregoriani ad Ecclesiasticos Doctores. Exhibita Pontifici Maximo Clementi VIII.* Well for him that he was a Protestant and so out of reach of excommunication!—Two years later he issued a short tract, *Adversus Christophorum Clavium Expostulatio,* accusing Clavius of having slandered

him to the Pope, and calling upon the order of Jesuits to excommunicate "all who should by design and fraud stand in the way of Christendom," meaning, of course, Clavius. He appealed to Pope Clement VIII to alter the bull of Gregory according to the "true" calendar. Naturally such high-handed proposals could not go unanswered and the next year saw the publication of *Admonitio Theodosii Rubei . . . pro Christophoro Clavio . . . adversus Francisci Vietae Expostulationem.* "Rubeus," asserting that Clavius was his teacher, paid tribute to Viète's ability and said that he felt that it was necessary for him to speak in behalf of Clavius, since the latter was "contending single-handed with one who is lawyer, theologian, mathematician, orator and poet." This gallant gesture loses some of its force when it is realized that Clavius is thus merely defending himself, since "Theodosius Rubeus" is only his pseudonym! "Rubeus" implied that recourse would be had to papal authority if this "Expostulation" were not sufficient to quiet Viète. Be that as it may, Viète died this very year; but Clavius continued to denounce his opponent, mentioning him frequently in many later writings, until his own death in 1612.

There were other sporadic attempts to depose the new calendar, but this period, the most critical and the most bitter, was over and the Gregorian calendar has weathered all lesser storms until this day.

Concluded in the next issue of the JOURNAL OF CALENDAR REFORM.

THE 24-HOUR CLOCK

From* Collier's, *August 14, 1943

WE used to be faintly annoyed when, beginning soon after we got into the war, the military way of stating the time of day cropped into magazine articles and news stories—22:15 hours for good old 10:15 P. M., and all that.

Now, however, we rather like the 24-hour clock idea; and we think it has a psychological value which could hardly have occurred to whoever thought the plan up to begin with.

This psychological value of the 24-hour clock is that it shows you unceasingly that today you have only one day—one stretch of 24 hours—to make the most of. There's no starting all over again at noon with a fresh set of time numerals; the procession of the hours marches right on through to 23:59 before a new procession can begin.

The general effect, mild but insistent, is to encourage one not to waste any time. Anything that will do that is all to the good—and will be increasingly so. We're likely to need all the time we can find, and then some, for at least the next ten years.

CURRENT PRESS COMMENT

What We Do Today Is Vital

Ottawa (Canada) Evening Citizen

August 28, 1943

The homely virtue of repetition is to emphasize the good. We wish to state again and again that the planned and perpetual World Calendar has a real contribution to make for more effective efforts and for the conserving of time, money and material. Its ordered arrangement of days and dates, weeks and months, quarter and half-year divisions achieves perfect coordination and cooperation, more needed today than ever before to win the victory and to bring success to our many undertakings.

The World Calendar is not an isolated cause separated from our many activities, whether these be for the winning of the war, for postwar planning, or for the coming of the peace. It is a link and real part of all our efforts. For is not time the most precious commodity we have, and is not everything we think, plan, do and say predicated on time, by means of the calendar? The best is only good enough. The World Calendar is the best. Let us not fail in this needful task that is ours to do today—to approve and to adopt The World Calendar.

The New World Calendar Advocated

Johannesburg (South Africa) Rand Daily Mail

February 15, 1943

A new World Calendar is advocated by The World Calendar Association to replace the existing Gregorian calendar, which, it is contended, has many anomalies leading to confusion and dissatisfaction.

In this "World Calendar," the year is divided into four seasons; each season has three months, made up of 13 weeks or 91 days. The first day of each season is a Sunday, and the last day a Saturday. The first month of each season has 31 days and the other two 30 days each.

At the end of the year an extra day is added, to be known as Year-End Day, which will be a special Saturday between December 30 and January 1.

An ordinary year will have 365 days and a leap year 366 days. In a leap year the Leap-Year Day will occur between June 30 and July 1. The Year-End Day and Leap-Year Day, it is suggested, should be designated as World Holidays and dedicated to unity and brotherhood.

The date of the month and the day of the week would coincide every year. Thus Christmas Day, December 25, would always fall on a Monday. A birthday on a Tuesday in one year would occur on a Tuesday every year.

The movement to replace the present calendar by a more modern and efficient one has been in existence for several years, but it is felt by The World Calendar Association that the end of the present war should herald "a new calendar for a new world."

It is urged that the end of 1944 and the beginning of 1945 would be the most suitable time for the change to be made.

Dr. J. H. Dobson, Chairman of the National Anti-Waste Organization, considers that the adoption of the new calendar would be one of the most important anti-waste features of the planned social order for which the present conflict is being waged.

EXCERPTS AND REVIEWS

At the Poles

By DR. C. H. CLEMINSHAW

From The Griffith Observer, *Griffith Observatory, Los Angeles, February, 1942*

AT the North and South Poles there is no time of day. The rotation of the earth on its axis causes the sun and the stars to move parallel to the horizon. The sun rises and sets only once a year. When it is noon in the United States, the sun is in the south. From the North Pole the sun is in the south 24 hours in the day. One might say that it is noon all day. However, the pole is only a point and a person occupies more than a point. If it is noon at his nose, it will be 6 P. M. at his left ear, midnight at the back of his head and 6 A. M. at his right ear. He will have all the time in the world!

Why "Leap Year"?

Reprinted from the Horological Journal, *London, December, 1942*

THE Julian astronomers called it *bissextile* (*bis*, twice; *sextus*, six), the sixth day before the *Kalends* (March 1) being doubled. When the change over to February 29 was made nobody knows—or how the inappropriate term "leap year" was coined. We recommend the problem to all fireside "brain-trusts" this Christmas. (But please don't ask us!)

The Metric System and The World Calendar

From The Office, *New York, N. Y., April, 1943*

CHANGES for the better are promised, and expected, when this war ends. There is no reason why management should not hope that some of these forthcoming changes will benefit office work. Among the many improvements that office managers might suggest, there are two which would have far-reaching good results, not only for our future paper work, but for the benefit of business and the people in general. One change for the better is the adoption of the Metric System in the United States (and England, too), and the other is the world-wide adoption of The World Calendar.

The metric principle, which we now use for our money and which is used by practically all the rest of the civilized world for all its measuring, would make our industrial planning and record keeping far simpler and closer to perfection. Most of us heard all the arguments in favor of the Metric System when we were in grammar school. Our teachers told us how much easier it would be to learn all our weights and measures tables if we only had to memorize half a dozen simple Latin and Greek prefixes and do conversion problems by just moving the decimal point. Yet, we still have our queer way of measuring in most businesses today.

As for The World Calendar, it has been officially endorsed by fourteen nations, excluding the United States. Because December 30, 1944, falls on Saturday, both in our present calendar and in The World Calendar, the following day, normally December 31, can become the World Holiday, and the The World Calendar can become operative Sunday, January 1, 1945.

Here are a few general faults of our present calendar:

1. The three common divisions of the year are unequal (months, quarters and half-years) and the month is not a multiple of the week.

2. The entire calendar changes each year. Holidays fall on different days and business firms, churches, schools and others (whose routine is affected by various holidays) can never use the one best method of conducting their activities.

3. All of us—employer and employee, manufacturer and distributor, seller and buyer—must continually re-

arrange our routines to allow for irregular months, unequal seasons, unfair rental terms and unbalanced working and rest periods.

The World Calendar Association has one much to publicize the benefits of making the change and when we consider the facts behind the promulgation of our present calendar, we are amazed that some change was not made long ago. No doubt many people believe that the calendar is as far beyond adjustment as is the weather. And Ol' Man Inertia just keeps rolling along.

Well, there are two things—the Metric System and The World Calendar—that would aid business in general and office work in particular. No doubt many office executives have additional ideas for improvements. We will be pleased to learn these suggestions so that they may be given the publicity they deserve, and need, if there is any chance for their general adoption.

Wall Calendar Museum

From a Letter by Dorothy Herzog, New York City, April 27, 1943

FROM the American Antiquarian Society of Worcester, Massachusetts, comes some interesting facts concerning early wall calendars. This Society has a large collection of wall calendars from the early American printers to the present time. Miss Herzog gave us the following interesting quotation:

". . . regarding early Wall calendars.

"Early in the 18th century there are many instances of printers issuing broadside Almanacs, although this only meant that they took all of the pages of the Almanac, generally sixteen, or sometimes twenty-four, and printed them in broadside form, rather than as a pamphlet. They were undoubtedly intended for wall use, but I should not call them calendars.

"We have a large collection of wall calendars. The first which we have is 1841, a small calendar published at Troy, N. Y., in black and white. The next is a colored calendar with a border, published at Boston for 1852. After that date they become more frequent."

Old Calendars Burned

By THOMAS WAYLING

House of Commons Press Gallery, Ottawa, Canada

CANADA must have foreseen that the old calendar would become obsolete. The old corduroy-bound catalogs of the Library of Parliament, written in beautiful script by the old Librarians, list several hundred old Almanacs. Enquiry for any of them brings the reply: "Sorry but they were burned in the fire which destroyed the Parliament buildings in 1916."

The fine old circular Library building was saved from the fire, but, curiously enough, these particular volumes happened to be lodged in the Reading Room and so went up in smoke. Possibly the fire fiend considered them obsolete.

"Best Things in The Worst Times"

ON the cornerstone of a chapel in Leicestershire, England, there appears an inscription which is extremely appropriate today. The inscription is dated 1653 and reads as follows:

In the year 1653
When all things sacred
were throughout ye nation
either demolished or profaned
Sir Robert Shirley, Baronet,
builded this church;
whose singular praise it was
to have done the best things
in the worst times
and to have hoped them
in the most calamitous

Backs New Calendar

From Pittsburgh Post-Gazette, *September 27, 1943*

THE Pittsburgh Junior Chamber of Commerce has announced endorsement of the new World Calendar. In a resolution passed at its September board meeting, the chamber declared that "this simplified and standardized calendar was practical enough to meet almost all objections raised by those who wish to continue to use our present irregular Gregorian calendar."

FROM THE MAIL BAG

It shall be my privilege and pleasure to cooperate fully in every way towards revising the present calendar which is clearly the cause of some confusion.—The Rt. Rev. Hoyt M. Dobbs, Jackson, Miss.

I back The World Calendar Association 100 per cent, and am proud to work in its support of the modern, efficient World Calendar, the precision of which befits our streamlined and mechanized age.—James F. Forcina, Trenton, N. J.

When I look at your calendar and at other perpetual calendars which have been worked out, I wonder how long the people of the world are going to be willing to live under the out-of-date Gregorian calendar. As long as we use this old calendar, we are going to have to spend much time studying perpetual calendars in order to determine the days of the week of certain dates both in the past and in the future. How easy it would be to adopt The World Calendar at the end of 1944 and then use these complicated perpetual calendars only when considering dates in the past. The World Calendar—the best perpetual calendar I have ever seen—would take care of the future.—Dr. A. M. Harding, Pres., Univ. of Ark., Fayetteville.

Our present calendar is as illogical as the British monetary system and our inherited linear measurements. Yet change should not be impossible. You will not find us obstructing your efforts, I assure you.—Frederick J. Libby, National Council for Prevention of War, Washington, D. C.

Keenly interested.—Rt. Rev. John C. Cody, Bishop of Victoria, Canada.

I am heartily in favor of calendar reform . . . The World Calendar is probably the best that can be achieved in the way of calendar reform. I have, in fact, given one or two talks advocating its adoption. — Gordon R. Bingham, Vice President, Great Northwest Life Insurance Co., Spokane, Wash.

I surely trust that 1945 will see the inception of the "new order" in time reckoning.—N. M. Powell, Yorkville, Ohio.

I am in favor of the proposed change.—B. H. Graham, Supreme Clerk, The Supreme Camp of the American Woodmen, Denver, Col.

I am completely in favor of your proposed World Calendar and I'll do my best to further your cause.—Willy Ley, *PM*, Brooklyn.

I am in full accord with your aims. Shall be glad to do all I can to further it.—Dr. Theodore A. Benedek, Writer, New York City.

Your publication seems to me a powerful argument for a reform of the calendar and would, if carried out, mark a great improvement.—Baron Col. Sir Herbert M. Jessel, London.

I personally agree entirely with the aims of your Association.—Pitman B. Potter, The Brookings Institution, Washington, D. C.

We of the Council would very much like to see the adoption of The World Calendar. —Alvin Austin, Executive Director, National Council for the Promotion of Father's Day, New York City.

Ever since I first heard of The World Calendar, I have been heartily in favor of it, and with the stabilization of Easter, I will the more heartily endorse it.—Rev. J. S. Edwards, S.T.B., Grants Pass, Ore.

Greatly interested, and hope to extend information on the subject.—F. Howard Seely, Purchasing Agent, San Francisco.

You are doing a marvelous work and I hope it will soon go over.—The Rev. Carl I. Shoemaker, Philadelphia.

In connection with the new calendar for a New World, personally, I believe that the introduction of the new calendar would be of great benefit.—Edgar J. Fisher, Assistant Director, Institute of International Education, New York City.

I heartily endorse the movement for a new world calendar and I trust that your efforts will be successful.—W. E. Masterson, Temple University School of Law, Philadelphia.

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AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Rear Admiral Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

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Journal of CALENDAR REFORM

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THE WORLD CALENDAR
is in step with
TODAY and TOMORROW

FOURTH QUARTER

1943

PRESENT GREGORIAN CALENDAR

1943

FIRST QUARTER

	S	M	T	W	T	F	S
JAN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
FEB		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28						
MAR		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			

90 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
AUG	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
SEP				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

92 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
MAY							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
JUN			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

91 days

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
NOV		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				
DEC				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	

92 days

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 days

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
						**	

91 days

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 days

★ A WORLD HOLIDAY, DECEMBER W, the Year-End Day, an extra Saturday, follows December 30th every year.
★★ A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, January 1, and the business year begins with Monday, January 2. Because the World Holidays precede Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, the extra Saturdays, December W and June W, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

ATTENDED BY ALL THE POMP AND circumstance of its ancient rites and rituals, a midnight ceremonial, recently conducted by the Russian Orthodox Church in the Moscow Cathedral, formally and publicly installed a new Patriarch for all the Russias.

Hailed throughout the world as a great triumph for Christendom and for religion in general, this news came as a complete surprise to those not conversant with political developments in the Soviet Union. To many millions and to the majority of churchmen, Moscow, since the revolution, has been regarded as a world citadel of communism and atheism.

In the early post-revolutionary days the higher councils of the Communist Party had banished not alone the Russian Orthodox Church but all religious institutions. With the public installation of a new Patriarch of the Russias, religion has come to the Soviet Union.



A Midnight Ceremony in the Moscow Cathedral, Formally and Publicly Installed a New Patriarch for all the Russias. *(See Russia's Changing Tide, Page 147.)*

A NEW CALENDAR FOR A NEW WORLD

VOL. XIII FOURTH QUARTER, 1943 No. 4

SINCE last Christmas, many world-shaking changes have taken place. Among these is one so significant and outstanding that it calls for particular emphasis. The recognition of the Russian Orthodox Church by the Soviet Union, after approximately twenty years of atheism and religious intolerance, stands as a great religious resurrection. Once more the Russian people can openly worship and offer praise and prayer in the church of their forefathers without fear and oppression. A free Russian Orthodox Church has been established with government approval.

Here again the entire world is offered striking proof that man is inherently religious. Governments may try to suppress and ignore but they cannot kill religion. The two great Christian religious festival days, Christmas and Easter, shine in this national religious resurrection as bright beacon lights. Elisabeth Achelis, in her book just published, writes about religious holidays: "I like to think of religious feast days as radiant stars in the rhythmic succession of our calendar days, annual reminders of the intimate relationship that exists between God and man. Religion knows no frontier, and like the Creator is limitless in its wide horizon."

And yet there exist two glaring flaws in the universal observance of these two religious days of Christendom. They are observed on varying days and dates by different church groups, thus separating rather than uniting all Christians. Many Eastern Orthodox Churches in their observances lag 13 days behind other Christian churches because they still observe the ancient Julian calendar. Other churches follow the Gregorian calendar.

To bring these calendars into one fabric without retreat from a previous position is obviously the better course to follow. The World Calendar, free from past prejudice, becomes the welcome catalysis to heal the present lack of Christian unity in the observances of religious feast days. Under its banner all churches, all governments, all people could unite in following this harmonious, ordered and stable calendar and thus achieve unity and tranquillity heretofore impossible without a common denominator of time.

J O U R N A L O F

CALENDAR REFORM

October, November, December
1943

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EMERSON BREWER, Editor
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RUSSIA'S CHANGING TIDE

By Carleton J. Ketchum

Resigning his commission in the Canadian Field Artillery after the first World War, having been awarded the Military Cross for conspicuous gallantry and devotion to duty on the Western Front, Mr. Ketchum joined the editorial staff of Southam's* Ottawa Citizen. *In 1921 he became associated with the* London Daily Express, *owned by Lord Beaverbrook. Assigned to the Union of Soviet Socialist Republics, he arrived in Moscow during the period in which Lenin lay dying, and subsequently spent five winters in Russia. In 1934 he toured the whole of European Russia, and visited, among others, the Caucasian, Georgian, Crimean and Ukrainian Republics. Mr. Ketchum visited almost every country in the world for the* London Daily Express *as a Foreign Correspondent. He speaks with authority on Soviet Russia, having been an eye witness of events during the time of many of the momentous changes which that nation underwent.

THE Russian Orthodox Church has been resurrected in the Union of Soviet Socialist Republics. Attended by all the pomp and circumstance of its ancient rites and rituals, a midnight ceremonial, recently conducted by the church in the Moscow Cathedral, formally and publicly installed a new Patriarch for all the Russias.

The news has been hailed throughout the world as a great triumph for Christendom and for the institution, in general, of religion. To those not conversant with political developments in the Soviet Union in recent years, it came as a complete surprise. For, to many millions and to the majority of churchmen in Christian and, indeed, in other lands, Moscow, since the revolution, had been regarded as a sort of world citadel of communism and, therefore, of outright atheism. The world could not forget that in the early post-revolutionary days the higher councils of the then ruling Communist Party, which completely dominated the Supreme Soviet or Parliament of Russia, had to all intents and purposes banished not alone the Russian Orthodox Church but all religious institutions from their scheme of things to come.

It was my privilege as the Special Correspondent of the Beaverbrook *London Daily Express* to undertake the first of many subsequent assignments to Moscow, in the winter of 1922-23. Lenin, leader of the revolution, lay dying behind the then red but now white walls of the historic

Kremlin located in the heart of the new capital. The country was just beginning to emerge from the ravages of one of the most widespread famines in history; that, of course, which followed in the wake of Russia's last war against the Germans and her subsequent revolution. The revolution had taken place but forces were still at work, mostly in clandestine fashion, in a last determined if not desperate attempt to restore the old order. In the vanguard of that movement were the two most powerful of Russia's pre-revolutionary churches, the Russian Orthodox and the Roman Catholic. Their leaders and followers alike had fought openly in the revolutionary period itself. But the Red Army had become firmly established and with its advent, supported by an equally powerful Checka or secret political police, those, including churchmen, still hopeful of a counter-revolution were driven underground.

The churches took a proper stand at the time. They had become part and parcel of the Czarist regime. The Russian Orthodox was the *official state church* and as such was heavily subsidized by the state. The Roman Catholic Church functioned independently, as always it must do, but it owed its development and prosperity in Russia largely to the freedom which it enjoyed under Czarist rule. Both churches had accumulated vast property holdings. They commanded the support between them of millions upon millions of religiously-minded Russian citizens. It was to preserve that heritage that they fought and upon many occasions fought with a grim ferocity.

It was that attitude and that stand which provoked the conflict between church and state with the coming of the power of the Soviet. Flamboyant banners strung across street intersections throughout the length and breadth of the new Union proclaimed religion to be the opiate of the people. Church leaders including scores if not hundreds of bishops and priests, Russian Orthodox and Catholic alike, were arrested and imprisoned while the edifices which formerly they controlled were confiscated and in countless instances converted into anti-religious museums, into workers' clubs and to sundry other uses.

There developed at about that time an organization whose influence spread like wildfire. It became known as the Militant Atheist Society. The Kremlin's communist hierarchy took pains to emphasize, mostly for the edification of the outside world, that this was not in any sense an official body. It was officially described as purely a voluntary group of free citizens which had chosen to stamp out religion in the interests of a truly "democratic" state.

I recall a memorable occasion upon which I visited the offices of the Organizing Secretary of the Militant Atheist Society in the Red capital. His first disclosure was a claimed membership of 5,000,000 men and

women. He then pointed to a large-scale map which covered one of the high walls of his main office. That map was densely pin-pointed to indicate how the new Godless League had taken hold in cities, towns and villages, in offices, factories and upon farmlands, in every quarter of the Union. Plans for the future, as outlined to me, gave little ground for a belief or hope that religious institutions as such could survive in the new Union of Soviet Socialist Republics. As I concluded my hour's interview, I was handed several copies of the society's official organ. It was a magazine of about the dimensions of the *Saturday Evening Post*. It bore the title *The Bejbojnik* which, translated into English, means *The Atheist*. The first copy I perused carried as its cover-page illustration a caricature of Christ presiding over a whisky-still. Bishops and priests were similarly pilloried on page after page as racketeers and exploiters of the people. Artists, described as among the most talented in the Union, contributed these drawings in the interests of the cause. Men and women, claimed to be among Russia's most gifted writers, were represented in the fantastically blasphemous literature which comprised the publication's reading matter. The Secretary of the Militant Atheist Society told me on that occasion that the magazine had attained a circulation of at least 5,000,000 and would probably exceed 10,000,000 in another year or so.

Russia's Supreme Soviet or Parliament by this time had abolished the Julian and Gregorian calendars. The days of the week as we in the English-speaking world know them—Sunday, Monday, Tuesday and so on—had vanished into the limbo of forgotten institutions. All the age-old days of rejoicing accepted by the Christian world, including Christmas and Easter, were no more. These Christian feast or holidays were replaced first by four and later by five national public holidays associated with the revolution.

Incorporating these national holidays only, Russia established her own calendar which for some time provided for a 73-week year. This was formally developed into the Soviet's "Eternal Calendar" when on October 6, 1923, (Revolution Day) the Council of People's Commissars solemnly proclaimed an arrangement which gave *five days to a week*, six weeks to a month, plus five holidays with national instead of weekday names. These holidays were: January 9, Peasants' Massacre, 1905; January 21, Lenin's Death-day; May 1, International Labor Day; October 26, Revolution Day; November 7, Kerensky Flight. Leap-Year Day became a quadrennial holiday known and recognized as Industrialization Day.

The chief purpose of this calendar was to increase production insofar as it would ensure that machines in the factories would never cease to operate. Workers were issued yellow, pink, red, purple and green cards. Each became entitled to one free or rest day in the five-day week, each

color representing the particular day upon which the holder was to be free. By this arrangement rest days were staggered. There was no common weekly holiday such as Sunday.

The system wrought one great hardship upon the family. For no consideration was given in the distribution of the free-day cards to workers with family ties. Thus Alexei Alexeieovitch, father of say a family of four grown children, all working, downed tools on the Russian equivalent of our Monday. For he held a yellow card. But his son, Alexei Alexeieovitch the second (junior), carried a green card. Thus his free day would fall on the equivalent of our Wednesday. The wife and mother of the family, Natasha Alexandrovna, had been issued by her factory chieftain a pink card so that her rest or free day probably fell upon the equivalent of our Friday or Saturday. And so forth, as far as that and the average Russian family at that time was concerned.

This hardship would not have been felt so acutely were it not for the fact that in these early post-revolutionary days the family home had been replaced by the workers' communal club. Rarely under the then prevailing housing system was it possible for a family to live together as a single unit under a single roof. The law provided that each individual, man and woman, was entitled to so many arshins of floor space in a dwelling. The dimensions of that space gave the average Russian individual living space the size of a small bedroom in the average worker's home in America. No provision for the family was made under this plan. The members of the family were expected to come together when they so desired in their neighborhood communal clubs. When wives were due to have children their problem was solved by having child-birth take place in the nearest communal day nursery. As time passed concessions were made to the desires of families to be together, but for many years families remained hopelessly and unhappily segregated, one member from another. Thus when the state introduced the idea of the staggering free day, a father seldom saw his wife or son or daughter. For all but one worked when one was free and vice versa. This hardship applied likewise to friends and sweethearts. It created widespread discontent in every section of that far-flung Union.

The "Eternal Calendar" remained the law of the land in Russia until December 1, 1931, when it was replaced by another. Its successor, still strictly a Russian calendar, provided for a 12-month year with the same holidays as before and the same extra day for leap year. Months were given 30 days and the *weeks of six days* were arranged to end on the 6th, 12th, 18th, 24th, and 30th of the months. The staggering free or rest day was abolished. The dates mentioned became common national

rest days, save in some industries; rest days for workers and machines alike. The colored card system was discontinued and once more families rested and relaxed together.

Significant was the fact that in these two Russian calendars the name days of the week as we know them were eliminated. That elimination included Sunday in such a carefully calculated sense that the dates enumerated as free days could not fall on the Sunday of the Gregorian or Julian calendar. Yet the 1931 calendar was a marked advance in their calendar reform. It restored to the family some semblance of family unity and convenience. It gave friends an opportunity to meet upon a common day of the week. It brought a new spirit of contentment, if not of happiness, to millions of Russian citizens and, with an extension of concessions in the matter of housing accommodation, led to a development of what we describe as home or family life. Workers still spend evenings in their communal clubs and communal theaters, but they have turned more and more to the privacy and comfort of their little apartment homes. That is to say urban workers.

Russia's government throughout its period of experiment in calendar arrangements has encountered its most formidable difficulty in imposing calendar changes upon those millions working on their state collective farms. Russia's farmer-peasants through the ages have worked with calendars based in a general sense on the four seasons—spring, summer, autumn and winter. Millions stuck to the old monthly and weekly divisions of the Julian calendar, stubbornly declining decreed changes, long after the revolution. They planned their work according to the seasons and to the months and weeks prescribed by a calendar to which they and their fathers before them had been accustomed. Many hundreds of thousands even marked Sunday conspicuously on their improvised calendars and, when no longer possible to attend church on that day, conducted clandestine services of their own, using a hidden but carefully preserved ikon as the symbol of their worship and beliefs.

I toured the whole of European Russia in the summer of 1934. I travelled down the Volga River to the Crimea, through the Caucasus, the Georgian Autonomous Soviet Republic, and through the rich black earth farming region of the Ukraine. I visited many state-controlled collective farmlands, and, arriving at some of these on the day equivalent to our Sunday, was able to observe how many of these sturdy peasant farm workers still clung to their ikons and religious relics including wall decorations of the past.

It was that apparent non-interference with their religious feelings which convinced me as far back as 1934 that Russia was veering away

from her earlier anti-religious policies. I noticed this metamorphosis in the same year in Moscow and also in Leningrad. For, after an absence from the Union of two or three years, I was to find that the Militant Atheist Society had long since ceased to exist. The Bejbojnik or Atheist magazine was no longer in circulation. Churches were being renovated and reconstructed and people even in Moscow were openly going again to services conducted by Russian Orthodox priests on the equivalent of our Sundays.

It was true that the aged Patriarch Tikhon, Russian Orthodox Patriarch of all the Russias in 1922-23 (when first I visited the new Red capital), had been tried for alleged counter-revolutionary activities. I had visited him at his datcha or summer bungalow on the outskirts of Moscow several times in his period of exile, pending his trial. Later I attended his brief trial which ended with an acquittal after he signed a declaration assuring the government that he would not further counsel opposition among his followers to the newly-established Soviet power.

I attended, too, the trial of Polish-born Monsignor Tsepliak, Roman Catholic Primate of Russia in the pre-revolutionary, revolutionary, and early post-revolutionary days. His trial, with that of about 25 or 26 Catholic prelates, took place in the old Hall of Nobles in the heart of the business section of Moscow, a stone's throw from the Great Ballet Theater. It was a dramatic affair which might have ended in the deaths of many of the arraigned priests were it not for the publicity given the trial by the correspondents, including myself, and the consequent outcry raised by the world at large, expressed in strongly-worded telegraphic protests which poured into Moscow from most if not all nations. The aged Catholic primate received a two years' prison sentence but some months later was freed and permitted to return to Rome when Italy concluded her first Trade Agreement with the Kremlin.

These events it should be stressed occurred before the advent of Joseph Stalin to the leadership of Russia's Supreme Soviet or Parliament. Leon Trotsky, since exiled from Russia and murdered in Mexico, seemed at that time destined to inherit the mantle of his close friend Lenin. He was Minister of Defense for many years and as such leader of the Red Army. It was not until he and Stalin differed over the necessity of a world revolution as a preliminary step toward success in Russia that Trotsky's power and popularity began to wane. With his exit went Zinovieff, one-time head of the Third World Communist International, his brother-in-law Kameneff and others who had formed a pro-Trotsky bloc against Stalin and his friends, in a plot to assume supreme power.

It was then that Joseph Stalin with a policy of socialism in one country in our time began his ascent to a position which since has made of him

one of the world's most powerful, and, among United Nations, a most influential national leader.

Stalin, as many know, was born in Gori, a little town eight miles from Tiflis, capital of Georgia. His parents were members of the Russian Orthodox Church and being persons of deep religious conviction, contrived to send Joe to the Georgian Theological (Russian Orthodox) Seminary in Tiflis. Their wish was fulfilled for their son finally found himself a theological student in that seminary. What happened to end his career there has never been clearly established but the historic fact remains that he did work and study in that seminary for one or more years before applying his energies to politics.

Now the world awakes one morning to read that after conversations with Joseph Stalin there has been recreated, with the full sanction of the Soviet Government, the Russian Orthodox Church with a duly elected patriarchate holding dominion over all of Russia's 8,000,000 square miles of territory.

The bare announcement is important political news in itself; perhaps the most important political development in Russia since Stalin's rise to power as the Union's first statesman. More important and deeply more significant have been the photographs which have been coming out of Russia in the last year, relating to the activities of the Russian Orthodox Church. A recent batch of these photographs, perused by this writer, portray high dignitaries of the Russian Church—many of them—presiding in their rich ceremonial robes at Easter services all over the Russian Union. The pictures have been labelled by the official Soviet Photographic Trust "scenes at Russian Easter services." Details of the rituals recited by the Russian Orthodox prelates have been recounted and emphasis placed upon the fact that the services were in recognition of Easter Day and everywhere were widely attended.

Does it not seem possible, therefore, if indeed not probable, that Russia, perhaps only by virtue of the sufferings of her people in common with those of the United Nations in this war, plans to return holus-bolus to the principles and practices of Christianity as they prevail in so many other lands? Easter has not been the only Christian holiday which the Russian people have been encouraged to celebrate since the war began. Moscow correspondents last Christmas gave considerable space to colorful descriptions of Christmas services and festivities and doubtless will be called upon so to do again this year. These Christmas services and festivals observed in the Julian calendar still used by the Russian Church are celebrated on January 7, thirteen days after the Christmas of the Western Gregorian calendar. The Archbishop of York, who recently visited the new Metropolitan-Patriarch in Moscow, stated publicly upon his return to England

that the new Russian Church is *entirely free:* "Stalin," the Archbishop said, "being a great statesman, has recognized the power of religion."

That being so, a return of Sunday, throughout the Soviet Union, appears inevitable. With the return to Sunday of the week, there must come Monday, Tuesday and the remaining days of the old pre-revolutionary week.

It is not surprising in these circumstances that Russia has given considerable attention to America's World Calendar Movement. Outstanding Russians, time and again in recent years, have advocated calendar reform for the Union. Maxim Litvinoff, one-time Commissar of Foreign Affairs and later Russian Ambassador to the United States, acted as Rapporteur for the Transit Commission of the League of Nations at Geneva in January of 1937. The occasion was the League Council's 96th session. M. Litvinoff's report was an endorsement of calendar reform. It represented the result of more than a decade of study and research undertaken by the League's globe-embracing organization. M. Litvinoff in presenting that report declared it to be a matter of the greatest possible pleasure to be able to advance the cause of calendar reform as one subject which he recognized as commanding a wide measure of support among his listeners. Newspaper correspondents in Moscow later reported that the Soviet Government strongly supported that calendar reform resolution.

It should be emphasized that M. Litvinoff at Geneva simply fulfilled his function as Rapporteur in presenting the report on calendar reform. He was not empowered so to do nor did he seek for a fleeting moment to commit his government either to the principle of calendar reform or approval of The World Calendar. Yet he revealed himself to be, as unquestionably he is, interested in, if not greatly impressed by, The World Calendar plan. Others similarly highly placed have expressed views on the proposal indicating Russia's disposition at least to consider adoption of this calendar.

Russia probably more than any other nation today must feel the need for a calendar which will conform with those of other nations. She has become allied to the United Nations. Emerging from this war as one of our victorious allies, as now she cannot fail to do, she will continue to be a partner or ally of these nations in the peace years that lie ahead.

Today, officialdom in the land of the Soviet must make use of four different calendars. Reference to the old Russian Julian calendar must be made to compute events up to 1923. The five-day Russian calendar must be consulted in relation to events from 1923 to 1931. The former six-day Russian calendar must be used to cover the period from 1931 to 1940, when Russia returned to the *seven-day week.* Then, in her relations with the outside world, official Russia must turn to the existing Western Gregorian calendar.

Five winters and several summer periods spent in the land of the Soviets since the early post-revolutionary days which I have described have convinced me that the Russians are a reasonable, logical, and, nowadays, progressively-inclined people. They have demonstrated upon many occasions during this war that they intend and hope to be permitted to cooperate to the fullest possible extent with the United Nations, which have stood beside them in their hour of peril, when peace comes. They have abolished world communism. They have restored complete freedom of religion. Is it not reasonable to suppose that they will go still further and revert not only to the normal seven-day week with its name days and months as we observe them, but agree to a common calendar as well; a calendar which 14 nations have now approved and which seems destined sooner or later to become a calendar for world-wide use? I believe that this will be Russia's disposition; that, if for no other reason, she will adopt this new World Calendar as a gesture of her determination to work in harmony and in the closest association with the American, British and Chinese peoples when the war drums throb no longer and the battle flags are furled.

WESTWARD JOURNEY TAKES LESS FOOD

By Dr. C. H. Cleminshaw

From The Griffith Observer, *Griffith Observatory, Los Angeles, February, 1942*

STEAMSHIP companies would save money by running all their world tours to the west, because an eastward journey around the world consumes six more meals than a westward one. As one goes eastward, he sets his watch ahead and eats each meal a little sooner than a person who stays at home. When he gets back he finds that he has eaten three more meals than the rest of us. A traveler to the west sets his watch back and eats each meal a little later than a stay-at-home. He misses out on three meals. The difference between the two journeys is six meals. Those who wish to reduce their weight should take a world cruise to the west.

STUDENT OF POSTWAR PLANNING ADVOCATES NEW CALENDAR NOW

By E. C. Rayner

E. C. Rayner, Editor and Publisher of the newly established* Postwar Digest, *which he terms "The Weekly Digest of Postwar Thinking," is a writer, magazine creator and publication owner of note. He established the magazines* Radio Digest, Advertising Agency, American Culture, *and compiled and edited the* Book of 500 Successful Advertising Plans and Ideas. *No student and critic of postwar projects and plans, upon which the coming peacetime world order and prosperity must be rebuilt, is better qualified to write upon the subject currently.

WHAT is postwar planning?

It is hard to define, I would say, but surely it encompasses decisions and accomplishments which must be made and be recorded today, so that they may work out and reflect advantageously for all of us in the happy days to come when victory and world peace have been won.

Certainly postwar planning must be done today, without delay.

A comparative newcomer into the limelight of newspaper headlines and news pictures, the powerful Henry J. Kaiser, of ships, and dams, and planes, and steel, recently said:

"There is no need to belittle the conscientious planning which has been undertaken, but we are in grave danger of talking the postwar program to death. The time for doing has come. The specifications for postwar production should be under way. There should be a great inventory of projects on the shelves of American enterprise, ready for postwar delivery."

Unquestionably the blueprints for postwar planning should be drafted and printed today, to be read and approved and projected.

Another voice has been raised, that of the editor of *Steel Magazine,* an important trade publication which speaks for the important steel industry. E. L. Shaner, who writes currently in that monthly paper, editorializes as follows:

"You hear many arguments pro and con on the subject of postwar planning now. Some say we must forget it—that it detracts from winning the war. Others say, without planning, victory may only usher in defeat—defeat of everything for which we are fighting.

"It seems reasonable that to meet new problems successfully you must know what problems to expect. That requires study and analysis. To be prepared to do something about it when the right moment arrives calls for planning beforehand. It is the function of the military to make plans for war. It is the function of business to make the plans for peace.

"Such preparation and planning does not imply any sacrifice of maximum productive output nor any limitations of ingenuity on behalf of winning the war. For certainly no one can accuse American business of having a one-track mind. It has always proved itself as capable of tremendous doing and farsighted thinking at one and the same time. To bring the boys home at the earliest possible date is the purpose which motivates all industry.

"But, we have another responsibility to these boys. It is, to be ready to go when they do come home—ready to launch plans that will give them what they most want, an opportunity to work and attain things and advanages they've been dreaming about over there. Let's not be responsible for an Industrial Pearl Harbor."

A confidential survey made by the Office of War Information among American soldiers at the war fronts reveals that one of their chief worries has to do with whether they can get their old jobs—or any jobs, for that matter—when they do get back home. When, and if, OWI decides to release these figures, American business men will have something startling to think about. It is not known just how far this soldier survey extended.

However, in one large combat unit, men were given blank paper and asked to write down just what was on their minds. There were no promptings of any kind, it is understood, and papers were turned in unsigned so no check of individuals could be made. Tabulated results showed that the postwar job outlook was the dominant topic in the soldiers' thinking today. This should be a powerful stimulant in the project of postwar planning.

That "Puck" comic strip character, Snuffy Smith, whose frequent and famous expression, "time's a-wastin'," has the right idea about getting into action, though he frequently leaps before he looks, creating humorous difficulties and disasters over which his followers laugh no end.

We must not waste time, but should now definitely plan and project both in industry and agriculture for the assured employment of millions when the war is over for these United States or we will be courting disaster, and it is no laughing matter. Our national security is at stake, and the peace and continued security of the world can be seriously affected if we do not plan well, and "time's a-wastin'."

For private enterprise and the American way of life in postwar days, Eric Johnston, President of the Chamber of Commerce of the United States, warned in a recent address:

"Unless private enterprise can assure the worker of full employment after the war, the American people may decide to trade their freedom for some other form of government. Management will meet the challenge but industry must have some assurance with respect to their own security.

"This warning should be framed in large letters over every executive desk in Washington. But manufacturers should remember no public relations campaign conceivable can sell free enterprise to the American people, or any other people, unless free enterprise can show accomplishment.

"The people of Germany and Italy put security before freedom, and England, seeking security, is now leaning to the left. But we do not have to look beyond our own doorstep to Europe for proof. It was provided for us here in the United States during the thirties. And what was a prewar trend could become a postwar actuality."

For the American worker on the farm, the United States Department of Agriculture predicts ample employment in postwar days. Government economists and farm officials are of the opinion that American farmers will have a market far greater than their ability to produce for at least five years after the war. The predictions are based on the prospect that the United States will have to send abroad for relief and rehabilitation even more food than it is now sending for lend-lease and military purposes.

Domestically the United States has never supplied its own population with enough of the right kinds of food to sustain good health as a whole. If our American people are permitted to buy all the food they want at present prices and conditions of a high level of employment, they will take all that farmers will be producing. Farm officials, on the basis of hopes that industrial production will be maintained at high levels in the postwar days, are planning to improve agricultural production and economic and social conditions of our farmers.

Officials estimate that at least 300,000 new farms would be needed to supply all food requirements from the United States. To make additional land available for settlement would require irrigation, drainage and clearing. It is estimated that there are something like 30 to 40 million acres of such land. Of this total 10 to 20 million acres could be reclaimed in Western states through irrigation, and another five million acres of fertile land in the Mississippi River delta through drainage.

About 15 million acres requiring drainage and clearing are located at various points over the country. Part of 20 million acres acquired by the Army and Navy could be returned to cultivation, to provide farms for at least 25,000 families. It has been suggested that this land, as well as reclaimed land, should be held for veterans. The reclamation program would

be an important part of public works to provide employment during the reconversion and demobilization period at the war's end.

One of America's best known industrial designers, Raymond Loewy, warns of the danger of what he calls "postwar dream propaganda." He recently wrote for *The New York Times* on this subject, and I quote in part:

"There is not a field that has not at some time been exposed to postwar dream treatment. Manufactured items that will afford shelter, clothing, food, health, travel, recreation, would seem to be trembling upon new thresholds of improvement. But the man who expects to turn his war bonds into a packaged home may have to wait longer than he now supposes. That nasty little element of time is the sticking-point in all this.

"The tendency of the average reader to skip happily over references to two years or more after the war may be the undoing of many reliable manufacturers of normal goods. Impression, consciously or unconsciously, is being made upon the consuming public which it may be difficult to temper. Product engineers see dangers of such propaganda.

"Two consequences of this public miseducation threaten—lag in buying and loss of confidence in industry's potentialities. At the very time when mass employment is imperative, lag could have serious economic consequences.

"Unless the resumption model is accepted, successive advanced design will be delayed indefinitely. There is no reason this model should not be accepted. It is a good, tried and tested product."

An equally prominent and forward-looking industrial designer and engineer, Walter Darwin Teague, is more optimistic as to the speed with which many new and improved products will be placed upon the postwar market, but states that in planning these products today for peacetime sale no designer or manufacturer is lessening his war production efforts.

"No one has diverted to postwar planning manpower hours which could be occupied in war work. But time has been found for thought and design to an extent that many postwar products are already well crystallized. Where it seems that major retooling will not be possible before the coming of peace, plans have been made to incorporate in prewar products all improvements that are feasible without major retooling; and plans for completely new and advanced products have been carried forward in time for these major changes.

"Competition after the war will be intense, unexpected, unprecedented. Shipbuilders will be making popular airplanes, airplane manufacturers will be making household appliances. Thousands of manufacturers who have got out of well-worn grooves in their war work will stay out and start making goods they never made before.

"It is my firm conviction, based on direct knowledge, that as soon as

production can be resumed after victory, the public will be offered new and greatly improved models in most, if not all, lines of consumer goods. And, as soon as retooling and testing can be accomplished, new products will appear which will make the fanciful predictions that decorate our advertising pages today seem commonplace . . . [The public] does expect, with every right and justification, that major improvements will follow war just as fast as manufacturers can get them ready."

The National Association of Manufacturers has reported, following its recent Postwar Industrial Research Survey, that, while "some armchair dreamers" paint fantastic pictures of a Utopian postwar world in which houses, automobiles, refrigerators and even human behavior will be revolutionized, this is idle fancy.

"More significant is the faith of scientists and engineers of American industry in the postwar future. Men of industry now are dealing with actual products and processes which Americans will enjoy within the next few years. Their testimony carries weight. It can be relied upon.

"It should be recognized that development contributing to faster, better and more efficient industrial production within industry is reflected in benefits to the consumer by way of lower prices and higher quality. Selling more goods at lower prices is America's manufacturers' road to profits, maximum employment and maximum benefit to consumers."

The Assistant Attorney General of the United States, Wendell Berge, predicts that all of the postwar world will be our market and heralds an era of national prosperity and ample employment opportunities as soon as peace is won.

"A new industrial era is before us," Mr. Berge believes. For example, he states: "Plastics and light metals will open up undreamed of horizons. Benefits from chemical developments are barely touched. Improved methods of transportation will amaze even the most farsighted.

"The American public and civilization as a whole will benefit from these technological improvements in direct relation to the extent of competition in these industries.

"All the world will be our market.

"We can pit the miracle of our mass production against the lethargizing effect of cheap labor in other countries—and we can bring competition to an even level. Disadvantage results only when we limit production and foster high prices. By so doing we surrender the advantages of our industrial perfection and reduce ourselves to competing solely on the basis of low wages.

"Rather than enter an era of controlled production and fixed prices, we should set our eyes toward the goal of unlimited production and the level of price advantage which flows from an economy of competitive enterprise. Such are the inherent rights of future Americans."

If we do go after and cooperate for this global market immediately following World War II, a vast majority of our postwar problems will have been solved, and certainly it would dissolve our greatest of all fears for coming peace days—that of unemployment. The U. S. Chamber of Commerce's Committee on Economic Policy estimates that if postwar prosperity is to be achieved some 50 million Americans will have to have jobs, 11 million more or less who will return from service.

It would appear that the required high levels of employment for the postwar period can be achieved, for employers should have the incentives to put men to work with the greatly enhanced buying power of this nation's public and the needs of the world to be met by America, or so the postwar picture looks today.

Emerson D. Schmidt, reporting for the CEP, says:

"In 1930 we had a shortage of employment offers because there was not sufficient incentive to induce employers to invest and expand. Utilization of all our manpower falls into two problems: (1) Using existing plant and equipment and (2) Creating new investment in providing jobs. Not only must the businessman have incentives to utilize what equipment he has, but in our type of society there must be constant expansion in employment facilities if we are to have prosperity. This is true for two reasons: (1) Our net labor supply increases annually at a rate of 700,000 people because of excess of births over deaths. (2) If saved portion of people's income remains uninvested in real capital, this constitutes idle purchasing power and must bring stagnation.

"Prosperity is impossible without new investment. If safety of existing investments in factories, mines, forestry and service enterprises is impaired because of low earnings, incentives to make new investments in additional job-creating facilities will lag.

"Investment takes place only after careful prediction of the future. Every investment is an exercise in forecasting. Once dollars are converted into brick and mortar, into machines and equipment, these dollars become a sunk cost and as a rule they can be recovered only by making facilities profitable."

Therefore the cry is for blueprints for the postwar world, so as to build wisely and well.

In this Chamber of Commerce report quoted above the economist, Emerson D. Schmidt, dismisses the short work-week for labor as no solution to labor problems. As he states, a "solution to unemployment is sought by reducing the length of the work-week, thus spreading employment. This is no real solution to the problem if we wish to hold our standard of living or increase it, because it divides up unemployment and does not materially increase output."

But in this blueprint for the postwar plans there is another "timing" and "saving" element which should be included now, before the war ends, to create a better and more orderly and efficient postwar world. I refer to The World Calendar, of which I am an advocate.

There is no gainsaying the fact that The World Calendar of 12 months and equal quarters definitely simplifies office operation, manufacturing routine, industrial records, educational institutions and in fact all types of endeavor.

The fact that periods can be compared, that all days and dates remain constant year in and year out, that records and activities which must be planned anew each year become matters of mere routine, has convinced thousands of business men, educators, industrialists and retailers that this calendar should be adopted.

In view of the fact that this is the case, and that such organizations as the National Education Association, National Retail Dry Goods Association, New York State, Pittsburgh, Galveston and St. Louis Chambers of Commerce among others have either endorsed the calendar or have appointed study committees to investigate it, there can be no justifiable reason why the efforts toward adopting this calendar should be delayed until after the war.

The adoption of this calendar would assist war production, ease the burden of government accounting, and speed work all the way down the line. However, in spite of the support The World Calendar Association is receiving from innumerable organizations, should the adoption of the calendar be delayed until after the war, there is every reason why all the groundwork should now be laid in order that this should become a definite "must" at the peace table.

For the smooth adoption of The World Calendar, it is best to adopt it on the *day, date* and *month* when both the new World and the old Gregorian Calendars meet.

There are but few such dates: Saturday, December 30, 1944, when the following Sunday, December 31 in the Gregorian calendar, becomes the new World Holiday, extra Saturday, December W, in The World Calendar. Thus Sunday, January 1, 1945, would see the new calendar in actual operation. The next date for adoption is Sunday, July 1, 1945, when both calendars meet.

In 1946 there are two dates: Friday, March 1, and Wednesday, May 1. Both these dates occur within the week, which is not as advantageous as the dates of 1944 and 1945. Action should be taken by the end of 1944 or the middle of 1945.

This becomes especially pertinent in view of the fact that 14 nations have already officially approved this orderly rearrangement of our present calendar. Unity and cooperation are without doubt one of the primary ob-

jectives of the Allied forces and the United Nations. It appears that this hoped-for unity could well be enhanced should the entire world establish a definite common denominator of time without delay.

Although the majority of nations now use the Gregorian calendar for their official correspondence, there are more people who do not use our Gregorian calendar in their personal life than those who do.

Therefore I advocate inclusion in the immediate drawing up of blueprints for pre-postwar planning of The World Calendar for adoption before World War II is over and the postwar period arrives. Make it a part of pre-postwar accomplishment for the better ordering of the new world we anticipate.

IT'S EASY—IF YOU HAVE THE TIME

INDICATIVE of the time wasted and the energy consumed in trying to find the day of the week of any date, we are indebted to Adam Rosenthal, a member of the St. Louis Advertising Club and manager of a life insurance agency in that city. Mr. Rosenthal has as a business card a formula by which the day of the week of any date can be ascertained, but the mental problems involved are, to say the least, complicated.

With his permission we are reproducing it below.

Add—(a) Century key
(b) Year of century
(c) One-fourth of that year (drop all fractions)
(d) Month key
(e) Date of month
Divide total by 7 and ignore quotient.
Remainder equals code for day of week.

Century Key	Month Key			
1600 to 1699 is 4	*Jan.	is 3	Jul.	is 2
1700 to 1799 is 2	*Feb.	is 6	Aug.	is 5
1800 to 1899 is 0	Mar.	is 6	Sept.	is 1
1900 to 1999 is 5	Apr.	is 2	Oct.	is 3
2000 to 2099 is 4	May	is 4	Nov.	is 6
	June	is 0	Dec.	is 1

* In leap years Jan. is 2 and Feb. is 5

Answer	
1	Sunday
2	Monday
3	Tuesday
4	Wednesday
5	Thursday
6	Friday
0	Saturday

(Memorize the formula and baffle your friends.)

Example:

Date—Dec. 7, 1941

Add— (a) 5
(b) 41
(c) 10
(d) 1
(e) 7

7 | 64

9 and 1 over

1 = Sunday

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U. S. DEPARTMENT HEAD GIVES ALTERNATE DATES FOR CALENDAR CHANGE

H. W. Bearce, Chief of the Division of Weights and Measures, National Bureau of Standards, Department of Commerce, long interested in calendar change, has written many articles for the* Journal of Calendar Reform. *His department has been a constant source of information relative to past and future days and dates.

MUCH has been written regarding the earliest date on which The World Calendar can be put into operation. This date is Saturday, December 30, 1944, when both the Gregorian and The World Calendar coincide. The following day, December 31 in the old calendar, would then be the Year-End Day on the extra Saturday, the World Holiday, December W, in the new. Thus the day, *Sunday*, and the date, *January 1*, will be initiated as the beginning of the year for all future years.

However, The World Calendar could be put into effect without any perceptible jar to our social or economic structure at a time when the first day of a quarter, *i.e.*, January 1, April 1, July 1, or October 1, falls on Sunday. It could, in fact, with no interruption or discontinuity of dates or days of the week, be put into use when the first day of the first month of any quarter falls on Sunday, the first day of the second month of any quarter falls on Wednesday, or the first day of the third month of any quarter falls on Friday.

There would, in fact, be certain advantages gained by adopting it at some time other than Sunday, January 1, 1945. The date that would serve admirably as a starting time would be July 1, 1945, when Saturday, June 30, 1945, is followed by Sunday, July 1, 1945. There is, therefore, no necessity for waiting until January 1, 1950, 1956, or 1961, when January 1 falls on Sunday, before putting The World Calendar into use.

For the sake of comparison it is worth while to place side by side the two calendars for Sunday, July 1, 1945, to Saturday, December 30, 1945. From July 1 to August 30, the calendars are identical, then they change by only one or two days. In The World Calendar, the old date, December 31, is

changed to the new World Holiday, December W, and, as we have seen, the beginning of the year is Sunday, January 1, 1946.

[The chart for the third and fourth quarters follows, this according to Mr. Bearce's design.]

Gregorian Calendar

THIRD QUARTER 1945

July							August							September						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	———			1	2	3	4	———						1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	———				26	27	28	29	30	31	—	23	24	25	26	27	28	29
														30	———					

FOURTH QUARTER 1945

October							November							December						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	———				1	2	3	———						1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31	———			25	26	27	28	29	30	—	23	24	25	26	27	28	29
														30	31					

World Calendar

THIRD QUARTER 1945

July							August							September						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	———			1	2	3	4	———						1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	———				26	27	28	29	30	———		23	24	25	26	27	28	29
														30	———					

FOURTH QUARTER 1945

October							November							December						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	———				1	2	3	———						1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	———				26	27	28	29	30	———		23	24	25	26	27	28	29
														30	31					

*

The differences are seen to be slight; and yet by these changes the calendar becomes perpetual, dates and days of the week become stabilized, the quarters become equal, school schedules and holidays become fixed, and statistics for corresponding calendar periods become comparable.

Unnecessary delay would be avoided; the fiscal year of the Federal Government and many private businesses begins on July 1; time would be afforded to become familiar with the new calendar before anything at all unusual would be required. The transition from the old to the new would be so simple and easy that the change would scarcely be felt.

Are not these slight changes justified, in view of the advantages to be gained?

Two other dates on which the change can be made are on the first day of the third month in the first quarter, Friday, March 1, 1946, and on the first day of the second month in the second quarter, Wednesday, May 1, 1946. These other possibilities are not as good because they break into the quarter-year divisions and also into the week itself. Concentration should therefore be directed to either the Saturday, December 30th date, end of 1944, or Sunday, July 1, 1945. Between the years 1946 and 1950 no such date is available. It is wise, therefore, for the change to be made *before* 1947 if civilization is not to wait until Sunday, January 1, 1950.

In view of the many benefits to be gained with The World Calendar there is no logical reason for postponing its adoption to the second half of this century.

**The extra Saturday, December W, the Year-End Day or World Holiday, follows December 30.*

EDITORIAL JACK OF ALL TRADES SEES HOPE IN NEW WORLD CALENDAR

By Richard Stephenson

Probably Mr. Stephenson's greatest bid for fame is as Editor of an authoritative primer on police work. This book,* Police Methods for Today and Tomorrow, *is widely read and is in the library of practically every police chief in America. Magazine editor, newspaper reporter, Mr. Stephenson has a wide experience in the publishing field. He was public relations counsel for the Brewery Industry Foundation, and served as a senior information officer with the United States Treasury Department for several years.

WHEN you're a reporter, writer, author and public relations counsel, the calendar doesn't mean too much to you. Life seems to roll around in a succession of days, some dull, some exciting and—of course—every one filled with back-breaking or skull-breaking work.

Pay days, if there were any that came with any regularity, always seemed to be fixed on a Friday. There was an exception to this rule, and it was when I was a publicity man for the Treasury Department. Then, pay days rolled around on the 1st and the 15th.

This was the first time that I realized the calendar could play tricks on a fellow. Some of the older employees, veterans in the service of Uncle Sam, would occasionally bemoan the fact that they had to wait or to work two or three days longer between certain pay periods. And their songs of woe were seconded, in a much sweeter tone, by my good wife, who would point logically to the fact that it was necessary to tread lightly for a few days if we didn't want the wolf to have pups on our doorstep.

The wolf, I might point out, and I are friends of old. He's never been very far from my doorstep—or from me.

Of course, during the days when I was a reporter, covering the court house of a big industrial county, I'd curse the legal phraseology of the courts and the books of law from time to time. Elections are usually held on the Tuesday following the first (or is it the second?) Monday in Novem-

ber. Or, the Supreme Court would convene, by some neat legal masterminding, so I thought, on such and such a Tuesday after such and such a Monday in such and such a month. I'd have to tell the eager public all about that, after resorting to the calendar for a few minutes.

Then, I'd be able to write a paragraph or two, saying that the court would be in session on Tuesday, September 18, or 19, or whatever it happened to be.

I didn't take the time to figure out that those ponderous announcements were dictated by the tricks the calendar we're living by could and does play on courts of law, and our entire economic and social system.

The Federal Income Tax being a popular subject at the moment, brings to mind an occurrence during my Treasury days. The 15th, that fatal 15th, fell on a Sunday. What made it a particularly obnoxious and terrifying 15th was that the quarterly income tax payments fell due. The Internal Revenue Bureau, from Commissioner Guy Helvering (now a Federal Judge) on down to the 64 Collectors throughout the country and its possessions, announced with great clarity and frequency that payments received as of midnight Monday, the 16th, would be credited without penalty.

Despite these announcements, some of which I had an active hand in, hundreds and thousands of queries came in to swamp the beleaguered and overworked staff of deputies. A city editor with an inquisitive twist to his mind posed a question that I'll confess I couldn't and wouldn't try to answer. It was: How much did the Government lose in interest on the two-day lapse in income deposits necessitated by the day's grace?

If your income tax isn't giving you enough trouble you might try to figure that one out on your next sleepless night. It might be better than counting sheep.

The fact that a great many business men, and the number is growing by leaps and bounds, are giving some serious thinking to this question of the calendar, was driven home to me.

A friend of mine who publishes a daily paper met me shortly after New Year's Day. He was mad, mad clear through. He has a reputation, I might point out, for his business acumen and frugality. In other words, he makes money out of running a newspaper and likes it.

His tale of woe ran thusly: Christmas fell on a Friday last year. He and his staff tried to decide how many papers to publish on the Saturday following Christmas. It seems that about half the store owners decided to lock their doors on that Saturday, while the other half were going to stay open.

By the Wednesday before Christmas he was in a quandary. His astute circulation manager confessed, with a fallen face, that he couldn't figure out how many papers would be sold on the corners and in the stores, while

the advertising manager admitted that he didn't know how many columns of advertising the Saturday issue would carry.

The result was bad—very bad. My friend the publisher still refuses to tell how many thousands of papers he was stuck with on the Saturday following the Christmas that fell on Friday. And the loss wasn't confined to the paper stock alone. Think of the labor costs that were added to the debit side of that day's books!

It didn't make my friend feel any better to console him with the thought that thousands of other publishers throughout the country were in the same boat. But it did give us some new inkling of the confusion that arises from a calendar that won't stay put.

It might be human nature, but these men, who shrug their shoulders if they guess wrong at the track or on the Yanks, Dodgers or some prize fighter, fly into a towering rage if proved wrong at their given trade or profession. And so it goes with a calendar that refuses to remain the same year after year. These shifting dates and wavering holidays are as dangerous to the publishing business, and any other commerce for that matter, as the shifting quicksands on some beach area. To paraphrase the night club M.C.: "it *ain't* good."

Of course, there are times when the variations in the present calendar aren't funny. One of the most striking examples of these is the fund drives that the welfare associations put on annually.

I had some first-hand experience with these welfare agencies when I wrote publicity for the Newark Welfare Federation. This agency was the central fund-raising vehicle for 55 private relief agencies that devoted their every effort toward alleviating the distressing conditions among the poor of Newark. One month was devoted to the fund raising. It took these agencies about one million dollars a year to operate. They needed this money badly—needed it because their patients or clients needed the services these monies provided them with.

Thus, every day was important, extremely important, during campaign time. Every day during the drive so much money had to be pledged by the residents and workers of Newark. Time was of the essence. Campaigns are seldom extended beyond the date publicly announced for their closing. Thus, money had to flow into the coffers of the Federation day and night during the month picked for the drive. And if there were more than four Sundays during the campaign month, it meant a falling off in revenue.

The reason for this is obvious: Volunteer workers devoting as much of their day as possible and all of their nights during a busy campaign week are plum played out at the end of the week. By the time Sunday rolls around they need rest. They have to have it in order to carry on during the next week at their own jobs and the work of fund-raising.

Given The World Calendar, there would be none of these problems. There would be none of the monetary losses that some campaigns for such worthy causes as welfare work suffer because of the extra Sunday or Saturday that turned out to be the first of the month. This calendar offers gratuitously a perfect plan with every quarter a perfect unit of an even 91 days, or 13 weeks or 3 months, approximating one season. And, in addition, every day and date agrees year in, year out.

The present tricky calendar of ours assumed greater significance during the time I worked as an editor for one of the larger publishing groups. Magazines are planned months in advance. Closing dates, the day when the last "t" is crossed and the last "i" dotted, are inexorable. You observe them or else.

But in order to turn out a magazine that will stand up against the competitors', a great deal of elasticity must prevail in the editorial and mechanical departments. You live with that changing calendar in front of you. Sometimes a quarter will have 92 days, sometimes 90 days. Whichever way you figured it, there was always overtime.

Little things contribute to the success or failure of any venture. And the circulation of any magazine or paper depends on little things. If for some reason or other—an extra holiday or a month with more Sundays than Saturdays—a magazine fails to reach the stands when it should, there can be trouble.

The minor delay of a day or two gives the hard-riding and zealous competition a head start. The entire national sale is affected, the advertising proposals must be changed to meet the loss in circulation. Then, there is the disgruntled dealer who loses a sale and the regular reader who takes another "book" and perhaps likes it better than yours.

All this woe because of the calendar, that is so hopelessly without plan, wherein nothing fits.

Among other things, I've written a police textbook. And I've spent a lot of time in civil and criminal courts. Dates play a major part in any court action. So important a part, that if I had a dollar for every time I've heard a lawyer level his finger at some hapless person in the witness box and thunder, "Where were you on such and such a date?" I'd retire to the sunny South for life.

And, as I look back at the countless thousands of people I've met, I realize how important The World Calendar is to every man jack of them. Lawyers, judges, court officers, editors, publishers, business men, advertisers, government workers and *ad infinitum*.

What with war, taxes and just everyday living, life is complicated enough without the annoyance, the unnecessary annoyance, of a shifting, tricky calendar.

"CONFIDENTIALLY YOURS" BY WAY OF ARTHUR HALE

A nation-wide audience, according to Mutual Broadcasting System consisting of more than 15 million people, tunes in on Arthur Hale's "Confidentially Yours" six days a week. Through the efforts of* Transradio News, *this commentator gives to his listening audience facts and figures not usually a part of the news stories you read each day in your newspapers. They are behind-the-scene word pictures about people and events, so interestingly presented that Arthur Hale's "Confidentially Yours" is considered one of the top radio features. Below we give a portion of his broadcast for October 1, 1943.

WE have stories for you tonight about one of New York's most interesting women, and about one of this city's most unusual organizations.

One of New York's most interesting individuals is Miss Elisabeth Achelis, who is devoting most of her time—and a great deal of money—to a campaign for adoption of a new World Calendar—a calendar which would become common to all nations.

Unlike many workers for many causes, Miss Achelis is not seeking profit. In fact, she is independently wealthy, and personally pays a portion of the expenses of The World Calendar movement which now has many thousands of members in the United States and 31 affiliated calendar committees in other nations.

The World Calendar, simply explained, calls for a calendar dividing the year into four quarters of three months each. Each quarter would have 91 days, the first month having 31 days and the remaining two months, 30 days each. The 365th day of the year would become a World Holiday, and the extra day in leap year would be taken care of by another holiday. Under this plan, the days of the month would always fall on the same day of the week, and holidays would be on the same day every year.

Fourteen nations have formally endorsed the idea of the common calendar and agreed to adopt it when other nations do. Now, Miss Achelis hopes that The World Calendar may become a reality even before the nations sit down at the postwar peace table.

The World Calendar Association sees a possible entering wedge in

Russia's calendar difficulties. After the revolution Russia abolished the Gregorian calendar, used in most of the English speaking world.

The name-days of the week such as Sunday, Monday, Tuesday, etc., vanished from the minds of the Russian people. In place of it there was established a purely Russian calendar which called for five days of work known as first, second, third, fourth and fifth day. The five days were followed by a sixth identified on the Russian calendar simply as Free or Rest Day. When Russia returned to the six-day work-week another calendar was introduced which provided for the seventh day as Free or Rest Day. Rest days were staggered in the interests of non-stop production. In order to minimize confusion, workers were given cards of different colors, the color denoting which was to be the worker's particular weekly rest day.

Foreign office officials in Moscow and those charged with the responsibility of dealing with foreign nations in the matter of trade were faced with the confusion of having to bear in mind the days of the week and dates as they applied to other nations including those using the Gregorian calendar. Time and again Russian officialdom has publicly admitted the difficulties under which the country labored owing to its calendar problems.

Recent correspondence indicates that there is a possibility that Russia may adopt The World Calendar—although Moscow hesitates to confuse her situation still further and will not take the action unless she is convinced that the other major powers will follow suit.

1944 CALENDAR CONTRAST CARDS READY

AS has been the practice for the past several years, The World Calendar Association has again printed calendar contrast cards.

Printed on cream color stock with the legend in blue, these calendars for 1944 briefly and concisely, and, one might say, at a single glance tell the convincing story of The World Calendar of 12 months and equal quarters.

It has become the habit for many people interested in calendar reform to write the Association for a supply of these small but useful calendars. An adequate supply is on hand so that those who want the calendar contrast cards for 1944 for personal use or for distribution among friends can be assured that they will not be disappointed.

THE COUNT AND THE CALENDAR

(A satirical fable)

By George Kent, Former Director of Public Information, League of Nations Association of the U. S. A.

MY friend, Count d'Idio, is a refreshing contrast to most people I know. The others think only of getting things done quickly, efficiently; they think only of their comfort. They crowd their kitchens with labor-saving devices, ride in the latest model cars—when they can get them—sleep and lounge on soft, springy beds and couches.

Not so the Count. He adores the difficult and roundabout. When offered an innerspring mattress he sighs aloud for the days when he slept on the ground with a rock for a pillow. Turning on a chromium faucet, he remarks, "Comfortable, yes—but it's better to take a pail and walk a half-mile to a spring for your water. Then you appreciate it."

To all the comforts and short-cuts of modern life, he has the same retort: "Effete, debilitating!" I have known the Count for a long time and I cannot help observing that between the words and actions of the Count there is a wide divergence. I have observed that he sprawls an inordinately long time on the mattresses he disdains, that far from walking great distances for his water, he will not walk the steps necessary to have his breakfast in the dining room but insists on having it served in bed.

To everybody his inconsistencies, say I.

But it is the Count's outspoken opinions on problems of the day that interest me most. He is as set against all change and progress as he is (verbally) against plumbing and good beds. On the subject of the calendar he is particularly forthright.

"I love the old calendar," he says. "It's crude and difficult, of course—but so is nature. The old calendar makes a man think when he wants to discover a date. And that's a splendid thing. What is the mind for if not to think? Besides, it cultivates the sense of poesy in the people; my happiest moments have been spent incanting: Thirty days hath September, April, June and November. . . ."

Usually he will add: "We must do things the hard way if we are to develop our characters, and if civilization is to survive. And the old calendar is hard and wrong and awkward. Best of all, it has naught to do with

the modern tempo. This mechanical era of ours, in which everything clicks and moves with the maximum of efficiency, requires, no doubt, a new calendar, more in the spirit of the time. But I'm naturally against all this.

"The calendar is to this age what the spinning wheel is—a reminder of old times, a breath of antiquity floating through the twentieth century."

Arrant nonsense, you will say. Certainly. But the Count quite convinces himself of his own arguments. Yet I remember a day when his actions seemed to belie his words as far as the calendar was concerned. If I remember rightly, he actually cursed our "spinning-wheel system" of reckoning time.

Descendant of an old Spanish family, possessor of a gaudy coat of arms, the Count is poor and is obliged now and then to work for a living. The episode I have in mind occurred at a time when the Count was in love with a sweet girl of my acquaintance who had the great merit of being wealthy. A marriage with the young lady, he was convinced, would assure him a life of happiness and he was doing everything possible to bring this desirable event to pass.

The opportunity for such a consummation arrived in the form of an invitation from the girl's family to spend a day at their place in the country, a village so remote that there was only one train a day to be had by anyone who wanted to visit it. The Count accepted the invitation and made his preparations.

He was then working in New York and on the Saturday morning he was to set out for the country, he received a check for services he had rendered one of his occasional employers. The check was important for it represented all the money the Count possessed at the time. The train left at noon and so at 11 o'clock the Count, suitcase in hand, presented the check at the bank for cashing.

The teller glanced at the check and pushed it back through the wicket. "Sorry," he said, "wrong date." The Count examined the check, stared at the date, saw nothing wrong, pushed it back again. "How do you mean, sir?" he queried indignantly. "There is nothing wrong with the date."

The bank clerk sighed and put his finger on the date. "Mister," he said, "whoever gave you the check needs a calendar. Remember, Thirty days hath September . . . well, this check is dated *September 31* and there ain't no such date. If you can get whoever gave you the check to write you another one with the correct date, I'll be glad to cash it."

The Count swore as only a Spaniard can swear. He damned the calendar with its irregular, unbalanced system of reckoning time, this way, that way, up and down, purgatory, hell, and from every one of the 409 angular degrees of limbo—and dashed from the bank to telephone. It was Saturday, drawing close to noon, and he had to wait for a booth. His employer was out but was expected soon. The Count chartered a taxi, dashed for the

office and when he arrived had to wait 15 minutes before the man, who had committed the error in the dating, arrived.

A stout good-natured man, this employer, he cackled over the error he had made. "Never was able to keep those things straight in my mind, why doesn't somebody change the darned calendar? It's as old fashioned as shoe buttons."

The Count stood there pale and thin lipped, as the man wrote a new check. No cash was available. The check was the best he could do for the scion of Spanish grandees. To make a long story short, the Count missed the train and, in missing it, lost the girl. At least that is what I've been told. Life is full of grotesque episodes of this kind.

Count d'Idio, I understand, returned to his little apartment where hung a calendar presented to him by the local grocer, a lovely thing featuring a basket of fish. And there he spent 15 minutes firing both barrels of his shotgun at the pad of misshapen dates. The superintendent of the house summoned the police and the Count was taken to court. This part of the story is a matter of record and can be found in the files of the Seventh Magistrate's Court in New York City.

The Judge, a sympathetic individual, saw the logic of the Count's action, and released him with this remark:

"Young man, you only did what all of us have wanted to do to the calendar at one time or another. But remember you can't reform the calendar with a shotgun."

Count d'Idio, a jewel of inconsistency, never quite forgot the incident but often I have heard him rhapsodizing over that sign of a bygone age—the present calendar. "It's a rough-hewn instrument," he says, "like the wooden plowshare. It is a monument."

To me privately he said under his breath, after one of these discourses, "Imagine sewing up a rip in your pants with a monument. Imagine a WAC or a lady welder in a crinoline. That's the twentieth century with the old calendar."

To every man his idiosyncracies, say I. Confidentially, let me say that in Count d'Idio, who talks against beds but sleeps in them, who berates plumbing but wallows in hot water, we have a typically ardent supporter of the streamlined calendar, especially one like the perpetual World Calendar of equal quarters, wherein days and dates stay put, a calendar which modernizes without destroying.

THE THIRD MILLION WAS THE EASIEST

By Joe Roberts, Press Representative, "Stars On Ice," Center Theatre, Rockefeller Center.

IT was in the summer of 1940 that Miss Sonja Henie, three-time Olympic winner and tenth consecutive world's figure-skating champion, together with Arthur M. Wirtz, Chicago executive and operator of the huge Chicago Stadium, made arrangements with G. S. Eyssell, managing director of the Center Theatre, to convert the Center Theatre in Rockefeller Center into America's first and only ice theater.

The premiere of "It Happens on Ice," on the evening of October 10, 1940, found in the audience many of Broadway's foremost actors, national political figures and New York socialites.

More than three million people have paid to see the first and second editions of "It Happens on Ice," and the first two editions of "Stars on Ice," of which the second is still playing at the Center Theatre. It is believed that this combined figure established a new all-time high in attendance for a legitimate show in New York.

Even the most optimistic of Broadway showmen gave the ice show at the most sixty days when it opened in 1940. A combination of excellence in performance, special features, the manner in which it is produced, together with careful planning, has made all of these pessimistic show veterans "eat their words."

After all, ice reviews on a mammoth scale are only about seven years old. In the spring of 1936, Miss Henie and Mr. Wirtz, she the glamour girl of the silvery surfaces, and he a successful businessman, recognized in each other something that was needed to bring ice skating as stage entertainment to the heights of their conception of what it should be.

So they planned a production of stature in keeping with the finest traditions of the musical comedy stage.

In this production only seven years ago, Miss Henie appeared as a star in the first huge all professional ice carnival at the Chicago Stadium. She has made skating history.

Today, as co-producer of "Stars on Ice," she finds time to present and is starred in the "Hollywood Ice Review," a touring ice show on the road

less than three months, playing to thousands of people in the principal cities of America.

The operation of the Center Theatre is big business beyond the conception of the average member in the audience. There are one hundred and one champion skaters in the cast. An orchestra of sixteen musicians led by David Mendoza, furnishes the special music for this extravaganza. The pay roll of the non-professional people is huge, because the stage crew, the engineers for the ice plant, publicity, box office and executive staffs number over one hundred.

The ice plant is a factory in its own right. Fifty tons of ice are manufactured every twenty-four hours to make this novel stage possible. Someone with a sharp pencil has figured that this would supply a city of ten thousand people with ice sufficient for their needs. Bringing these figures nearer to earth, it means that two thousand homes could be supplied with fifty pounds of ice each, a day.

The stage, ice covered, includes forty-two hundred square feet, and is one hundred feet wide and sixty feet deep. The brine necessary to cover this vast stage with ice one inch deep is circulated through a total of more than thirteen thousand feet of pipe. The plant is never turned off.

It is in operation twenty-four hours a day. But the operation of this huge plant does not approximate the headaches that are occasioned by the production of the show itself. More than ninety members of the company and the theater staff have been called to active military service. Three members of that famous quartet, "The Four Bruises," are with the armed forces. Such famous skaters as Skippy Baxter, Neil Rose, Meryl Baxter, and Tommy Lee are among those who have answered the call of their country.

But the Army and the Navy are not the only factors with which Catherine Littlefield, the director, has to contend. Romance has blossomed nineteen times, and of these nineteen couples three have produced offspring who will probably be skating at the Center Theatre ice show when they reach the ripe old age of seventeen.

The cast does nine shows a week, including Saturday, Sunday and Wednesday matinee. There are six night shows, with no production either Monday afternoon or Monday night.

In spite of this continual grind, William H. Burke, the executive director, finds time to take the entire show to West Point each year, where it is produced on the Army ice rink. One thousand tickets a week go to soldiers and sailors. These are distributed through the USO. Arrangements have been made to entertain wounded soldiers from the Halloran Hospital on Staten Island and the Naval Hospital at St. Albans.

The hazards and the worries that confront those producing "Stars on

Ice" are mirrored up and down Broadway and wherever paid entertainment is a factor. Few people realize the terrific overhead, the staggering obligations and the involved hazards in the operation of places of entertainment in this country. Jimmy Durante, in eight crowded weeks at the Copacabana, grossed an excess of $233,000. When Harry James played the Paramount Theater, the first week showed $105,000 in the box office. Playing at the Strand Theater, Jimmy Dorsey topped this figure with $112,000.

It was only a year or so ago that Frank Sinatra, a New Jersey boy who has something in his voice that, as his press agent says, makes women swoon, was earning $75 a week. Today he receives $2,000 a week for his night club appearances, an extra $1,000 for singing three songs on the Hit Parade, and Columbia has received orders for more than seven hundred thousand records of "All or Nothing at All."

Bea Wayne, recently featured on the Hit Parade and the "Magic Key" programs, gets royalties from two million, five hundred thousand copies of "Deep Purple" alone.

It takes money, lots of money, to pay these salaries, not taking into consideration the huge pay rolls that accumulate from lesser but well-paid performers. But it is not all velvet. There are long hours of rehearsal. Few people know of the nerve-racking days spent in perfecting a production.

People in the "seats on the aisle" mildly or wildly applaud a number or an actor, never realizing, whether it is a featured skating number or maybe a few hot licks by a well-known clarinetist, the gigantic investment in time, temper and energy that has gone into that one bit of the show.

It takes upwards to $100,000 to produce a well-balanced musical comedy or icetravaganza. The financial hazard is only approximated by playing the stock market on small margins.

But Miss Henie and Mr. Wirtz, two of the keenest "showmen" in the business, felt that they really had something in their pioneering with ice shows. The success with which they have met has been the result of capable planning, instinctive showmanship, keen assistants, and exertion of the greatest kind.

Of these, not the least to play a major part in this phenomenal success was *care in planning*. And this extended from Marie Kennedy, the wardrobe mistress, up the executive ladder to G. S. Eyssell, the managing director of the Center Theatre itself. In this planning, the calendar did and does play a definite and distinct part.

I wish I had a dollar for every time I have had to refer to the calendar during this run to determine days upon which additional advertising should appear. Week-ends interrupted by holidays, months with extra Sat-

urdays or extra Sundays when additional thought of necessity had to be given the advertising appropriations add to our worries.

The same condition obtains from the box office or front of the house to the back stage. Every executive must make constant reference to the calendar, whether it be in anticipation of the delivery of new costumes, the cleaning and repairing of old ones, or the number of people required as ushers. And all this because the calendar changes every year, having no definite plan.

In every phase of show business, not only at the Center Theatre, but throughout the entertainment world, the calendar plays a basic part. Name bands on tour must plan their itinerary to avoid certain "dead nights." Dramas as well as musical comedies must anticipate with the keenest care opening dates, jumps from one city to another, the apportionment of advertising money, and good nights and bad nights.

For example, the average show has a matinee every Wednesday afternoon. Should, with our wandering calendar, a holiday occur on Wednesday, that show suffers the loss of one performance, because, as a rule, holidays call for an extra matinee. So you can readily see that a calendar that does not "stay put," with holidays running helter skelter, can cause people in show business a terrific headache.

That is why so many men in this business, producers, press representatives, directors and accountants alike, see in The World Calendar of twelve months and equal quarters a way out of this dilemma because it is *so well planned.* Not only would a great amount of time be saved, time which could well be directed to extra efforts, but a formula would come into being which would make possible a definite plan of action in the front of the house as well as the back of the house.

This calendar plan would be of utmost benefit as well to those who depend upon the show business in part for their volume. Delivery dates for costumes, scenery and equipment could be more definitely established. Newspaper schedules would naturally become practically routine.

As a matter of fact, I can see no phase of the entertainment business wherein this simple rearrangement of our present calendar would not be of the utmost benefit. To paraphrase one of the "Four Bruises": "What's holding us up?"

TEXAS PROFESSOR SUGGESTS PLAN TO GET STUDENT HELP

J. W. Baldwin, Associate Professor of Education at the University of Texas, interested in The World Calendar, has developed the nucleus of a plan which would enlist the support of students and instructors alike. His ideas are so basic they cannot help but impress anyone interested in calendar reform. These ideas, expressed in a letter, are reprinted in part below.

NOTHING has impressed me more forcefully and more favorably in a long time than The World Calendar. It is the most practical proposal for a reform of the present crazy-quilt calendar which we have racked our brains over for centuries. What a boon to mankind would be the adoption of the calendar which you propose!

The bulletins which you sent me have been studied in my classes which are preparing teachers for social studies in the secondary schools, and have impressed these teachers and prospective teachers as offering an opportunity for a reform of the present calendar which it would be tragic to ignore. I have handed some of the bulletins to members of the University faculty, and after brief examination their comments have been, "What are we waiting for?" Not one has failed to register enthusiasm.

I am wondering what would be the best way to get this information to a much larger percentage of the educators than those who now have it. Do you have any plan for getting the information into the hands of college professors, and through them into the hands of college students?

I should be glad to assist in any way I can to help you with such a plan in this University of 700 instructors and 11,500 (peacetime) students—about 8,000 at present. It seems to me that from my office or from the office of the President, or from some other center on the campus, copies of this bulletin might be sent to all members of the staff through faculty mail with a cover letter requesting that they be brought to the attention of students in their classes or passed on to others who might be interested, or returned through faculty mail to the one who sent them for redistribution to other people in teaching positions or positions of leadership in the community.

The high school principal on the campus just passed my office and said: "I want to get started on that calendar now." It seems to me that it is not a matter of getting backing for this reform, but a matter of bringing it to the attention of people who would be glad to push it with the proper authorities. Would it not be wise, if you have not done so, to send copies of these bulletins to county and city superintendents, and to state departments of public instruction, and so forth?

It looks like you really have something which does not have to be sold, but merely presented. It sells itself. One cannot fail to see the advantages in hundreds of ways. I shall take the matter up with any group meetings where it is convenient here, and undertake other efforts which you may suggest.

The students who are taking my courses with the intention of teaching in the public schools this year are taking their copies of the bulletin with them to use in their schools and communities.

AMATEUR ATHLETIC UNION ENDORSES CALENDAR

The Amateur Athletic Union of the United States, under the supervision of which practically all of America's amateur athletic contests are conducted, at its annual meeting in Columbus, Ohio, December 4, unanimously endorsed The World Calendar of 12 months and equal quarters.

The formal resolution follows:

> *"The Amateur Athletic Union of the United States looks with favor upon the adoption of The World Calendar and urges the Congress of the United States to give serious and speedy consideration to the adoption thereof."*

The World Calendar Study Committee, headed by Gustavus T. Kirby, Chairman of the Westchester County Planning Commission and long associated with amateur athletics, had previously given no little study to The World Calendar plan. The action of the Union followed the recommendation of this Committee.

It was brought out in a discussion that a calendar that "stays put," wherein every day and date remains the same, year in and year out, would be of indisputable value to an organization beset as the Union is by the intricacies of athletic events involving practically every amateur body in the United States.

The influence of the Amateur Athletic Union is tremendous and includes supervision of all types of amateur athletic contests, from inter-scholastic meets to the preparation and development of American participants in the Olympic games. This Union's appreciation of the need for a stabilized calendar can but be the thinking and the reasoning of those business men, school authorities and amateur sportsmen making up its list of divisional heads, directors and officers.



CALENDAR REFORM ACROSS EIGHTEEN CENTURIES

As shown by source materials available in the Columbia University Library

By Bertha M. Frick, with the collaboration of S. A. Ives

This installment which deals with England's problems of calendar adoption concludes the article prepared by the Curator of the Plimpton, Smith and Dale Libraries of Columbia University. The previous installment appeared in the Third Quarter issue of the Journal of Calendar Reform.

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ALTHOUGH the reform had won in Italy and other Catholic countries, it was by no means universally accepted. No attempt will be made here to recount its struggles in all the countries of Europe but it is of special interest to witness its fate in England, since this determined the policy of the American colonies in the matter. Recalling the effective work of the thirteenth-century Englishmen (Grosseteste and Roger Bacon) in pointing out the errors in the calendar, it might be expected that succeeding generations would have continued on the way so well begun. But one will look in vain for such a logical development.

It is easy to understand the fate of the "Popish Calendar" in England if one recalls the strife between the Catholics and Protestants at that time. In 1570, Pope Pius V had issued an edict excommunicating Queen Elizabeth; a few years later, Pope Gregory himself had attempted to depose Elizabeth by force of arms. Considering the times, a great deal of credit should be given to Elizabeth for paying any attention whatsoever to her archenemy's proposals for calendar reform. However, on receiving notice of the intended change, she called upon the learned John Dee, the supreme scientific authority in England at the time, to give his opinion on the matter. On February 26, 1582, he submitted his report to Elizabeth's minister, Lord Burghley, under the flourishing title, *A Playne Discourse and humble Advice for our gratious Queene Elizabeth . . . to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar.*[1]

[1] This has never been printed but is among the Ashmolean manuscripts at Oxford. See Charlotte Fell Smith's *John Dee*, p. 134.

Although Dee believed that eleven days ought to be omitted in order to make the civil year agree with the birth of Christ, he was willing to consent to ten days, "the better to agree with all countries adjacent." However, for practical reasons, he was opposed to dropping the ten days at one time. He proposed that the loss be spread through the summer months, allotting twenty-eight days each to May, July and August, with twenty-nine days for June, assuring the Queen that such a distribution "would not affect any holy days." Burghley appointed a committee of three to go over Dee's account, two of them being men of high reputation in the scientific world—Thomas Digges and Sir Henry Savile. A favorable report was rendered, and on March 16, 1585, the matter was presented to Parliament. The bill, entitled, "An Act giving Her Majesty authority to alter and new make a calendar according to the calendar used in other Countries," was read a second time two days later, and then submitted to the Council of State, composed of Archbishop Grindell and three other bishops. But after consideration, the Council rejected the measure on the single ground that it emanated from the Church of Rome.

In 1645 a group of scientists at Oxford agitated the question of changing the calendar. One of their number, John Greaves, Savilian professor of astronomy, went on record as favoring the main points of the Gregorian calendar but disagreed with the idea of subtracting the ten days in one year. His argument reads:

> For tho' I grant that this were a quick Cure of a lingering Disease, yet it is against all Rules of Art in curing one Malady to make ten. For it cannot be, but that the Defalcation of ten Days in one Year must be of infinite Disturbance in the Commonwealth in all Contracts where necessarily a certain Time is defined. . . . I shall therefore humbly recommend to his Majesty's Wisdom and favourable Consideration . . . that for forty years Space there should be no Bissextile or Intercalary Years, or as we call them Leap Years inserted in the Calendar, by which Course it is most Evident, that ten Days will be subtracted in forty Years, and these forty Years, will be each of them *Anni Aequabiles*, consisting of 365 days as our common and ordinary Years do.

About the year 1700 interest in calendar reform was aroused again. In that year, if the Julian system were to be maintained, a day would have to be added for leap year. Since countries using the Gregorian calendar would not add that day (the century year not being divisible by four hundred) the Julian calendar would then differ from the Gregorian by eleven days. Furthermore, at this time the German Protestant states, the Dutch Reformed states and Denmark were changing to the Gregorian system. It was to be expected, therefore, that the reformers would take advantage of these arguments to push their cause. The *Philosophical Transactions* of the Royal Society of London presented both sides of the

question, including in their volume for 1699 three papers on the subject: the report made by Lord Burghley in 1582, the account written by John Greaves in 1645, and a group of letters by a contemporary mathematician and divine, John Wallis. James Hodgson, F.R.S. and Master of the Royal Mathematical School, writing of the matter in 1747 (*Introduction to Chronology*), maintained that:

> The reasons why the Churches of England, Scotland and Ireland did not then conform to it [the Gregorian calendar] was in a great measure owing to . . . letters written by the Reverend and Learned Doctor John Wallis; one to His Grace of Canterbury, another to the Lord Bishop of Worcester, and a third to Sir John Blencowe, who severally requested the Doctor's Opinion of the Affair.

The burden of Wallis' argument was that the Julian year had been in use so long that its worth was thereby proved. His conclusion reads:

> It would be much more advisable (if the Papists would be as compliant as they would have us to be) for the Papists to *return* to their *old Julian* Year, than for us to *embrace* their *new Gregorian* . . . That the *Julian* Year is in itself a better Form, and more adviseable, than the New Gregorian, is undeniable; and all Astronomers, even Papists themselves (if not otherwise bigotted in favour of the Pope's Supremacy and the Infallibility of the *Roman* Church) cannot but know it.

Again the agitation came to no account. Another fifty years rolled by, and the clamor for a calendar in agreement with the rest of Europe became louder. It must be remembered that England's difficulties in calculating dates with other countries were further complicated by the fact that the British year began on the twenty-fifth of March. The result of this was the confusing fact that the expression for any English date between January first and March twenty-fifth would differ by one year, as well as eleven days, from the expression for that same day in most other countries.

An idea of public opinion of the time can be gained from articles in a contemporary periodical. The *Gentleman's Magazine,* one of the leading journals, included comments and letters from its readers on pertinent topics of the day. Among these the "awkward English calendar" figured prominently. Since it was an era of literary disguise, most of the articles were signed with fanciful names. Even the editor styled himself "Sylvanus Urban!" In 1745 appeared a communication dated "Maryland, Feb. 2, 1745," and signed, "Hirossa Ap-Iccim," which presented plans for calendar reform similar, in many respects, to some present-day proposals. The measures suggested were: (1) Add four years to make the year agree with the year of Christ's birth; (2) Divide the year into thirteen months of twenty-eight days each, the 365th day to be celebrated as Christ's day and the thirteenth month to be named "Georgy" in honor of King George;

(3) Establish Easter and all other festival days upon the same day each year. The Maryland contributor proposed to call this new calendar the "Georgian account, in perpetual memory of the reigning monarch." In a later issue the editor commented on this "ingenious" gentleman's proposals for a "new, correct, rational, regular, and easy account of time," adding that if the author would send him the whole scheme he would "endeavor to publish or make some proper use of it."

The measures which finally brought about the adoption of the Gregorian calendar and the establishment of January first as the beginning of the year were due largely to the political influence of Lord Chesterfield and the astronomical knowledge of his friend, the second Earl of Macclesfield. Lord Macclesfield, considered the foremost astronomer in England, began the campaign with his *Remarks upon the Solar and Lunar Years*, published in the *Philosophical Transactions* in May, 1750. The next step came on February 25, 1751, when Lord Chesterfield, in a "brilliant and witty speech" before the House of Lords, introduced the bill, "An Act for regulating the Commencement of the Year, and for correcting the Calendar now in use." On the following March 18, at the second reading of the bill, Lord Macclesfield gave a detailed explanation of the reasons for the need of the correction. Subsequently the Act was passed without a protest. The bill stipulated that the eleven days which would have to be dropped in order to right the calendar would be September third to thirteenth, inclusive, of the year 1752, with the "old year not to be used after December 31, 1751." With the Act was included an elaborate set of "Tables and Rules" showing holy days and the lessons for each day of each month. In the next session of Parliament, the bill was slightly amended to clarify the time of elections and payments of rents.

While the bill was going through the steps necessary for its adoption, the columns of the *Gentleman's Magazine* were enlivened with many commentaries on the calendar. In the issue for March, 1751, the prominent astronomer and divine, William Whiston, addressed a letter to the Bishop of London "concerning the alteration of the style," urging that all Protestant countries get together on the question of the calendar and decide on a uniform method of their own for determining Easter. The next month's issue of the *Magazine* included a letter signed "Christophil Philochrone" in which the writer, although admitting the defects of the Julian calendar, argued strongly against accepting the Gregorian style. He offered as a substitute a scheme remarkably like the one proposed by Benedetti some one hundred and seventy-five years before. He suggested that the year begin with the first day after the winter solstice, that the equinoxes and solstices determine the beginning of their respective months, and that no month contain less than thirty days. He, too, proposed to call his calendar the

"Georgian style." Although his calendar was based on various astronomical data, his deduction could scarcely be called scientific:

> Papists may well laugh at the simplicity of Protestants, if, after all the stir about, and since, the reformation, they see them take their pope's faulty injunctions as canonical or authentic.

The August, 1752, issue of the *Gentleman's Magazine* contains "a table to avoid confusion," showing how the next month's rent, wages, etc., should be computed for the shortened month. Apparently this proved insufficient, for the issue of the following January includes a much more detailed table for the same purpose.

That opposition to "losing" eleven days was to be met with is, of course, to be expected. A frequently-quoted ballad of the day begins:

> In seventeen hundred and fifty-three
> The style it was changed to Popery.

As this recital draws to a close, it is refreshing to note that not all the criticism was vindicative. The *Gentleman's Magazine* for September, 1752, carries an article with the caption: "Humorous letter on the N. Style" in which a certain "R. R." writes "in greatest perplexity":

> Have I slept away 11 days in seven hours? . . . They tell me there's an Act of Parliament for this. With due reverence be it spoken, I have always thought there were very few things a British Parliament could not do, but . . . I should have guess'd the annihilation of time was one of them!

Perhaps this account of the struggles that calendar reformers of other generations have undergone will give some slight encouragement to those now working toward the sensible World Calendar of 12 months and equal quarters advocated by the *Journal of Calendar Reform* and its friends.

> Instruct the Planets in what course to run
> Correct old time and regulate the Sun.

EDITOR'S NOTE: A chronological list of source materials dealing with the calendar and available in the Columbia University library can be had by writing to The World Calendar Association.

OBITUARY NOTES

FRANK MICHAEL O'BRIEN, 68, Editor of *The New York Sun*, died September 22. Mr. O'Brien was known among his colleagues as a forceful essayist of distinctive style. An editorial, written in 1921 for the old *New York Herald*, headed "The Unknown Soldier," won for him the Pulitzer Prize for the year's best editorial. He was born in Dunkirk, New York, educated at St. Joseph's College in Buffalo, and had been in the newspaper business since 1893. He started as a proofreader and later became a reporter on the *Buffalo Courier*. But four times removed from Charles A. Dana in the successorship to the Editorship of *The Sun*, he carried on the traditions of his predecessor. Mr. O'Brien had long been an active supporter and enthusiastic worker in the interests of The World Calendar.

LET'S CHANGE THE CALENDAR

By Sam Bate, Author and Editor

From The Austin Magazine, *Cheltenham, England, September, 1943*

WE have put up with the idiosyncracies and eccentricities of the present calendar for long enough. It is high time we started our postwar reforms with the reform of the calendar.

Perhaps you are so used to it that you cannot see anything to reform. Well! here are a few things that are crying to be put right.

Why, for instance, do we have to put up with such a ridiculously short month as February? Why should it only be 28 days for three years out of every four, and then, when leap year comes round, have an extra day thrown at it, like a rich relation giving something unwanted to a poor cousin? February's small stature is entirely due to the Romans, who used to take days away from it and give them to other months, whenever they felt like it.

Another silly thing about the present calendar is that whether you were born on a Monday or a Friday or any other day in the week, you only celebrate your birthday on the correct day of the week about ten or a dozen times during your lifetime. Why, if your birthday was on Tuesday, June 22, cannot every anniversary fall on a Tuesday?

Another strange thing is the size of the quarters. In the legal and financial world, the year is divided into quarters, yet for some unknown reason three of the quarters are of different lengths. The first quarter is 90 days, the second 91 days and the last two 92 days each in length. The two "halves" are not equal either, for the first half of the year is 181 days and the second half 184 days!

Another anomaly affects the people who receive their salaries monthly. Seven times during the year, when the month consists of 31 days, the salary has to be stretched to include an extra day, and once, in February, it arrives three days earlier.

Admittedly the calendar as it stands now is the best in history although it has only been in use in this country for less than 200 years. Man was for centuries unable to find a method of calculation that satisfied him, or was in any degree accurate, with the result that history is full of datal inaccu-

racies. For instance, all our dates since *Anno Domini* are based on the false assumption which post-dates the birth of Christ by four years. Another is that Charles the First was beheaded twice! According to the Scots' calendar he was executed in 1649, but English records say that it was in 1648.

Even now different parts of the world have different calendars. Take the Moslems, for instance. Their calendar says that this year is 1362, because they start their calendar from the date of the flight of Mohammed from Mecca to Medina. The Emperor of Abyssinia may decide to bring the Abyssinian calendar into line with ours, but at the moment it states that the present year is A.D. 1951. In Persia, it is only A.D. 1321 and in Japan 2603.

The strangest of all is the Hindu calendar. They start their reckoning from the first day of the life of Brahma. That wouldn't be so bad if it was not for the fact that every day of Brahma's life (Kalpas, as they are called), is equal to 4,320,000,000 of our years!

In the early days of civilization every country and almost every tribe used a calendar of its own and the Egyptians were the first to try to bring order out of chaos. They had a solar year divided into 12 months of 30 days. The five extra days at the end of every year were dedicated to their gods. But, because they did not take into account Leap-Year Day, in time the seasons were at loggerheads with the dates and the Egyptians found they were holding their summer festivities late in the autumn!

Hundreds of years later scientists tried to straighten things out by computing a calendar based on the three main datal sections in the Old Testament—Adam to Noah, Noah to Abraham and Abraham to Christ. But when they tried to check these dates by Greek and other contemporary records they found that the discrepancies were anything from three to six thousand years.

Julius Caesar did get down to it in a businesslike fashion and his calendar was in use until the sixteenth century, when small errors he had made began to make themselves felt. Pope Gregory XIII reorganized it, but owing to the feeling between Catholics and Protestants it was almost two hundred years before it was officially recognized in some countries. It is Gregory's calendar we are using at the present time.

Now The World Calendar Association has suggested a new calendar to start in 1945 which will sweep away the existing eccentricities and will give us the most perfect calendar in history.

To start with, they suggest four equal quarters of 91 days each. The first month of each quarter—January, April, July and October—would be of 31 days each and all the other months of 30 days each. New Year's Day would always fall on a Sunday and Christmas Day on a Monday. (Thus Christmas would always be a long week-end holiday.)

Whatever day the month started with, the same month would always start on that day every year in the future, and every month would have the same number of weekdays in it. (At the moment a month may have either 24, 25, 26, or 27 weekdays in it.)

Every four years Leap-Year Day would be added to the end of June, called an extra Saturday and made a World Holiday. There would still be an extra day to take care of, for to get four equal quarters the year was computed as 364 days. This extra day, suggests The World Calendar Association, should be added to the end of December, called Year-End Day and made an annual World Holiday dedicated to world unity and brotherhood.

Subject to the confirmation of the ecclesiastical heads who have already expressed their willingness to consider it, Easter would be fixed as Sunday, April 8; this would also give a fixed Whitsunday on May 26.

Already 14 countries have agreed to accept the new calendar including Norway, Spain and China; so if Britain and the U. S. A. agree to it, we may soon see the calendar altered for perhaps the last time.

CALENDARS, SHIP SUPPLIERS GREATEST PROBLEM

"THE provisioning and equipping of ships of the new Canadian Merchant Marine has become a specialized, almost exact science," says Raymond Arthur Davies, writing in *Saturday Night*, October 6, 1943, an interesting weekly magazine published in Toronto, Canada.

Mr. Davies, together with a staff photographer, visited a Canadian dock where one of Canada's stout, new, merchant ships was being fitted for sea duty. He covered this operation with extreme thoroughness, even detailing the weight and quantity of the food necessary to keep the crew for their extended voyage.

Interviewing one of the Canadian National Railways supply men, whose duty it is to make sure that these ships go down to sea equipped with everything the crew will need on its hazardous voyage, he asked what they found to be their greatest headache.

The bottleneck in equipping a ship and the items most difficult to obtain are "calendars, slates and slate pencils."

"Why calendars?" he asked.

"Well, sir," the supply man answered, "you just try to find calendars for 1943 along about the months of July, August or September, or a calendar for 1944 in October, when some of our ships are launched."

"Almost everybody on a ship needs a calendar some time or other, and getting calendars ahead of time is harder than getting the proper amount of food."

Mr. Davies could well have pointed out the advantages that this Canadian National Railways supply man would have had, had The World Calendar of 12 months and equal quarters been in operation.

CURRENT PRESS COMMENT

Re-forming The Calendar

Savannah (Ga.) Press

July 17, 1943

INDICATIONS are that the movement to establish a new calendar to replace the Gregorian calendar which has been in use since 1582 will be carried on with renewed vigor next year. The question may well be asked why should this reform receive new emphasis next year. The answer is simple. In order to effect the reform without causing too much confusion, the year the change is made must end with December 30 or 31 falling on a Saturday. Such a year is 1944.*

The World Calendar Association, which carries on a constant campaign in favor of a new calendar, proposes to rearrange the calendar into quarters of 91 days each. Quarters now run from 90 to 92 days. In the new calendar each quarter would begin on a Sunday and end on a Saturday. A date of the month would always fall on the same day of the week and each month would have 26 weekdays, plus Sundays. A simple sum of arithmetic shows that four quarters of 91 days add up to only 364 days, and, inasmuch as every year has at least 365 days, the problem arises as to what to do with the extra day. The calendar reformers have solved that problem, too. In their calendar the usual December 31 would not be December 31 at all, but simply an extra Saturday, known as December W, and next year the day would be designated as December W, 1944.

The problem of the extra day in leap year is also taken into consideration. Under The World Calendar Association plan, leap year would be just like every other year except that after June 30 would come June W, the Leap-Year Day. One argument for the proposed calendar advanced by the Association this year is the confusion caused by varying holidays. In the new calendar such a condition would not occur as holidays would always fall on the same day of the week each year. For instance, Christmas would always fall on Monday.

The chances are that advocates of calendar reform will put on more pressure next year as they will not get such another chance until 1950,* because under the Gregorian calendar January 1 will not again occur on a Sunday until that year.

Calendar Is Revised By State University

Spokane (Wash.) Spokesman Review

October 13, 1943

AS a wartime move, the University of Washington has completely revised its calendar, shortening the regular academic year by three weeks and eliminating long vacations.

The change in calendar dates will accomplish two things, President L. P. Sieg pointed out. It will bring the regular quarter system at the university in closer conformity with the Navy V-12 semester system and it will make university students available for work in war industries during the summer at a much earlier date.

According to the revised school calendar, the present fall quarter will close on December 10 instead of December 15. The winter quarter will run from December 13 to March 3, including one week's Christmas vacation from December 25 to January 3. Spring quarter will open March 6, closing on May 19 with commencement on May 20 instead of June 10.

*EDITOR'S NOTE: Other dates upon which both calendars meet, and upon which the transition may be made, are July 1, 1945, March 1, 1946, and May 1, 1946. See article by Henry W. Bearce, page 164.

EXCERPTS AND REVIEWS

"I'll Sure Pay You on February Thirtieth"

From Pittsburgh's Future, *published by the Junior Chamber of Commerce of Pittsburgh, October, 1943*

REMEMBER how they kept changing the football rules awhile back and everybody yelled that they would ruin the game?

Something similar is afoot with the rules for keeping track of the date. For almost four centuries we have been struggling along with the present calendar. Of late years many movements have been underway to establish a new calendar. None of these appear to be perfect, simply because a solar year does not consist of "so many exact days," but has 5 hours, 48 minutes and 46 seconds left over every year. Our present Gregorian calendar varies a day in about every 3,300 years.

Most practical of the proposed calendars is "The World Calendar."

The Pittsburgh Junior Chamber's Board of Directors passed a resolution on September 21 endorsing this calendar and recommending its adoption on January 1, 1945.

The World Calendar has many attractive features. With the same dates falling on the same days of the week, year after year, many business comparisons can be made that heretofore have been impossible. The idea of dividing the year into four equal quarters with 26 weekdays in every month has statisticians swooning with delight.

Radio broadcasting newspapers and magazines, with their four 13-week contracts, have already set up such a calendar. The stability and simplicity of the new calendar seem to meet the need of industry, government, social life, agriculture, science and religion. It has the approval of 14 governments including Brazil, China, Mexico, Spain and Turkey and is sponsored by numerous chambers of commerce, associations, federations and church organizations.

Clocks and Calendars

From Distribution and Warehousing, *New York City, October, 1943*

A POSSIBLE postwar development may be international adoption of a 24-hour clock and a simplified calendar.

The 24-hour clock is already established. The Army, the Navy, the Merchant Marine and the Weather Bureau use 24-hour time, and most countries throughout the world have adopted it. All that would be necessary for its general use here would be public acceptance and a law making it mandatory in the same way that wartime or daylight saving time was adopted. After all, any method of reckoning time, whether by clocks, calendars, moons, or events, is purely arbitrary and man-made.

Our present calendar, the Gregorian, has been in use since 1582. According to The World Calendar Association, it would be materially improved if it were simplified by rearranging the lengths of the months and equalizing the year's quarters into 91-day periods. Each quarter would begin on a Sunday and end on a Saturday. A certain date of the month would always fall on the same day of the week. December 31 would become December W, Year-End Day, an extra Saturday, thus giving each year its full complement of 365 days. December 31, 1944, for example, would not be Sunday, December 31, but rather December W, and the day after would be Sunday, January 1, 1945. The problem of February 29 would be taken care of by having an extra day in June to be known as June W, or Leap-Year Day.

Fourteen governments are understood to have approved the reformed calendar. In the United States the National Education Association, various scientists' societies, women's clubs and state chambers of commerce have endorsed it. The arguments in favor of it sound plausible. Indeed, a new calendar for the postwar world might be an excellent way to start a new era.

One Day for Play

By WILLIAM HICKEY

From London Express, *September, 1943*

"SOON you will be discarding this obsolete calendar." So I am assured, in confident tones, by The World Calendar Association. They refer to the present arrangement of the civil year, as instituted in 1582 by Pope Gregory XIII.

The World Calendar Association points out that the existing calendar differs from year to year; the quarters are unequal in length; months have a varying number of weekdays. "This calendar," they say sternly, "is unbalanced in structure, unstable in form, irregular in arrangement."

In its place, they propose a calendar in which each quarter has 91 days (one month of 31 days and two of 30). Each year and each quarter will begin on a Sunday. "Balanced, perpetual, harmonious."

As for that little business of the 365th day, which just won't fit into the equal quarters, it is to be a World Holiday at the end of the year. It will be called "December W."

Apparently, the change will relieve sales managers and advertising men. It will alleviate the toil of insurance workers.

Farmers will find their tasks easier and their profits higher. And America's war effort will be increased through a saving in clerical labor.

Give us "The Fifth Freedom," demands The World Calendar Association—freedom from the Confusion of the Calendar.

She Fights to Give World A Streamlined Calendar

By JEROME DREIFUSS
Feature Editor, World Feature Service

From Greensburg (Pa.) Review, *October 18, 1943*

IF MISS ELISABETH ACHELIS wins her unrelenting campaign against the inertia of an entire world, she will manage to do the following—give us one holiday at the end of the year, fix it so that all holidays will fall on Monday (so that we shall have three-day week-ends), make it so that the calendar will not vary and one will serve us a lifetime, help bankers, merchants, accountants, lawyers, workers out of muddles.

What Miss Achelis, a mild but persuasive and indefatigable maiden lady of handsome looks and white hair, wants, is to change our calendar. This trimly and modishly dressed, independently wealthy woman of a New York socialite family has, since 1929, been a tireless apostle for calendar reform. The World Calendar Association, of 630 Fifth Avenue, New York City, which she founded and earnestly works at, is the fountainhead of her activities.

In 1929, she heard a lecture on calendar reform, an idea backed by the late George Eastman, a goofy stunt with 28-day months, and 13 of them. Miss Achelis recognized the need for a better calendar, but rejected this one. Then she heard of one proposed a hundred years ago.

The idea is simple, and, briefly stated, works this way: The 365 days of the year are divided into four quarters of three months each. The first month in each quarter has 31 days, the rest have 30, making 91 days in a quarter. That accounts for 364 days of the year; the 365th is called "Year-End Day" and is an international holiday. Leap-year days are given to June.

They almost put over the 13-month monstrosity at the League of Nations at Geneva, but valiant Miss Achelis went there and single-handedly defeated it. Since that time calendar reform has become her crotchet, life and everything. She speaks to women's clubs, has traveled extensively, wangled 14 countries into accepting the idea pending world agreement.

"The trouble is that everyone agrees the idea is good and of benefit, that is what prevents them from doing enough about it," Miss Achelis told us. "But I am confident that in 1945, when the year starts on a Sunday, we shall have a World Calendar."

FROM THE MAIL BAG

We should like to say that actually, the textile industries of the whole world would derive great benefit from having the year divided into equal quarters. We congratulate you on your initiative since a great deal of confusion in industries would be avoided by putting your plan into practice in perfect mathematical form. We thank you for your kind attention in asking for our opinion with regard to The World Calendar.—Manuel Campanella Rodriguez, General Manager, Workmen's Administration, Mexican Silk Mill, Inc., Mexico, D. F.

Personally, I quite approve of revision of our present calendar.—James Washington Bell, Secretary, American Economic Association, Evanston, Illinois.

I thought it might be of interest to you that Professor Martin Fleck of Eastern New Mexico College lectured to my Business Administration students on the new World Calendar. One week after his lecture the class voted to adopt the new calendar by a margin of 19 to 6. Those who opposed the new calendar did so upon the objection of stabilizing Easter. It is significant that such a large majority favor the adoption of the new system. Professor Fleck is exerting much influence in our locality for the new calendar.—Dr. Ira C. Ihde, Assoc. Prof. of Economics, Eastern New Mexico Coll, Portales.

This is something we really need. In all fields, manufacture, mining, business, agriculture, and the professions, as well as in all the processing industries, there is great need for simplification in time and record keeping.—Prof. E. R. Gross, Rutgers Univ., New Brunswick, N. J.

May I add my vote of approval and endorsement to the many others you have received in favor of your calendar reform plan. As a statistician, I am especially appreciative of the need for calendar revision.—Paul H. Jacobson, New York City.

Certainly your World Calendar would provide a significant streamlining of the war effort—significant in that it would furnish additional indication of the all-out effort to supply and equip our army in its struggle against the enemy of our country and our civilization.—Lt. Henry Alexander, U. S. Army.

We have pretty carefully studied over your proposal and we agree with you that now is as good a time as any to change days and dates of the world to agree with this suggestion.—L. G. Sever, Exec. Vice Pres., Mt. Vernon Car Manufacturing Co., Mt. Vernon, Ill.

I hope you can get the present calendar situation straightened around because there is no denying the fact that it leads to a lot of expense, suppositions, etc., trying to compare the operating figures of one month with others in many instances. —Owen L. Coon, Chairman of the Board, General Finance Corp., Chicago.

I have been receiving the *Journal of Calendar Reform* for several years, and am most heartily in sympathy with your aims and procedure. You are doing a generous work for the common good.—Rev. William T. Kane, S.J., Librarian, Loyola Univ., Chicago.

I find the *Journal of Calendar Reform* which you send me both interesting and instructive.—Dr. J. S. Battye, Principal Librarian and Secretary, Public Library of Western Australia, Perth.

You know I have always been interested in following the program of The World Calendar Association. During the readjustments that are in store this would seem to be an appropriate time to inaugurate what must inevitably mean a change to the good in our calendar arrangement. Let us hope also that by the time this would take effect in 1944 that the world will be at peace again and international cooperation in science be inaugurated on an even more permanent basis.—Dr. Harlan T. Stetson, M.I.T., Needham, Mass.

By 1945 may we see a new order in many things—one of them, the calendar. —William H. Barton, Jr., Exec. Curator, Hayden Planetarium, New York City.

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Membership is based on active interest in the study of adequate and effective improvement of the calendar. Owing to lack of space, a large number of names have been omitted. They will be printed in future issues.

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Ed E. Wilson, Publisher, Rock Is., Ill.

INTERNATIONAL ORGANIZATIONS FOR REFORM OF THE CALENDAR

ARGENTINA: Comité Argentino del Calendario Mundial, Admiral José Guisasola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Rear Admiral Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

CHILE: Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

COLOMBIA: Comité Colombiano del Calendario Mundial, Bogota.

COSTA RICA: Comité Costarricense del Calendario Mundial (Igualmente de Guatemala, Honduras, El Salvador y Nicaragua), Don Teodoro Picado, Chairman, San José.

CUBA: Comité Cubano del Calendario Mundial, R. P. Mariano Gutierrez Lanza, Chairman, Belén Observatory, Havana.

DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhemstr, 9/11, Berlin N. W. 7 — Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.

HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., via del Seminario, 113, Rome.

MEXICO: Comité Mejicano del Calendario Mundial, Dr. Joaquin Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronomicos y Geofisicos, Av. Observatorio No. 192, Tacubaya, D.F.

PANAMA: Comité Panameno del Calendario Mundial, Juan Rivera Reyes, Chairman, Panama City.

PARAGUAY: Comité Paraguayano del Calendario Mundial, H. E. Senor Ministro Coronel don Luis Irrazabal, Chairman, Calle Moneda 1938, Santiago, Chile.

PERU: Comité Peruano del Calendario Mundial, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

POLAND: Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasiuskiego, 21 m. 27, Warsaw.

SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

SWITZERLAND: Swiss Committee on Calendar Reform, Prof. Emile Marchand, Secy., Mythenstrasse 2, Zurich 2.—Comité International de Coopération de l'Association Universelle du Calendrier, M. Raymond Mage, Secrétaire Général, Palais Wilson, Geneva.

TURKEY: Committee on Calendar Reform, Dr. M. I. Dereoglu, Secy., P. O. Box 1121, Hanhaym Han No. 1o, Istanbul.

URUGUAY: Comité Uruguayo del Calendario Mundial, Prof. Alberto Reyes Thevenet, Chairman, Liceo de Ensenanza Secundaria Hector Miranda, Calle Sierra 2268, Montevideo.

VENEZUELA: Comité Venezolano del Calendario Mundial, Don Edgar J. Anzola, Chairman, Apartado de Correos No. 207, Caracas.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.

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